

THE NEW COVENANT:

CONTAINING

- I. AN ACCURATE TRANSLATION OF THE NEW TESTAMENT.
- II. A HARMONY OF THE FOUR GOSPELS.
- III. A CHRONOLOGICAL ARRANGEMENT OF THE TEXT.
- IV. A BRIEF AND HANDY COMMENTARY.

VOLUME I.—THE FOUR GOSPELS.

By J. W. HANSON, A. M., D. D.

Non valet hæc ego dico, hæc tu dicis, hæc illi dicit, sed hæc dicit Dominus.
Augustine.

Second Edition.

BOSTON:
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INTRODUCTION.

The author of this Version of the New Testament had long desired to see a more accurate translation of the Christian Scriptures than the Established Version, and when the Revision was projected he anticipated a realization of his hopes; but his expectations were not met by the work of the Revisionists, and at the earnest suggestion of a number of his friends, he resolved to undertake the task—in the midst of a busy editorial life—of preparing an exact rendering of the sense of the original Greek in plain and idiomatic English, that should avoid the defects of both the Established and Revised Versions. Perhaps he cannot better indicate the reasons that induced him to attempt the labor than by referring to a few of the merits and defects of the two Versions.

The defects of King James's Version are many.

1. It was not rendered directly from the original Greek of the New Testament, but was really collated from several English versions, most of which were themselves translations from the Latin. It therefore necessarily misses the finer shades of meaning in the Greek, for it has been well said that "the Greek can draw a clear line where other languages can only make a blot." It would be impossible for a translation of a translation to be a faithful rendering. Professedly translated from the same Greek text as Luther's, it was mostly from a recension collated by Erasmus in 1516, and Robert Stephens in 1550, from manuscripts no older than the tenth century, and was mainly a revision of several older English versions nearly all from the Latin Vulgate, or Beza's Latin version. We have closely examined a version by L. Tomson, dated 1576, thirty-five years before King James's saw the light, and find the two to be almost word for word.

2. But even if the Established Version had been a faithful translation of the Greek manuscripts of the New Testament then accessible, it would have been defective, for there were then but eight known and available, none of which were older than the tenth century, and not one of superior critical value. The book of Revelation had but one, and that an incomplete MS., and the

missing portions had to be supplied from the Latin Vulgate. Since then the number of known MSS. has been increased to more than 1,700, besides versions in Latin, Syriac, Coptic and Gothic, dating from two to four centuries after Christ, which contain 150,000 variations from each other. This fact alone should call for a translation from a text made after the most careful and critical collation.

3. Had King James's translators desired to give a faithful rendering of such materials as they had, they must have failed in consequence of the royal commands, which were to conform to the existing versions of Wickliffe, Tyndale, the Geneva, and especially the Bishop's Bible. Macknight declares: "It was made a little too complaisant to the king, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, etc."

4. It was done by a single sect at a time when the exercise of the spirit of a true and generous scholarship was difficult, if not impossible.

5. A theological bias impelled the authors to incorporate words into their version that have no warrant in the Greek. *Hades*, *Gehenna*, *aion*, *aionios*, improperly rendered "hell," "world," "eternal," and "everlasting," have wrought incalculable mischief by inculcating ideas not contained in the original; while "damnation" and kindred terms convey thoughts never intended by the sacred writers. Says Canon Farrar: "Where would be the popular teachings about 'hell' if we calmly and deliberately erased from our English Bibles the three words 'damnation' 'hell' and 'everlasting'? Yet I say unhesitatingly that not one of these words ought to stand any longer in the English Bible." These are glaring instances that represent a multitude of similar defects.

6. Great liberties were taken that pervert the meaning of the authors of the Bible. In 1 Cor. xv: 26, we read, "The last enemy *that* shall be destroyed *is* death," implying that there may be others not destroyed, after death. But strike out the words that the translators had the grace to print in Italics to show that they are not in the Greek, "that" and "is," and it reads very differently, "The last enemy shall be destroyed, death." This unpardonable instance represents a class.

7. Archaisms and obsolete words and expressions, of course, abound. Once understood, they now mislead or are obscure. "Let," for hinder. "worship," for respect, "room," for seat, "quick,"

for living, "conversation," for conduct, "usury," for interest, "by and by," for immediately, "thought," for anxiety, "carriage," for baggage, are only a few of the words frequently found in a book that should not contain a dubious word.

8. Inaccuracies of various kinds abound: the wrong use of the definite article, which is omitted where it should occur, and inserted in passages from which it should be absent. 2 Thess. ii: 3, "The falling away and the man of sin," is rendered, "A falling away, and that man of sin." 1 Tim. vi: 10, "A root of evil," is translated "The root of evil." John vi: 48, "the bread" is "that bread." There are many instances of this inaccurate use of the definite article.

Besides these errors the wrong tenses are of frequent occurrence. The aorist and perfect are habitually confounded, and other tenses are disregarded, and grammatical errors of various kinds are frequent. The defects and errors named, and others, are offset by the great merit of being in the main accurate, and of being couched in a magnificent diction that places it at the head of English literature. It is a "well of English undefiled." But this great merit does not cancel its deficiencies as a source of truth. Its defects have so vehemently pleaded for correction that the Revision was the almost universal demand of English-speaking Christendom.

The history of the Revision is well known. A company of English scholars invited several eminent American scholars to join them in revising the Established Version. The Revision is their work. Many suggestions of the American committee, rejected by their English co-laborers but printed as notes, have practically become a part of the text, for it is evident to all scholars not warped by a conservative spirit, that an unbiased scholarship would have adopted them. Some of the defects of the Revision may be named without attempting to enumerate them all:

1. The Revisers were trammled by their instructions always to adhere strictly to the language of King James's Version unless absolutely compelled to depart from it. Instead of this it goes without saying that their only purpose should have been to produce a faithful equivalent of the sacred original in all cases, regardless of all other considerations.

2. It is, in many instances, as "Bibliotheca Sacra" observes, "a manifest compromise between the Anglican and American committees." Any one of the dozen principal scholars engaged

in the work, untrammelled and unrestricted, would have made a more faithful rendering.

3. Often, when no more faithful than the Established Version, the meaning is put into inferior English, so much so as to evoke this criticism from so eminent an authority as the "Edinburgh Review:" "Every phase of New Testament scholarship was represented in the New Testament company, but the niceties of idiomatic English appear to have found no champion."—Ed. Rev. No. 315.

4. It abounds in inconsistencies. Why should *Hades* be transplanted and *Gehenna* translated? Both are proper names, but while the latter is the name of a well-known locality, the former is of an imaginary place. There is tenfold more propriety in retaining *Gehenna* than *Hades*. The Revisionists virtually concede at least their misgivings, when they place *Gehenna* in the margin. Had they placed it in the text they would have removed a hurtful prejudice from the mind of the average reader, and relieved the sacred text from a serious incumbrance. And if our Master brought the word from the Hebrew, and set it in the Greek without translation—if he spoke Greek—or if the evangelist thus transplanted it, why should not an English translator follow the example?

Again, if *aion* denotes "age," as is admitted in the margin (see Matt. xxiv, 3), or if it means "world," why should the plural be rendered "forever," and the adjective "everlasting?" Is it not manifest that any word should carry substantially the same meaning in all its modifications? To render the noun "world" in the text, and "age" in the margin, "forever and ever" in the text and "ages of ages" in the margin, and the adjective, "eternal" and "everlasting," is to proceed arbitrarily, and not to translate legitimately. Nothing but a theological proclivity can explain the inconsistency.

So, too, in the Lord's Prayer, the interjection of "*one*" after "evil" seems a deliberate attempt to sustain the doctrine of a personal devil, regardless of the language of our Lord. By printing the word "*one*" in Italics the Revisers have acknowledged that it is not in the original, but by printing it at all they have demonstrated that the Revision needs revising. These are but a few specimens of the inconsistencies with which the work abounds.

5. Archaisms, and obsolete and obsolescent words and phrases that should have been discarded, are numerous: "On

this wise," "wroth," "verily," "twain," "for to see," "doest," "hale," "wot," etc. Some of the defenders of the Revision claim that it was better, on account of the sacred associations, to retain certain archaic phrases and words, which they call "innocent archaisms." But there are no "innocent archaisms" in a book intended to teach men the great truths of religion. Every word should be a transparent medium through which the unlettered reader can see the meaning of the inspired author. The young and illiterate cannot fail to be misled or confused when "quick" and "quicken" appear where "alive" and "make alive" should be, and when meeting words that have changed or lost their former meaning.

6. Uncouth and infelicitous words and phrases abound. Matt. vii: 4, 5: "Cast out * * the mote out." Mark iv: 31, 32, the mustard seed is called "less than all the seeds," and therefore less than itself; "[other]" should be added. Mark v: 42 Luke ii: 42, "Twelve years old" instead of "of age;" old cannot be applied to a young person. Mark xv: 44: "If he were," instead of "whether he was." Luke i: 7, "Now well stricken" instead of "then." Luke v: 21, vi, 4, "alone" should be "only." Luke vii: 44, John ii: 17, "thine" should be "thy;" Luke ix: 53, "though he were" should be "if he was;" xix: 26; "From him, * * * shall be taken away from him." John viii: 24, "except" should be "unless," etc. So they employ "chiefest," 2 Cor. xi: 5, xii: 11; "agreed together," Acts, v: 9; "each one," Acts, ii: 3; "either" instead of each, John xix: 18, etc. Acts xix: 16, 2 Pet. iii: 1, "both of them;" Heb., xi: 12, "as good as dead? so many as the stars," etc.; 2 Cor. xi: 18, 21, "I will glory also," instead of, "I also will glory;" and similar errors disfigure a large part of the revision.

One of the most indefensible errors is the phrase "forever and ever." If "forever" means endlessly, the addition of "and ever" is superfluous; if "forever" does not carry that meaning, "and ever" cannot impart it. But inasmuch as the phrase contains two plural nouns, it should be thus translated: "æons of æons," or "ages of ages." "Forever and ever" is a rendering that cannot be defended on philological grounds. It is a theological invention.

7. Grammatical inaccuracies. Matt. vi: 14, "For thine *is* the kingdom and the power;" vi: 19, "Moth and rust *doth*;" ix: 30, "See that no man *know it*;" xiii: 55, *Is* not his brethren;" xvi: 17, "Flesh and blood *hath*;" xxii: 40, "On these two *hangeth*;" xxvii: 56, "Among whom *was* Mary Magdalene and Mary;" Mark iii: 33,

"Who *is* my mother and my brethren?" Luke xvi: 15, "They that justify *yourselfes*," instead of "themselves;" John vii: 17, "Whether it be;" xix: 18, "either" should be "each;" Acts xvii: 34, "Among whom also *was* Dionysius, the Areopagite, and a woman named Damaris, and others;" Rom. ix: 4, "Whose is the adoption and the glory, and the covenants," etc.; Eph. iii: 18, "What *is* the length, and breadth, and heighth, and depth.

Again, 1 Cor. xiii: 13, "And now *abideth* faith, hope, and love, these three;" 1 Tim., i: 20, "Of whom *is* Hymenæus and Alexander;" Heb. ix: 3, 4, "Wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant," etc., meaning to say that these three articles were there. The Revisers actually do say that the golden pot held the manna, Aaron's rod and the tables;" Rev. xx: 13, "*Every* man according to their works;" Rom. i: 13, "Oftentimes I purposed to *come* to you." The same error in Matt. xiv: 29, and elsewhere, and similar errors many times more. In spite of these and other less prominent defects, all which are inexcusable, the Revision is a very considerable improvement on the Established Version.

1. It is rendered from the best Greek text the world ever saw. The work of scholars during the last century, such as Tregelles, Alford, Tischendorf, and many others, and the large number of manuscripts that have been collated, have developed a Greek text incomparably superior to any other—Westcott and Hort's Greek Testament. While the Revision is not a direct translation of this great work, as it might and should have been, it passed through the press simultaneously with it, and the Revisionists had the work of Westcott and Hort constantly before them, and availed themselves of its aid. Many of the suggestions of the American committee are derived from Westcott and Hort, and are placed in the margin, and there is scarcely a suggestion of theirs that an unprejudiced scholar would not have incorporated into the text. Prof. Schaff, in his Introduction to the American edition of Westcott and Hort, says: "The text of the Revisers corresponds to the secondary readings of Westcott and Hort, and the text of Westcott and Hort with the marginal readings of the revisers, so that the two texts are virtually the same." English conservatism seems to have kept obvious improvements out of the Revision. Still, while the Established Version surpasses the Revision in its vernacular, idiomatic English, the

Revision is a far closer rendering of a far better Greek text—a better text than ever before was accessible.

Indeed, in place of only eight manuscripts, none older than the tenth century, the sole sources accessible in the days of King James, subsequent discoveries, and the investigation of scholars, have produced an authentic record of the original Gospels. Every new codex discovered has added to the "various readings" until 150,000 variations have been discovered. But most of them are very slight, and very few of them affect any important event, doctrine or principle. An accidental change of a letter or word in copying, the addition or omission of a word, letter or sentence, to perfect what the copyist thought to be the meaning, or a copyist's carelessness, explains most of the variations. Very few, if any of them are believed to be the result of design. It is indeed one of the remarkable facts in the history of the Bible manuscripts that seldom was the pious fraud of foisting supports of favorite doctrines into the Christian Scriptures ever attempted, though the exigencies of theological controversy must often have presented the temptation. Only about four hundred variations really affecting the sense have been discovered. Most of the errors in the later MSS. were first written in the margin as glosses, and subsequently crept into the text. But the microscopical eyes of critics have detected them, and it is now certain that we have a nearly perfect recension.

The three great sources of an accurate Greek text are the Sinaitic, Vatican and Alexandrian codices, whose value is in the order named.

The *Sinaitic* was found by Constantine Tischendorf, in 1844, and 1859, in a convent on Mt. Sinai, and it contains the Bible, complete. Its discovery is one of the most singular of all literary events. Its date is between A. D., 300, and A. D., 400, and it is at least six centuries older than any manuscript known when the Authorized Version was made. It is probably one of the fifty copies that the Emperor Constantine ordered made, A. D. 331.

The *Vatican* is next, if not equal to the Sinaitic codex. It was first catalogued A. D. 1475, but how long it had been in the Vatican library, where it had long been kept with jealous care, is unknown. It is incomplete from the middle of verse 14 in Hebrews ix. It closely agrees with the Sinaitic, and is of about the same age.

The *Alexandrian* was brought from Alexandria, by the Patri-

arch of Constantinople, and presented to King Charles I, in 1628. It is now in the British Museum. It does not contain Matthew before xxv: 6, or John, from vi: 50 to viii: 52, or 2d Corinthians from iv: 13 to xii: 6. It is about one century more recent than S. and V., and is of less critical value than either of them.

These three codices are more valuable as sources of an accurate Greek text of the New Testament, than all other known MSS. They agree with the translations and Christian writers that antedate them, and are proved to be faithful copies of still older documents, which, written on the tender papyrus then in use, perished soon after they were written, as did all contemporaneous writings not preserved in mummies or under lava.

The great labor of critically examining the fountains of the Christian Scriptures was extended through more than a generation of years, and was performed by two of the most eminent English scholars—Brooke Foss Westcott, D. D., and Fenton John Anthony Hort, D. D. The great result of their labors was given to the world in 1881, simultaneously with the Revision. It is the most valuable addition to Biblical literature in modern times, and is worth more than all other Greek Testaments—is in fact the only one approximating perfection. This volume is primarily

A Translation. It aims to present, in plain, idiomatic English, the exact sense of the Greek original, avoiding archaisms, and obsolete and obsolescent words, and reproducing the meaning of the language of inspiration, as nearly as possible. Had the book been intended for public use, or to take the place of the two Versions, certain words, rendered sacred by association, might have been preserved, but as it is designed for study, and comparison with them, and to convey the precise meaning of the New Testament to those not familiar with the original, the author has in all cases tried to convey the sense in the words that best convey the meaning, regardless of association or any other consideration. Whether Jesus and his apostles spoke in Aramaic or Greek, their language must have been quite colloquial, and in order to reproduce their meaning in English, certainly the Gospels, Acts, James's and John's epistles should be couched in common phraseology. The nearer a version succeeds in employing everyday speech, the closer it will be to the spirit of the New Testament.

The author does not claim to have produced that impossible thing, a perfect translation, but he trusts he has rendered the

exact thought of the inspired record in plain, simple, accurate English. There is an occasional departure from the grammatical construction of the original, as where a plural and singular, or a past and present are found in the same sentence; in such instances grammatical consistency is produced. In all other respects as literal a rendering has been made as the difference in the two idioms allows. The translator has taken for his rule an adapted alteration and application of the ancient oracle: "Be literal, be literal, be not too literal." The book is

A Harmony. The four Evangelists are independent records of the words and works of our Lord, each relating as much of his life and teachings as the author had received, and differing in minute details, but essentially harmonious with the others. Matthew and Mark closely resemble each other, the former giving fuller details, and accounts not elsewhere found. Luke is quite parallel at the beginning and end of his account, with Matthew and Mark, while Mark and John relate much that is not in either of the other two, except the solemn events accompanying our Lord's passion. Each is part of a perfect whole. Mark and John seem to have pursued an even chronological course, while Matthew and Luke are more fragmentary and irregular, and wrote as they recalled the language of our Lord and the incidents of his life. The four currents of narrative pursue varying channels, uniting in one broad stream.

Much of the interest of the average reader of the New Testament is lost in consequence of his failure to read the book as a connected story. By arranging all that the different evangelists relate of any event in one connection, the reader is able to see at a glance all that can be known of it. Our Harmony does this. The book is also

A Chronology. The fragmentary manner in which the Gospels were compiled, and the arbitrary way in which the other books appear in the New Testament, prevent the common reader from reading the book as a connected narration. This Version is chronologically arranged, so that the Gospels present the scenes in the Blessed Life, as they occurred, and the other books are arranged according to the dates on which they were written. It is also

A Commentary. The notes accompanying the text are designed to shed such light on the language as will enable the reader to see what the inspired authors meant, chiefly on matters of eschatology. He has not attempted a full commentary, but

has only endeavored to assist the reader to see the teachings of the Book of books, concerning the destiny of the human family.

The reader of this Version should always remember that the Greek from which it is translated is not the "*koine ekdosis*," "*textus receptus*," or received Greek text from which our Received Version was rendered, but a Greek derived from older manuscripts than any that were available at the time our Received Version was made. [See pp. vi-vii of this Introduction.] No criticism concerning the accuracy of the rendering is just, unless it is based on a knowledge of that better Greek, contained in the recension of Westcott and Hort; as modified by the S. or V., or both. If any language should seem objectionable because different from that of the E. V. or R. V., it should be judged solely on the ground of its accuracy, and not at all from association, or because it disturbs the ear accustomed to other phraseology.

In many places the same Greek is rendered in different English phraseology, where there seems little or no choice, and yet, as tastes may differ, equally accurate, though different renderings are given.

Most of the points of difference from R. V. and E. V. result from following S. or V., or both, in omitting trivial words. Other variations, following S. or V., or both, are printed in Italics. The oldest manuscripts are distinguished for their brevity. Nearly all the corruptions are additions, and are chiefly such words as "and," "but," "then," "now," "to them," "to 'him," and the like. These omissions are many, but they in no case affect the sense, and so are not specified. A comparison with the R. V., will identify them by their presence there, and their absence from this book. Other changes have been made on the score of accuracy—Kapharnaum, instead of Capernaum; Beelzebul, instead of Beelzebub; Gethsemani, instead of Gethsemane, etc. Space has not been occupied in explanations or defenses of these changes, but their propriety will be acknowledged.

When to render and when to ignore the definite article in translating New Testament Greek into English is a continual problem. It is often found in Greek where the English omits it, and omitted where the English employs it. It is impossible always to translate it where it appears, or omit to insert it where it is absent, in almost every chapter. Thus, Luke xii: 8, "Whoever may acknowledge me in presence of the men, the Son of the Man will also acknowledge him in presence of the angels of the God." Our idiom requires the article before "presence,"

and its suppression before "men," "man," and "God,"—one addition and three omissions in one verse, and this is no more than a specimen verse. Where we have found it necessary to insert it, when it is not in the Greek, it is enclosed in brackets, but where it is omitted from places in which it occurs, no indication is given.

The name of the Apostle James has been changed to Jacob, that being the accurate form—Latin *Jacobus*, Greek *Iacobos*. The translator knows no good reason for employing the word James.

A somewhat radical feature of this Version will be found in the words into which the æonian phraseology is rendered. Undoubtedly "age" is the best word to represent the Greek *aion*, but "age-lasting," though usually an accurate equivalent for the adjective *aionion*, is not euphonious, and where, as is sometimes the case, mere duration is not so much meant as quality, it is inadequate. "Pertaining to the age," or "partaking of the quality of the age," is sometimes the meaning. For this reason it was decided best to transliterate the æonian words rather than translate them, and they are rendered "æon" and "æonian." Thus the English reader sees these much-disputed terms as nearly as possible as they are in the original, and has the same facilities for understanding their exact meaning as has the Greek scholar.

The important omissions from the Four Gospels of passages contained in the Established Version, are compelled by the fact that they are not found in the oldest Greek MSS., nor in the earliest authorities. Most of them are referred to in the Notes. They are as follows :

Matthew	v: 44, 45.	See page	81.
	vi: 13.	"	84.
	x: 8.	"	138.
	xii: 44.	"	250.
	xii: 47.	"	"

"And one said to him, 'Behold thy mother and thy brethren stand outside seeking to speak to thee.'" Om. S. V.

Matthew	xvi: 1, 3.	See page	162.
	xvii: 21.	"	170.
	xviii: 11.	"	74.
	xxiii: 14.	"	259.
	xxiv: 35.	"	277.
	xxvii: 35.	"	330.

Mark vi: 11. "It shall be more tolerable for the land of Sodom and Gomorrah."

	Mark xi: 26.	See page 246.	
	xvi: 9, 20.	"	342.
	Luke i: 28.	"	5.
	iv: 18.	"	
broken-hearted."			"To heal the
	Luke viii: 16.	"	119.
	xi: 2-4.	"	192.
	xvii: 19.	"	182.
	xvii: 33.	"	224.
	xxiii: 17.	"	324.
	xxiii: 34.	"	330.
	xxiv: 12.	"	341.
	xxiv: 40.	"	344.
	John vi: 3, 4.	See page 148.	
	viii: 53 to viii: 11.		186.

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EXPLANATION.

"Om." signifies omitted; "E. V.," Established, or King James's Version; "R. V.," the Revision by the Canterbury Convocation; "S.," the Sinaitic Codex, or MS.; "V.," the Vatican; "A.," the Alexandrian.

The words in brackets are supplied by the translator, to give what he deems to be the full sense. The words in Italics are found in either the Sinaitic, or Vatican, or both, and are not in the Greek of Westcott and Hort.

THE SECOND EDITION.

THE great favor with which "THE NEW COVENANT" has been received has induced the translator to publish a second edition, and the criticisms of some of his friends have urged him to accompany the issue with a few observations.

The introduction to Volume II. explains many of the peculiarities of this version, to which the reader is referred. Meanwhile it may be said that no attempt has been made to rival the diction of the accepted version. The sole purpose has been to give a faithful and accurate rendering of the original, in modern idiomatic English. And the criticisms the work has received have demonstrated that the author's success has been as great as he had a right to anticipate.

Such words as contain the Greek letter Kappa, which has the force of the English K. which words are usually spelled with C in English, have been rendered by K, as Korinthians, etc., except Sadducees, Jacob, Isaac, etc., which should be Sadduke es, Isaak, Jakob, etc. They have been kept in the usual form, as they are so fixed in the mind of the average reader, as to render change unadvisable.

The names of measures, weights, coins, etc., are given in their usual form, as the words "bushel," "penny," etc., give no adequate idea of the authors' meaning, and we have no English terms that afford equivalents. The following definitions will enable the reader to understand the meanings of the terms employed.

<i>Amphoras</i> ,	-	-	-	-	in E. V. firkins	7½	gallons	each.
<i>Baths</i> ,	-	-	-	-	"	"	measure	30 quarts
<i>Kors</i>	-	-	-	-	"	"	"	75½ gallons.
<i>Choenix</i>	-	-	-	-	"	"	"	
<i>Saton</i>	-	-	-	-	"	"	"	2½ "
<i>Modias</i>	-	-	-	-	"	"	bushel	2 "
<i>Stadion</i>	-	-	-	-	"	"	furlong	⅛ mile.
<i>Lepton</i>	-	-	-	-	"	"	mite	1-10 cent.

<i>Quadrans</i>	-	-	-	in E. V. farthing	4 mills.
<i>Assarion</i>	-	-	-	“ “ “	1½ mills.
<i>Drachma</i>	-	-	-	“ “	piece 14 cents.
<i>Drachma</i>	-	-	-	“ “	piece of silver 14 cents
<i>Stater</i>	-	-	-	“ “	“ “ 56 “
<i>Di-drachma</i>	-	-	-	“ “	tribute money 28 “
<i>Denarion</i>	-	-	-	“ “	penny 15 cents.
<i>Talanton</i>	-	-	-	“ “	talent, more than \$1,000
<i>Mina</i>	-	-	-	“ “	pound, 100 drachmas.

In order to clearly understand all that is accomplished in “THE NEW COVENANT,” the reader should consult the Introduction in each volume.

THE INSCRIPTION ON THE CROSS.

The inscription on the cross is here given in the three tongues, Greek, Latin and Hebrew.

ΟΥΤΟΣ
ΕΣΤΙΝ
Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ
ΙΟΥΔΑΙΩΝ.

Luke xxiii: 38.

HIC EST
JESUS
REX JUDÆ-
ORUM.

Matt. xxviii: 37.

ישוע
הנצרי
מלך
היהודים

John xix: 19.

THE NEW COVENANT.

PART I.

THE BIRTH AND CHILDHOOD OF JESUS, THE CHRIST.

TIME.—THIRTEEN AND A HALF YEARS.

PREFACE.

Mark i: 1. [The] beginning of the Good News of Jesus Christ.

Luke i: 1-4. Since many have undertaken to prepare a narrative of those facts fully established among us, 'as they transmitted them to us, who, from [the] beginning were eye-witnesses and attendants of the Word, 'it seemed good for

That "THE NEW COVENANT," and not "The New Testament," is the correct title of the Christian Scriptures, is conceded by all authorities. I need only cite the following: "The original, which we translate The New Testament, . . . simply means the New Covenant."—*Adam Clarke*. "The New Covenant is, by the consent of all critics, the true title of the Christian Scriptures."—*Dabney*. "That the rendering of the word *Diathêkê*, Covenant, is the better version, is unquestionable."—*Campbell*. "It is well known that *Diathêkê* in Hellenistic Greek means, usually, covenant (corresponding to the Hebrew *berith*), except perhaps, in Heb. ix: 11-17, and also in Gal. iii: 15, but even in these passages the same meaning is preferred by many commentators."—*Roberts's Companion to the Revised Version*.

"Saint" and "Gospel" are wanting from all the older manuscripts. *Kata Matthaion*, etc. ("according to Matthew, etc."), is the plain and simple designation of the Gospel record. The evangelists neither called themselves saints, nor their unpretending stories of THE LIFE, Gospels.

MARK i: 1. "Good News." The English Word Gospel, a modern form of the Anglo-Saxon "God's Spel," or "Good Spel," God's Message, or a good mes-

me, also, who have accurately traced all things from the first, to write in an orderly manner to you, most excellent Theophilus, 'that you may know the certainty of the words of which you have been orally taught.

AN ANGEL APPEARS TO ZACHARIAH.

Luke i: 5-25. It occurred in the days of Herod, king of Judea, that there was a certain priest, named Zachariah, of Abijah's course, and his wife was of Aaron's daughters, and her name was Elisabeth. 'And they were both righteous before God, walking irreproachably in all the commands and ordinances of the Lord. 'And they had no child, because Elisabeth was sterile, and they were both far advanced in their days.

sage, does not convey the meaning of the Greek *Euangelion*. The word Gospel stands to the ordinary mind as a synonym of the Christian system as it is popularly understood, whereas the Evangelist indicates the character of that system. Christianity is Good News, Good Tidings; the Gospel is a message of salvation, "Good News, which is to be a great joy to all people." See Luke ii: 10. A proper rendering of the verse would be, "Beginning of the Evangel of Jesus Christ." Westcott and Hort omit "Son of God," found in E. V. and R. V. (Established Version and Revised Version), and place it in the margin. It is probably not genuine.

LUKE i: 1. "Undertaken," Greek *epikeirēsan*. "Narrative," Greek *diēgēsīn*; these two words are peculiar to Luke in the N. T., and are medical terms found frequently in antecedent Greek medical literature. The first is found in Hippocrates (Epid. 1147), Morb. Acut. 396; Haemer. 891; in Galen, Comm. ii: 71; Prædic. xvi: 656, etc. The second is found in Hipp. Morb. Acut. 392; in Galen Antid. 1: 5 (xiv: 51), etc. See "The Medical Language of St. Luke: A Proof from Internal Evidence that 'The Gospel According to St. Luke and the Acts of the Apostles were written by the same person, and that the writer was a medical man. By the Rev. William Kirk Hobart, LL.D. Dublin, 1882." This book demonstrates, by several hundred medical terms used by Luke, that he was a physician.

LUKE i: 5. "It occurred." This form of expression, "It came to pass," in E. V. and R. V., is of frequent occurrence, and is rendered from *egeneto*. It is quite non-essential, and it was at first thought best to pass it over untranslated, on account of its frequent occurrence and unimportance, but on the whole, it was judged better to retain it. The phrase is about equivalent to the old English method of beginning a story, "Once upon a time."

LUKE i: 9. The incense used in the Jewish offerings, on the altar of incense, before the ark, was a mixture of sweet spices, stacte, onycha, galbanum, and pure frankincense. This was burnt twice a day on the golden altar (Ex. xxx: 7, 8, 34-38).

Now it occurred, while he performed the sacred rites, in the order of his course, before God, that it fell to his lot, according to the custom of the priesthood, to go into the temple of the Lord, to burn incense. ¹⁰And the entire multitude of the people were praying outside, at the hour of incense-offering. ¹¹And an angel of [the] Lord appeared to him, standing at the right of the altar of incense. ¹²And when Zachariah saw [him] he was startled, and fear fell on him. ¹³But the angel said to him,

“Fear not, Zachariah,

Because your prayer is heard,

And your wife Elisabeth shall bear you a son,

And you shall call his name John.

¹⁴And he shall be a joy and an exultation to you,

And many shall be glad at his birth.

¹⁵For he will be great in the sight of the Lord,

LUKE i: 11. The Greek *angelos* is rendered both “angel” and “messenger” in the N. T. It occurs 183 times, and is applied to good and bad spirits, men, armies, wind, fire, etc. Any messenger of God is God’s angel. It is not easy to render the word uniformly, angel or messenger, but whichever term is used the meaning is the same, to be determined by the context, and not by the word. It is given to John the Immerser, Matt. i: 10; to his disciples, Luke vii: 24; to the disciples of Jesus, Luke ix: 52; to the thorn in Paul’s flesh, 2 Cor. xii: 17; to the Hebrew spies, James ii: 25, etc. In the O. T. a similar custom prevails. All messengers are angels.

The difficulty of rendering any Greek word into the same English word, uniformly, may be seen by the different words into which it has been found necessary to translate the verb *katargeo*, which in the Authorized Version is rendered “cumber” (Luke xiii: 7), “make without effect” (Rom. iii: 3), “make void” (Rom. iii: 31), “destroy” (Rom. vi: 6; 1 Cor. vi: 13, and xv: 26; 2 Thess. ii: 8; and Heb. ii: 14), “loose” (Rom. vii: 2), “deliver” (Rom. vii: 6), “bring to nought” (1 Cor. i: 28), and in the passive “come to nought” (1 Cor. ii: 6), “fail” (1 Cor. xiii: 8), “vanish away” (*ib.*), “be done away” (*ib.* 10; 2 Cor. iii: 7, 11, 14), “put away” (1 Cor. xiii: 11), “put down” (1 Cor. xv: 24), “make of none effect” (Gal. iii: 17), and in the passive “become of no effect” (Gal. v: 4), “cease” (Gal. v: 11), and “abolish” (2 Cor. iii: 13; Eph. ii: 15; 2 Tim. i: 10), and for which the Revisers retain “cumber,” “make of none effect,” “be done away,” “bring to nought,” and “abolish,” and three substitutes in “discharge,” “sever,” and “pass away.”

LUKE i: 15. “Holy Spirit.” This phrase is not here accompanied by the definite article. Personality is not intimated. A proper rendering would be “a

And he shall not drink of wine nor strong drink,
 And he shall be filled with [the] Holy Spirit,
 Even from his mother's womb.

¹⁶And many of the sons of Israel
 Will he turn to [the] Lord their God.

¹⁷And he shall appear in his sight,
 In [the] spirit and power of Elijah,
 To turn fathers' hearts to children,
 And [the] disobedient in the wisdom of [the] just;
 To qualify for the Lord a prepared people."

¹⁸And Zachariah said to the angel, "By what [sign] shall I know this, for I am an old man, and my wife is far advanced in her days." ¹⁹And the angel answered and said to him, "I am Gabriel, that stand in God's presence, and I was sent to speak to you, and to tell you this good news. ²⁰And behold, you shall be mute, and unable to speak, till the day when these things shall be accomplished; because you have not believed my words, which shall be fulfilled in their season." ²¹And the people were waiting for Zachariah, and they wondered at his delaying in the temple. ²²But when he came out he was unable to speak to them, and they perceived that he had seen a vision in the temple, for he made signs to them, and continued deaf and mute. ²³And it occurred when the days of his ministrations terminated, [that] he went to his house. ²⁴And after these days his wife Elisabeth became pregnant, and concealed herself five months, saying: ²⁵"Thus has the Lord done for me in days when he regarded [me] to take away my reproach among men."

THE ANNUNCIATION.

Luke i: 26-38. Now in the sixth month, the angel Gabriel was sent from God, to a city of Galilee, named Nazareth,

divine spirit." A curious instance of inconsistency appears in the treatment of this phrase in R. V. It is sometimes rendered "Holy Spirit," and some-

"to a virgin affianced to a man named Joseph, of the house and lineage of David, and the virgin's name was Mary. "And he came in to her and said,

"Hail, favored one, the Lord [is] with you."

"But she was agitated at the word, and pondered what this salutation could mean. "And the angel said to her,

"Fear not, Mary! for you have found favor with God,

"And behold you shall conceive in your womb,

And shall bear a son,

And shall call his name Jesus.

"He shall be great, and shall be called son of the Highest,

And the Lord God will give him his father David's throne,

"And he shall reign over the house of David to the æons,

And of his reign there shall be no end."

times it is rendered "Holy Ghost." It would seem that the Revisers intended to adopt the former and better phrase, but abandoned their purpose. Can it be that the occurrence of "Holy Ghost" in the Episcopal Prayer Book, as the object of worship, compelled the sacrifice of good taste? Holy Ghost is most objectionable and unwarrantable.

LUKE i: 28. "Blessed art thou among women," is omitted by S. & V.

LUKE i: 33. "To the æons." The rendering of this language in E. V. and R. V. is "forever," but the word is plural, *eis tous aiōnas*. The singular, *aiōn*, denotes age, or æon. The R. V. puts "unto the ages" in the margin. It would have been better to place these words in the text. To translate them "forever," meaning endless duration, is to make the Gospel contradict itself, for it explicitly declares that Christ's kingdom will end, 1 Cor. xv: 24-25. He cannot, therefore, reign "forever;" moreover, if *aiōn*, singular, does not mean eternity, no number of *aiōns* can have that meaning. The plural form demonstrates its meaning to be limited duration. For the lexicography of this word consult Theodoret, Hesychius, Phavorinus, Rost, Hedericus, Schleusner, Passow, Grove, Donnegan, Ewing, Schrevelius, Dr. Taylor, Autenrieth, Pickering, Liddell and Scott, Hincks, Lutz, Macknight, Wright, Robinson, Jones, Cruden, Alexander Campbell, Whitby, Pearce, Southwood Smith, Moses Stuart, MacLaine, Dr. Edward Beecher, John Foster, Simpson, De Quincey, Sears, De Lamennais, Blackie, Farrar, Kingsley, etc., quoted in "Hanson's *Aiōn Aiōnios*." Schleusner says "an *aiōn* is any space of time, whether longer or shorter, past, present, or future, to be determined by the persons or things spoken of, and the scope of the subjects; the life, or age of man." The obvious meaning of the phrase here is for ages, a long, indefinite, yet limited period. "No end" is to be understood rhetorically, figuratively, as the equivalent of "ages."

This "*aiōn*," and "the *aiōn* to come," further on, rendered "this world" and

³⁴“But,” said Mary to the angel, “How can this be, since I do not know a man?” ³⁵And the angel answered, and said to her,

“[The] Holy Spirit shall come upon you,
And power from the Highest shall overshadow you;
Wherefore, the begotten of you, being holy,
Shall be called God’s son.

³⁶And behold, Elisabeth, your kinswoman,
Even she has conceived a son in her old age,
And this is the sixth month of her that was reputed sterile;
³⁷For no word of God is impossible.”

³⁸And Mary said, “Behold the Lord’s bondmaid! be it done to me according to thy word.” And the angel left her.

INTERVIEW BETWEEN MARY AND ELISABETH.

Luke i: 39-56. And Mary arose in those days, and hastened into the hill country, into a city of Judea; ⁴⁰and entered the house of Zachariah, and saluted Elisabeth. “And it occurred when Elisabeth heard the salutation of Mary, that the babe leaped in her womb, and Elisabeth was filled with [the] Holy Spirit. ⁴²And she raised her voice with a loud cry and said:

“Blessed [are] you among women!
And blest the fruit of your womb!

⁴³And how comes this to me,
That the mother of my Lord should approach me?

⁴⁴For, behold, when the voice of your salutation reached my ears,

The babe leaped with exultation in my womb;

“the world to come” in E. V., usually mean the Mosaic and the Christian, or Messianic ages, or dispensations.

LUKE i: 35. “Holy Spirit” here has no article; the phrase means nothing like personality, but denotes the quality of the influence that should possess Mary. See comment on Luke i: 15. A divine spirit from God was to influence her.

⁴⁵And happy she who believed that there will be a fulfillment of the [words] spoken to her by the Lord." ⁴⁶And Mary said,

"My soul extols the Lord!

⁴⁷And my spirit has exulted in God my Savior!

⁴⁸For he has seen the lowly condition of his bond-maid,
For behold from now all generations shall call me happy!

⁴⁹For the Mighty One has done great things for me,
And holy is his name!

⁵⁰And his mercy is to generations and generations,
Of them that fear him!

⁵¹He has shown strength with his arm,
He has dispersed [the] haughty by [the] thought of their heart.

⁵²He has cast down potentates from thrones,
And exalted lowly ones.

⁵³He has filled [the] hungry with good things,
And [the] rich he has sent empty away.

⁵⁴He has helped Israel, his own child, to remember mercy,
⁵⁵As he spoke to our fathers,
To Abraham and his seed, [even] to the son."

⁵⁶And Mary remained with her about three months, and [then] returned to her house.

THE BIRTH OF JOHN THE IMMERSER.

Luke 1: 57-80. Now Elisabeth's time to bear was completed, and she brought forth a son. ⁵⁸And her neighbors and kindred heard that [the] Lord had magnified his mercy toward her, and they rejoiced with her. ⁵⁹And it occurred on the eighth day, [that] they came to circumcise the little child, and were calling him Zachariah, after his father's name,

LUKE 1: 55. *Eis ton aiōna* is the form in Wescott and Hort, but the Vatican says *eos aiōnos*. The meaning is "to, or during an age, or æon." As God's dealings with Abraham are here referred to, the duration must be limited to his life time. "For ever" is manifestly inaccurate.

“and his mother answering said, “No, but he shall be called John.” “And they said to her, “There is no one among your kindred who is called by this name.” “And they made signs to his father, [asking] what he would desire him to be called. “And he asked for a tablet, and wrote, saying, “John is his name.” “And they all wondered, but his mouth was immediately opened, and his tongue [loosened], and he spoke, praising God. “And fear came on all those who dwelt around them, and in the entire hill country of Judea, *because of these sayings*. “And all who heard pondered them in their hearts, saying, “What, then, will this child be?” for the hand of the Lord was with him. “And Zachariah, his father, was filled with [the] Holy Spirit, and [he] prophesied, saying:

“Blessed [be] the Lord, the God of Israel,

Because he has visited, and wrought redemption for his people;

“And has raised up to us a horn of salvation,

In the house of David, his servant,

“Even as he spoke through the mouth of his holy prophets from [the] son,

“Salvation from our enemies,

And from the hand of all those who hate us,

“To perform mercy with our fathers,

And to remember his holy covenant.

“The oath that he swore to Abraham our father,

“To enable us, rescued from the hands of our enemies,

Fearlessly to worship him,

“In holiness and righteousness in his presence, all our days.

“And you, little child, shall be called a prophet of the Highest,

LUKE 1: 63. A small board covered with wax and written on with an iron style.

LUKE 1: 70. *Ap' aiōnos* “from an age, or son,” that is, anciently, from of old.

For you shall go before the face of the Lord, to prepare his ways,

⁷⁷To give knowledge of salvation to his people,

In the forgiveness of our sins,

⁷⁸Through the tender mercy of our God,

By which a dawning from on high shall visit us,

⁷⁹To shine to those that sit in darkness, and the death-shade,

To guide our feet into [the] way of peace."

⁸⁰And the little child grew, and became strong in spirit, and was in the deserts till [the] day of his appearance to Israel.

AN ANGEL APPEARS TO JOSEPH.

Matt. i: 18-25. Now the generation of Jesus Christ was thus: When his mother Mary had been affianced to Joseph, before they were united, she was discovered to be pregnant by [the] Holy Spirit. ¹⁸And Joseph, her husband, being just, and yet reluctant to expose her publicly, inclined to put her away privately. ¹⁹But, while thinking of these things, behold, an angel of the Lord appeared to him, in a dream, saying, "Joseph, David's son, fear not to take Mary, [as] your wife, for that begotten in her, is by [the] Holy Spirit. ²¹And she shall bear a son, and you shall call his name Jesus, for he shall

MATT. i: 18. The oldest mss., usually, as in this text, precede Christ by the article, "The Christ."

MATT. i: 19. *Deigmatissai*, reveal her condition, not *paradeigmatissai*, make her an example. See Eusebius.

The account of the miraculous conception is rejected by many, as incredible; but what more probable than that God, who has been from the beginning working a new miracle, every time a new animal or vegetable has been created, should interpose to impart his divine spirit without measure, when he designed introducing a new order of spiritual creation? To our mind the miraculous conception is as credible as the account of man's original creation. Both are natural from God's side, and only supernatural from the human side of the phenomena. Jesus Christ can be accounted for only on the supposition of a divine beginning.

MATT. i: 21. Dr. Paige remarks: "*His people*. Some have supposed that a less number than the whole race of man is here indicated. But the general

save his people from their sins." "And all this occurred that the word spoken by the Lord, through the prophet, might be fulfilled, saying,

"Behold, the virgin shall conceive, and bear a son,
And they shall call his name Emmanuel!
Which is, when translated, God [is] with us."

"And being aroused from the sleep, Joseph did as the Lord's

testimony of the Scriptures justifies the belief that *his people*, as here used, is equivalent to *all men*. Ps. ii: 8; John xvii: 2, 10; 1 Cor. xv: 27, 28. Various other circumstances combine to confirm this belief. (1.) The impartial goodness of the God and Father of the spirits of all flesh. Ps. cxlv: 9; Matt. v: 44-48; 1 John iv: 8-10. (2.) The declared object of Christ's mission. Gen. xxii: 18, with Acts iii: 25, 26, and Gal. iii: 16; John iii: 17; Eph. i: 9, 10; Phil. ii: 9-11; 1 John iv: 9, 14. (3.) The testimony of Jesus and his apostles, that he came to save all, especially sinners. Matt. ix: 13; xviii: 11; John xii: 32; xvii: 2; 1 Tim. i: 15; ii: 6; Heb. ii: 9; 1 John ii: 2. Such are the number and character of those whom Jesus had commission to save. *From their sins*. Not from some trivial danger or distress; but from that sinfulness which is the occasion of the most frequent and intense misery. Not from the consequences of sin, leaving the root of the evil undisturbed; but from sin itself. The salvation which Jesus Christ came to accomplish is a deliverance from sinfulness, a purification from unrighteousness, a redemption from iniquity; in the language of Dr. A. Clarke, a 'deliverance from all the power, guilt, and pollution of sin.' 'Less than this,' he adds, 'is not spoken of in the gospel; and less than this would be unbecoming the gospel.' Matt. xxvi: 28; John i: 29; Tit. ii: 14; 1 John i: 7, 9. Salvation, then, may be regarded as a change from sinfulness to holiness; 'remission of sins; emendation of life; peace of mind; hope of eternal life; and endless happiness itself.' —*Rosenmuller*. Jesus denotes 'Savior.' The name appears among the Hebrews as *Oshea*, *Hoshea*, *Jehoshua*, *Jeshua* and *Joshua*, meaning *Whose help is Jehovah*, or *God the Savior*. The Greek *Jason* and *Jesus* are the same. The word is composed of *yah shua*, 'I shall be powerful.' This is the first gospel prophecy of the great work of the Christ. He was named to signify his character and mission,—Jesus, one who saves. 'He shall save his people,' that is, sinners, because they are to be saved from their sins. His people, then, are sinners, and as all men are sinners, all are his people, and all will be saved by him, not from deserved punishment, not from 'hell,' nor any outward calamity, but 'from their sins.'"

MATT. i: 23. "Emmanuel, God with us. This language does not teach that Christ was God, but that he was divine, Godlike. It was no uncommon thing among the Jews to be called by names such as Emmanuel. *Ilhiel* signifies God with me. *Lemuel* signifies God with them. *Daniel* signifies God my Judge. *Abiel* signifies God my Father. *Gabriel* signifies the strong God. *Elijah* signifies God Jehovah. Now, who ever thinks that the men who once were designated by these names, or who now bear them, as we know some do, were or are the Almighty God?

angel directed him, and took his wife, ²⁵and he did not know her till she bore a son, and he called his name Jesus.

THE BIRTH OF JESUS.

Luke ii: 1-7. Now it occurred in those days, that a decree was issued by Kaiser Augustus, to register all the inhabited [world.] ²This first registry occurred when Quirinius was pro-consul of Syria. ³And all went to be registered, each in his own city. ⁴And Joseph, also, went up from Galilee, out of the city of Nazareth, into Judea, into David's city, which is called Bethlehem, because he was of the house and lineage of David, ⁵to be registered, with Mary his affianced, she being pregnant. ⁶And while they were there, it occurred that the days of her bearing were completed. ⁷And she brought forth her first-born son, and swathed him, and laid him in a manger, because there was no place for them in the khan.

THE ANGELS AND THE SHEPHERDS.

Luke ii: 8-20. And there were shepherds in that country, remaining out in the fields, and keeping their flock in the night watches. ⁹And an angel of [the] Lord stood by them, and glory from [the] Lord shone *over* them, and they were afraid with a great fear. ¹⁰And the angel said to them,

"Fear not!

For behold I bring you good news,

Which shall be a great joy to all the people!

¹¹Because a Savior is born to you, to-day,

¹²In the city of David, who is Christ [the] Lord,

And this [is] the sign to you:

LUKE ii: 7. Inn is not the word. "Khan," or caravansary, conveys the meaning better. It was a wayside building, in which travelers found shelter, and furnished their own food. There was no host nor landlord in this khan (*kataluma*). But the inn in Luke x: 34, *pandokeion*, had a host.—The manger, or stall, *phatnē*, from *pateomai*, I eat.

LUKE ii: 10. *I bring you good news.* The word *euangelizomai*, here ren-

You will find the babe swathed, and lying in a manger."

¹³And suddenly there was with the angel a multitude of [the] heavenly host, praising God, and saying;

¹⁴"Glory to God in the highest,
And on earth peace, good will among men."

¹⁵And it occurred, when the angels went from them, into heaven, the shepherds said to each other, "Let us now go to Bethlehem, and see this thing that has transpired, which the Lord has revealed to us." ¹⁶And they hastened, and found both Mary and Joseph, and the babe lying in the manger. ¹⁷And when they saw it, they made known the declaration that had been told to them, concerning this little child. ¹⁸And all who heard wondered at the things related to them by the shepherds. ¹⁹But Mary kept all these words, pondering them in her heart. ²⁰And the shepherds returned, glorifying and praising God for all they had heard and seen, even as it had been told to them.

THE CIRCUMCISION.

Luke ii: 21. And when eight days were completed, [the time] to circumcise him, his name was called Jesus, the

dered *I bring you good news*, is translated *preach the gospel*, Luke iv: 18; xx: 1; Acts xvi: 10 in E. V. From this word are derived *evangelize*, to announce good tidings; *evangelist*, one who announces good tidings; *evangelical*, whatever is truly good tidings.

The precise date of the birth of Jesus is not certain. He was born near the time of Herod's death, Matt. ii: 1-6. Herod died in 750 (year of Rome) (Josephus Ant. 17. 9, 8, 3, 1). John began his ministry in the fifteenth year of Tiberius, Luke iii: 1-2, and Jesus was thirty years of age at that time, Luke iii: 23. The fifteenth year of Tiberius was A. U. 778, for he had been regent three years before the death of Herod, and thirty years previous would be A. U. 748. The time of year is less certain than the year. It was probably in the Autumn, say the middle of August to the middle of November.

LUKE ii: 14. The Revision reads "On earth peace among men, in whom he is well pleased," and in the margin as an alternative reading, "Peace, good pleasure among men," or, "Peace among men of good pleasure." Tregelles, in his alternative reading, has "Among men of good will." Alford and Farrar

name given him by the angel, before he was conceived in the womb.

THE PRESENTATION OF JESUS IN THE TEMPLE.

Luke ii: 22-38. And when the days of their purification were completed, according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord, ²²as it is written in the law of the Lord, that "Every male that opens the womb shall be called holy to the Lord;" ²³and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtle doves, or two young pigeons." ²⁴And behold, there was a man in Jerusalem, whose name was Symeon, and the man was just and devout, awaiting Israel's consolation, and [the] Holy Spirit was upon him. ²⁵And he was informed by the Holy Spirit that he should not see death before he should see the Lord's Christ. ²⁶And he came by the spirit into the temple, and when the parents brought in the little child Jesus, to do according to that which is instituted in the law concerning him, ²⁷he also took him in his arms, and blessed God, and said,

²⁸"Now, Master, dismiss thy slave,

In peace, according to thy word,

²⁹Because my eyes have seen thy salvation,

same, *i. e.*, "Men who are the objects of God's good will." Folsom says, "Of good will:" assuming this as the true reading, the literal construction is *peace to men of good will*. But (as says Winer, p. 191) 'sometimes, and particularly in Paul's epistles, the genitive, when placed after, is separated from its governing noun by another word, Rom. ix: 21.' (Has not the potter power over the clay? which lit. is, Has not power *the potter of the clay*?). Although Winer does not quote Luke ii: 14, this comes fairly under the same principle. By 'good will' is meant in the Gospels, and generally in the N. T., the good will, or pleasure, of God. Comp. Matt. xi: 26; Luke x: 21; Eph. i: 5, 9."—Good will among men. *Eudokia* is sustained by Origen, Eusebius, Gregory of Nazianzen, Titus of Bostra, and fifty-six illustrious fathers. It is probable that *eudokias* was accidentally corrupted by the addition of *s*. See Dean Burgen, Qu. Rev., Oct., 1881.

²¹Which thou hast prepared before the face of all the peoples:

²²A light for the enlightenment of Gentiles,
And [the] glory of thy people, Israel."

²³And his father and his mother wondered at these [words] spoken about him. ²⁴And Symeon blest them, and said to Mary, his mother, "Behold, this [child] is placed for a fall and rising of many in Israel, and for a sign to be spoken against; ²⁵also a sword shall pierce through your own life, so that [the] *bad* reasonings of many hearts may be disclosed." ²⁶And there was Anna, a prophetess, Phaniel's daughter, of the tribe of Asher, who was far advanced in many days, who had lived with a husband seven years from her virginity. ²⁷She was also a widow till about eighty-four years, who did not withdraw from the temple, serving night and day, with fastings and prayers. ²⁸And she, standing by at this hour, praised God, and spoke of him to all those looking for the deliverance of Jerusalem.

THE OFFERINGS OF THE MAGIANS.

Matt. ii: 1-12. Now when Jesus was born in Bethlehem, of Judea, in king Herod's days, behold, magians came from the east, to Jerusalem, saying, "Where is he that is born king of the Jews, for we saw his star, at its rising, and have come to render him homage." ³And when the king, Herod, heard it, he was agitated, and all Jerusalem with him. ⁴And assembling all the high priests and scribes of the people, he inquired of them where the Christ should be born. ⁵And they said to him, "In Bethlehem, of Judea, for

MATT. II: 2. "At its rising" is the meaning, and not "in the east." Lit. the rising; when in the plural it signifies the east. These magians were Persian or Median priests. There was a remarkable conjunction of Jupiter and Saturn in 747, year of Rome: on May 20, Oct. 27, and Nov. 12, both planets were so near that they must have seemed one great star.

it is thus written through the prophet,
 "And thou, Bethlehem, land of Judah,
 Art by no means least among the princes of Judah,
 For out of thee will come forth a Leader,
 Who will shepherd my people, Israel."

Then Herod, having privately called the magians, learned from them the exact time that the star appeared,⁸ and he sent them to Bethlehem, and said, "As you pass on your way inquire exactly about the little child, and as soon as you have found [him], bring word to me, that I also may go and render him homage." ⁹And when they had heard the king, they departed; and behold, the star that they saw at its rising, went before them till it stood over where the little child was. ¹⁰And when they saw the star they rejoiced with very great joy. ¹¹And they went into the house, and saw the little child, with Mary, his mother, and fell down and rendered him homage; and opening their treasures, they offered him gifts: gold and frankincense and myrrh. ¹²And being warned in a dream not to return to Herod, they departed to their country by another road.

THE FLIGHT INTO EGYPT.

Matt. ii: 13-15. And when they had departed, behold, an angel of [the] Lord appears to Joseph, in a dream, saying, "Arise, take the little child and his mother, and flee into Egypt, and be there until I tell you; for Herod is about to seek the little child, to destroy him." ¹⁴And he arose by night, and took the little child and his mother, and departed into Egypt; ¹⁵and was there till the death of Herod; that the

MATT. ii: 9. "On and on." A striking form of the imperfect "was going."

MATT. ii: 11. "Prostrating." The common form of homage paid to superiors by Jews and Pagans; obeisance, respect, but not worship, as we ordinarily use the term. The literal is, "to kiss the hand towards."

word spoken by the Lord, through the prophet, might be fulfilled, saying, "I called my son out of Egypt."

THE MASSACRE OF THE CHILDREN.

Matt. ii: 16-18. Then Herod, when he saw that he had been deceived by the magians, was very angry, and he sent forth and slew all the little boys in Bethlehem, and all its vicinity, from two years and under, according to the time that he had accurately ascertained from the magians. "Then was fulfilled the word spoken through Jeremiah, the prophet, saying,

¹⁶"A voice was heard in Ramah,
Weeping and great mourning;
Rachel lamenting her children,
And she would not be comforted, because they were not."

THE RETURN FROM EGYPT.

Matt. ii: 19-23. But when Herod was dead, lo, an angel of [the] Lord appears in a dream to Joseph, in Egypt, saying, ²⁰"Arise; take the little child and his mother, and go into [the] land of Israel, for they who sought the little child's life are dead." ²¹And he arose, and took the little child and his mother, and entered the land of Israel; ²²but when he heard that Archelaus was reigning over Judea, instead of his father, Herod, he was afraid to go there, and being warned in a dream, he departed into the district of Galilee, ²³and went and dwelt in a city called Nazareth, that the words spoken through the prophets might be fulfilled, that he should be called a Nazarene.

Luke ii: 39-40. And when they had concluded all things, according to the law of [the] Lord, they returned into Galilee,

MATT. ii: 16-18. The population of Bethlehem is supposed to have been 2,000, which would make fifty or fewer children slain, and not several thousand, as some have insisted.

into their own city Nazareth. ⁴⁰And the little child grew, and increased in strength, becoming full of wisdom, and God's favor was upon him.

JESUS TWELVE YEARS OF AGE.

Luke ii: 41-52. And his parents, *according to custom*, went to Jerusalem, at the feast of the passover; ⁴²and when he was twelve years of age, they went up according to the custom of the feast, ⁴³and when they had completed the days, on their return, the boy Jesus remained in Jerusalem, and his parents did not know it; ⁴⁴but supposing him to be in the company, they went a day's journey, and sought him among their kinsmen, and acquaintance, ⁴⁵and not finding him, they returned to Jerusalem, seeking him. ⁴⁶And after three days it occurred [that] they found him in the temple, sitting among the teachers, listening and questioning; ⁴⁷and all that heard him were astonished at his understanding, and answers. ⁴⁸And when they saw him they were amazed, and his mother said to him, "Child, why have you treated us thus? Behold, your father and I, in distress, sought you." ⁴⁹And he said to them "Why did you seek me? Did you not know that I must be in my Father's [courts]?" ⁵⁰And they did not understand the word he spoke to them. ⁵¹And he went down with them, and

LUKE ii: 49. Strong, in his "Harmony and Exposition of the Gospels," says: "There is here apparently a studied ambiguity in the original, where, instead of 'business,' should rather be supplied 'in the [courts] of my Father,' namely, the temple, in distinction from the home of his reputed father." The usual reading, however, is "things," "affairs," and hence "business." Courts expresses the thought. *Ta tou patros mou*, may have the sense of locality, as house, or moral affairs. Godet: "A child is to be found at his father's."

It is impossible to tell whether Jesus spoke Greek or Aramaic. Greek had for some time been the prevailing language throughout Judea. The presumption seems to be that in his daily intercourse with the people of Galilee, he would not be likely to use Greek but Aramaic. And in the Gospels there are several indications which corroborate this presumption. But Professor Roberts, one of the revisers of the New Testament, has written with great learning, maintaining that Christ did not use Aramaic but Greek. And Professor Kennedy, of Cambridge, in reviewing the controversy, says it is a question that never can be settled beyond doubt.

came into Nazareth, and was subject to them, and his mother treasured all these sayings in her heart. ⁵²And Jesus advanced in wisdom, and in age, and in favor with God and men.

THE GENEALOGIES.

Matt. i: 1-17. A genealogy of Jesus Christ, son of David, son of Abraham:

Abraham begot Isaac;	⁶ and Obed begot Jesse;
² and Isaac begot Jacob;	and Jesse begot David the
and Jacob begot Judah and	king.
his brothers;	And David begot Solomon
³ and Judah begot Perez and	of her [who was the wife]
Zerah of Tamar;	of Uriah;
and Perez begot Hezron;	⁷ and Solomon begot Reho-
⁴ and Hezron begot Aram;	boam;
and Aram begot Amminadab;	and Rehoboam begot Abi-
and Amminadab begot Nah-	jah.
shon;	⁸ And Abijah begot Asaph;
and Nahshon begot Salmon;	and Asaph begot Jehosha-
⁵ and Salmon begot Boaz of	phat;
Rahab,	and Jehoshaphat begot Jo-
and Boaz begot Obed of	ram;
Ruth;	and Joram begot Uzziah;

LUKE II: 52. "Favor" or "grace" is the meaning of *chariti*.

MATT. i: 1-17; LUKE III: 23-38. Wakefield renders this, "A history of the life." Macknight, "The table of the genealogy." Campbell renders *biblion* here "lineage." The phrase is a Hebraism for "a register of the lineage," similar to the Septuagint, Gen. v: 1, "The record of the origin of man." There are two views of these somewhat differing genealogies. One is that Matthew's is through the father, and Luke's through the mother; that Matthew traces Joseph's and Luke Mary's ancestry. The other is, that Matthew traces the descent through Solomon, and that Luke traces it through Nathan, the two coming together in Salathiel. That Mary was of David's family, see Ps. cxxxii: 11; Luke i: 32; Rom. i: 3. See Smith's Bible Dictionary on "Genealogy of Jesus Christ." These two accounts are doubtless copies of different records, kept in different places, and varying from want of precision. There is little need of the labored efforts so often made to render them perfectly harmonious. The suggestion has been made that Luke spoke of individual, and Matthew of average, generations.

⁹and Uzziah begot Jotham; got Salathiel;
 and Jotham begot Ahaz; and Salathiel begot Zerub-
 and Ahaz begot Hezekiah; babel;
¹⁰and Hezekiah begot Ma- ¹¹and Zerubbabel begot Abi-
 nasseh; ud;
 and Manasseh begot Amos; and Abiud begot Eliakim;
 and Amos begot Josiah; and Eliakim begot Azor;
¹¹and Josiah begot Jecho- ¹²and Azor begot Sadoc;
 niah, and his brothers, and Sadoc begot Achim;
 at the time of the remov- and Achim begot Eliud;
 al to Babylon; ¹³and Eliud begot Eleazar;
¹²and after the removal to and Eleazar begot Matthan;
 Babylon, Jechoniah be- and Matthan begot Jacob;
¹³and Jacob begot Joseph, the husband of Mary, of whom
 was born Jesus, called the Christ. ¹⁴Thus all the generations
 from Abraham to David are fourteen generations; and from
 David to the removal to Babylon fourteen generations; and
 from the removal to Babylon to the Christ, fourteen genera-
 tions.

Luke iii: 23-38. And Jesus, himself, when he began [to
 teach], was about thirty years of age, being, as was supposed

a [son] of Joseph;	the [son] of Naggai;
the [son] of Heli;	²⁶ the [son] of Maath;
²⁴ the [son] of Matthat,	the [son] of Mattathias;
the [son] of Levi;	the [son] of Semein;
the [son] of Melchi;	the [son] of Josech;
the [son] of Jannai;	the [son] of Joda;
the [son] of Joseph;	²⁷ the [son] of Joanan;
²⁵ the [son] of Mattathias;	the [son] of Rhesa;
the [son] of Amos;	the [son] of Zerubbabel;
the [son] of Nahum;	the [son] of Salathiel;
the [son] of Esli;	the [son] of Neri;

²⁸the [son] of Melchi;
 the [son] of Addi;
 the [son] of Kosam;
 the [son] of Elmadam;
 the [son] of Er;
²⁹the [son] of Jesus;
 the [son] of Eliezer;
 the [son] of Jorim;
 the [son] of Matthat
 the [son] of Levi;
³⁰the [son] of Symeon;
 the [son] of Judas;
 the [son] of Joseph;
 the [son] of Jonam;
 the [son] of Eliakim;
³¹the [son] of Melea;
 the [son] of Menna;
 the [son] of Mattatha;
 the [son] of Nathan;
 the [son] of David;
³²the [son] of Jesse;
 the [son] of Obed;
 the [son] of Boas;
 the [son] of *Sala*;
 the [son] of Nahshon;
³³the [son] of Amminadab;
 the [son] of Admin;

the [son] of Hezron;
 the [son] of Perez;
 the [son] of Judah.
³⁴the [son] of Jacob;
 the [son] of Isaac;
 the [son] of Abraham;
 the [son] of Terah;
 the [son] of Nahor;
³⁵the [son] of Seruch;
 the [son] of Reu;
 the [son] of Peleg;
 the [son] of Eber;
 the [son] of Shelah;
³⁶the [son] of Kainan;
 the [son] of Arphaxad;
 the [son] of Shem;
 the [son] of Noah;
 the [son] of Lamech;
³⁷the [son] of Methuselah;
 the [son] of Enoch;
 the [son] of Jared;
 the [son] of Mahalaleel;
 the [son] of Kainan;
³⁸the [son] of Enos;
 the [son] of Seth;
 the [son] of Adam;
 the [son] of GOD.

PART II.

CHRIST'S MINISTRY ANNOUNCED.

TIME—ONE YEAR.

JOHN'S MINISTRY.

Matt. iii: 1-12. Now in those days John the Immerser comes preaching in the desert of Judea, ²saying: "Reform, for the reign of the heavens has come near. ³For this is he that was spoken of through Isaiah, the prophet, saying:

"A voice crying in the desert,
Prepare ye the way of [the] Lord;
Make his paths straight.'"

MATT. iii: 1. The Greek words *baptizo* and *baptismos*, have the meaning of immerse and immersion, *i. e.*, to dip, and are so rendered in this version. *Bapto* occurs in the New Testament three times: Luke xvi, 24; John xiii, 26. Rev. xix, 13; and *baptizo* occurs seventy-nine times in E. V.; it is not translated seventy-seven times, but transliterated. The English word baptize is ambiguous, but the Greek *baptizo* is susceptible of but one meaning, and that, "to dip," or immerse. This fact does not prove that immersion is the only form in which the rite should be administered; on this point, the author of this version does not dogmatize, but he does not feel at liberty to withhold his assent to the position, not only of Baptist scholars, but of the best Christian critics of all sects, as to the meaning of the word.

MATT. iii: 2. "Repent" does not give the full meaning of *metanoete*; it signifies a radical change of disposition and character. Reform, reformation, convey the meaning in verses 2 and 8. And the reason given is not that thus an escape from danger may be secured. The language is not "repent to escape the kingdom of Satan," but "reform, for the heavenly reign approaches." That is, put yourselves in condition to receive and enjoy that divine reign, which Jesus, the Coming One, will inaugurate. Matthew uses the phrase "reign of the heavens;" the other evangelists, "reign of God."

MATT. iii: 3. The Greek *kurios* is not always easy of translation. It may be rendered "Master," "Lord," or "Sir;" when applied to Christ, and euphony permits, we render it Master. In this instance "Lord" seems better.

'And John himself had clothing of camel's hair, and a leathern girdle around his loins, and his food was locusts and wild honey. ⁸Then went out to him Jerusalem, and all Judea, and all the region around Jordan, 'and were immersed by him in the river Jordan, confessing their sins. 'And seeing many of the Sadducees and Pharisees coming to the immersion, he said to them, "Broods of vipers! who has admonished you to flee from the wrath about to come? ⁹Produce, then, fruit worthy of reformation! ⁹And presume not to say within yourselves—'We have a father—Abraham;' for I say to you, that God can raise up children to Abraham from these stones. ¹⁰And already the ax lies at the root of the trees; therefore, every tree that does not bear good fruit is cut down, and cast into fire. ¹¹For I, indeed, immerse you in water to reformation; but he who is coming after me is mightier than I, whose sandals I am not fit to carry; he will immerse you in [the] Holy Spirit, and fire; ¹²whose winnowing shovel is in his hand, and he will thoroughly cleanse his threshing-floor, and gather his wheat into the granary; but the chaff he will consume in inextinguishable fire."

Mark i: 2-8. As it is written in Isaiah the prophet,
"Behold, I *will* send my angel before thy face,

Who will prepare thy way;
³A voice crying in the desert,
Make ready the Lord's way;
Make his paths straight."

MATT. iii: 7. The strange neglect of the translators of E. V. and R. V. to fully render the word *mellō* cannot be accounted for. Its meaning is "about to occur." The wrath here predicted was "about to come"—was near—was soon to fall on the city and nation he was then addressing. "The coming wrath," the language in which the calamities of the wicked are described, in the New Testament, is almost invariably said to be then near. It was then "approaching" to those who heard the prophecy.

⁴And there came John, the Immerser, who immersed in the desert, and preached an immersion of reformation, to remission of sins. ⁵And all the country of Judea, and all they of Jerusalem, were going out to him, and were immersed by him in the river Jordan, confessing their sins. ⁶Now John was clothed in camel's hair, with a leathern girdle around his loins, and he ate locusts and wild honey. ⁷And he cried, saying: "He who is mightier than I comes after me, the strap of whose sandals I am not fit to stoop and loosen. ⁸I have immersed you in water; but he will immerse you in [the] Holy Spirit."

Luke iii: 1-18. Now in the fifteenth year of the government of Tiberius Kaiser, when Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and the region of Trachonitis, and Lysanias tetrarch of Abylene, ²under [the] high priests Annas and Kaiaphas, God's word came upon John, Zachariah's son, in the desert. ³And he went forth into all [the] country about the Jordan, proclaiming an immersion of reformation, to remission of sins. ⁴As it is written in [the] book of [the] words of Isaiah, the prophet:

"A voice crying in the desert,
 Prepare the Lord's way;
 Make his paths straight.
⁵Every chasm shall be filled,
 And every mountain and hill brought low;
 And the crooked shall become straight,

LUKE iii: 3. "Immersion of reformation for remission of sins," seems preferable to "baptism of repentance." The meaning is, that the rite of baptism indicates the purpose to reform.

LUKE iii: 5. "All flesh shall see the salvation of God," is a declaration of the universality of Christ's reign.

And the rough roads smooth.

“And all flesh shall see the salvation of God.”

“Then he said to the crowds that went out to be immersed by him: “Broods of vipers! who has warned you to flee from the wrath about to come? “Produce, then, fruits worthy of reformation; and do not begin to say to yourselves, ‘We have a father, Abraham.’ For I tell you, that God can raise up children to Abraham from these stones. “And the ax is already placed at the root of the trees. Therefore, every tree that bears not good fruit, is cut down, and thrown into fire.” “And the people asked him, saying: “What then ought we to do?” “And he answered and said to them, “Let him that has two tunics, share with him who has none; and he that has food, let him do in like manner.” “And tax-collectors also came to be immersed, and said to him, “Teacher, what ought we to do?” “And he said, “Collect nothing more than what is

LUKE iii: 7. “Wrath to come;” “impending vengeance.”—*Campbell*. “*Mel-lō* usually means not only *future*, but *near*. There is just such a difference between *estai* and *mellei esesthai*, in Greek, as there is between *it will be* and *it is about to be*, in English. This holds particularly in threats and warnings.” Pearce says: “The punishment to come in the destruction of the Jewish state.” “The wrath to come was the impending destruction soon to fall on the Jewish nation, unless they repented and reformed, and which did descend forty years after, overthrowing the temple, destroying millions of men, and annihilating the national existence of the Jews. Those who embraced Christianity escaped these judgments of heaven, because they believed in the prophecies foretelling their approach, and fled from the country.”—*Livermore*.

LUKE iii: 9. “Good fruit,” *kalon*, *i. e.*, excellent, choice, fair to look upon. “*Kalon* is untranslatable.”—*Canon Farrar*. “Thrown into fire,” is a prophecy of the woes that soon befell the Jewish nation.

LUKE iii: 11. “Two tunics.”—“The inner garment worn next to the skin, generally with sleeves, and reaching usually to the knees, sometimes to the ankles. Two tunics indicate but small wealth. Even the poor can spare something for the still poorer.”—*Abbott*.

LUKE iii: 12. “Tax collectors,” “tribute takers,” is the literal rendering of the word rendered “publicans,” in E. V. The extortionate taxes levied by Rome were collected by officers who were hated by all Jews.

required of you." ¹⁴And soldiers, also, asked him, "What also ought we to do?" And he said to them, "Extort by violence from no man; accuse no one falsely, and be contented with your wages." ¹⁵And the people, expectant, all reasoned in their hearts concerning John whether he were the Christ. ¹⁶John answered all, saying, "I, indeed, immerse you with water; but there comes one mightier than I, of whose sandals I am not fit to loosen the strap; he will immerse you in

LUKE iii: 16. "Holy Spirit and fire." The good will receive of his divine spirit, and the bad will be overwhelmed in the desolations then approaching. The threshing-floor was Jerusalem; the wheat, those who accepted him; and the chaff, those who rejected him.

"Inextinguishable fire." Dr. Hammond, a very judicious commentator, says: "They put fire to the chaff at the windward side, that creeps on and never gives over, till it hath consumed all the chaff, and so is a kind of *asbestos pur*, here, a fire never quenched, till it have done its work."—Com. on Matt. iii: 12.

The fire by which the Jews were destroyed was the fire of divine judgment; and as it did its work effectually, so it was *unquenchable*. It is for this reason that the punishment and destruction of the Jews are described in the Old Testament as being effected by unquenchable fire.

¹ See ISAIAH lxvi: 24. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." The *unquenchable* fire here spoken of is in this world, as is evident from the phrases "new moon" and "Sabbath."

Again, JER. xvii: 27. "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Fire kindled in the gates of Jerusalem, which devoured the palaces of Jerusalem, is said to be *unquenchable*.

The phrase *unquenchable fire* (E. V.), is found in four places in the Established Version: Matt. iii: 12; Luke iii: 17; Mark ix: 43, 48. In all these passages the phrase should be quenchless fire. The Greek word *asbestos*, unquenchable, inextinguishable, is the original term in all the passages. The usage of the word will determine how Greek authors at the time of Christ employed it.

Strabo [A. D. 70], speaking of the Parthenon at Athens, says, "In which [temple] was the *inextinguishable lamp*," meaning the lamp that was kept continually burning. [Lib. ix, p. 606].

Josephus says [Jewish War, B. ii, ch. xvii: 6], speaking of a fire that used to burn in the temple—though at the time he wrote [A. D. 80], it had gone out and the temple was destroyed—"Every one was accustomed to bring wood for the altar, that fuel might never be needed for the fire, for it continued always unquenchable."

[the] Holy Spirit, and fire. ¹⁷Whose winnowing shovel is in his hand, to thoroughly cleanse his threshing-floor, and to

Plutarch [A. D. 110], mentions the places "in Greece, where is a fire unquenchable, as at Delphi and Athens;" meaning the sacred fire of the temples, which, he says, in the very next sentence, had sometimes gone out. [Plut. in Numa, p. 262. Edit. Reiske, Lips. 1774].

Eusebius [A. D. 325], describing the martyrdom of Kronon and Julian at Alexandria, says that "they were carried on camels throughout the whole city, and in this elevated position were scourged, and at last consumed in unquenchable fire," though the fire burned, of course, but for a very short time. [Euseb. Eccl. Hist. Lib. vi, cap. 41].

The idea of endless duration was not in the minds of the authors of these terms. They used the language to denote either literal fire that should burn until its object was accomplished, or as an emblem of divine judgments, thorough but limited.

Canon Farrar, in "Eternal Hope," "Consequences of Sin," says, "The expression 'quenchless fire,'—for the phrase 'that never shall be quenched,' is a simple mistranslation—is taken from Isa. lxvi: 24, and is purely a figure of speech, as it is there, or as it is in Homer's Iliad., xvi: 123." In his Appendix to the volume he observes: "It was in answer to the bitter taunt of Celsus, that the God of the Christians kindled a fire in which all but the Christians should be burned, that Origen first argued that the fire should possess a purifying quality (*katharsion*) for all those who had in themselves any materials for it to consume. All, even Peter and Paul, must pass through this fire (Isa. xliii: 2) and ordinary sinners must remain in it till purged. It was, in fact, remorse for remembered sin, a figurative representation of the moral process by which restoration shall be effected."

MATT. iii: 10; Luke iii: 9-17. Bishop Pearce says, "the punishment to come, in the destruction of the Jewish state;" Kenrick, "the impending punishment in the destruction of the Jewish state;" Dr. Clarke, "the desolation which was about to fall on the Jewish nation."

But the same words may be applied to the consequences of any sinful career, whether of an individual or of a nation. The wrath to come is awaiting, not in another world, but here, in this.

The evangelist here announces a calamity about to come on the Jewish people. The trees were the Jewish people, the ax the cause of their overthrow. Such is the use of these terms in the Old Testament. See Isa. xl: 24; Jer. x: 2-3; xxii: 6-8. We quote the latter passage, to illustrate the Old Testament usage.

"For thus saith the Lord unto the king's house of Judah: Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited. And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire. And many nations shall pass by the city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus unto this great city?"

Commentators of all churches apply this language to this world.

gather the wheat into his granary; but he will consume the chaff with inextinguishable fire." ¹⁸And exhorting many other things, he preached good news to the people.

THE BAPTISM OF JESUS.

Matt. iii: 13-17. Then comes Jesus from Galilee to the Jordan, to be immersed by John. ¹⁴But he refused him, saying, "I have need to be immersed by you, and you come to me!" ¹⁵And Jesus answered and said to him, "Permit [it] now, for it is becoming in us, thus to fulfill all righteousness." Then he permitted him. ¹⁶And when he was immersed,

"We risk little in referring this to the Roman power and armies, which, as an ax, most vehemently cut away the very existence of the Jewish polity and state."—*Calmet*.

"It was customary with the prophets to represent the kingdoms, nations and individuals, whose ruin they predicted, under the notion of forests and trees, doomed to be cut down. See Jer. xlvi: 22, 23; Ezek. xxxi: 3-12. The Baptist employs the same metaphor. The Jewish nation is the *tree*, and the Romans the *ax*, which, by the just judgment of God, was speedily to cut it down."—*Dr. A. Clarke*.

"In this whole verse (the 12th), the destruction of the Jewish state is expressed in the terms of husbandmen; and by the wheat being gathered into the garner, seems meant, that the believers in Jesus should not be involved in that calamity."—*Bishop Pearce*.

"The Romans are here termed God's fan, as in verse 10, they are called his *ax*, and in chapter xxii: 7, they are termed his troops or armies. *His floor*—does not this mean the land of Judea, which had been long, as it were, the threshing-floor of the Lord? God says he will now, by the winnowing fan, (viz.: the Romans), thoroughly cleanse his floor—the wheat—those who believe in the Lord Jesus, he will gather into his garner—either take to heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to Pella, in Cœlosyria, previously to the destruction of Jerusalem. But he will burn up the chaff—the disobedient and rebellious Jews, who would not come unto Christ that they might have life."—*Dr. Adam Clarke*.

Man is compared to a fruitless tree, that is destroyed because barren. No point of the description is literal—neither the tree, the ax, the fruit, nor the fire. The nation, or the individual, that does not serve God, perishes; that is, passes through a process of decay, destruction, as the penalty of sinfulness; not annihilation, nor ceaseless torment, but that moral condition for which the Scriptures have no better name than death.

Jesus immediately ascended from the water; and behold, the heavens were opened, and he saw the Spirit of God, descending like a dove, coming on him. ¹⁷And behold, a voice out of the heavens, saying, "This is my son, the beloved, in whom I delight."

Mark i: 9-11. It occurred, in those days, that Jesus came from Nazareth of Galilee, and was immersed by John, in the Jordan. ¹⁰And, immediately ascending from the water, he saw the heavens opened, and the Spirit, like a dove, descending *and remaining* on him. ¹¹And a voice came from the heavens, "Thou art my son, the beloved, in whom I delight."

Luke iii: 21-22. And it occurred, when all the people had been immersed, Jesus also having been immersed, and praying, the heaven was opened, ²²and the Holy Spirit descended upon him, in bodily form, like a dove, and a voice came out of heaven, [saying], "Thou art my beloved son, in thee I delight."

THE TEMPTATION.

Matt. iv: 1-11. Then Jesus was impelled by the spirit into the desert, to be tempted by the accuser. ²And after he had fasted forty days and forty nights, he was hungry. ³Then the tempter came to him, and said, "If you are God's son, speak, that these stones become loaves." ⁴But he answered and said, "It is written,

" 'Man shall not live by bread alone,

But by every word that proceeds from the mouth of God.' "

⁵Then the accuser took him into the holy city, and set him on the parapet of the temple, ⁶and says to him, "If you are God's son, throw yourself down, for it is written,

" 'He shall give his angels charge concerning thee,

They shall bear thee up on their hands,
Lest thou strike thy foot against a stone.' ”

Jesus said to him, “Again it is written, ‘Thou shalt not tempt the Lord, thy God.’ ” ⁹Again, the accuser takes him into an exceedingly high mountain, and shows him all the kingdoms of the world, and their glory, and says to him, “I will give all these things to you, if you will fall down and render homage to me.” ¹⁰Then Jesus says to him, “Begone, adversary! for it is written,

“ ‘Thou shalt render homage to the Lord, thy God,
And only to him shalt thou do service.’ ”

Then the accuser left him, and behold, angels came, and ministered to him.

Mark i: 12-13. And immediately the spirit drives him into the desert. ¹³And he was in the desert forty days, tempted by the adversary, and was among wild beasts; and angels served him.

Luke iv: 1-13. And Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led in the spirit, in the desert, ²forty days; being tempted by the accuser. And he ate nothing in those days; and when they were ended, he was hungry. ³Now the accuser said to him, “If you are God’s son, command this stone to become a loaf.” ⁴And Jesus answered him, “It is written that on bread alone man shall not live.” ⁵And he led him up and showed him all the kingdoms of the inhabited earth, in a moment of time. ⁶And the accuser said to him, “I will give you the control of all this, and their glory, for it has been bestowed upon me, and I will bestow it on whomsoever I please. ⁷If, then, you will render homage to me, it shall all be yours.” ⁸And Jesus answered and said to him, “It is written,

“ ‘Thou shalt do homage to God, thy Lord,
And only to him shalt thou render service.’ ”

'Now he brought him to Jerusalem, and placed him on the parapet of the temple, and said to him, "If you are God's son, throw yourself down from this place; ¹⁰it is written,

"He will give his angels charge concerning thee, to guard thee," and

¹¹"They shall bear thee up on their hands,
Lest thou strike thy foot against a stone.' "

¹²And Jesus, answering, said to him, "It is said,

"Thou shalt not tempt God, thy Lord.' "

¹³And when he had ended every temptation, the accuser departed from him for a season.

THE DIVINE WORD.

John i: 1-5, 9-14, 16-18. 'In [the] beginning was the

MATT. iv: 1-11; Mark i: 12-13; Luke iv: 1-13. "The temptation."—This account is not to be taken literally. It is an allegory. That it is symbolical and not historical see Lange, Hase, Weisse, Olshausen, Neander, Ullmann, etc. Jesus "was tempted, in all points as we are." The "accuser," or the "adversary;" the devil or the satan, *diabolos*, *satanas*, means false accuser, and occurs thirty times, three times plural, 2 Tim. iii: 3; 1 Tim. iii: 11; Tit. ii: 3, and stands for the inducements that arise out of man's animal nature to draw the higher nature down; animal appetite, ambition, service of evil for the sake of worldly good. Jesus felt all these as we feel them. They were without sin in him, because he put them aside and triumphed over them. The practical use of the allegory is to teach us to turn a deaf ear to the inducements that beset us, exactly such as beset him. Matthew and Luke represent Jesus as calling the tempter satan or adversary, opponent; while Mark calls him devil or accuser, assailant. Both stand for the same thing. James says, "Every man when he is tempted is drawn away by his own lusts, and enticed." James describes, in plain terms, what are personified and allegorized in dramatic form by the evangelists. Satan, the devil; the tempter, is the "law of the members," the animal nature, assailing the moral or spiritual being.

JOHN i: 1. The Greek *logos*, here rendered "word," denotes God's wisdom or energy. It occurs frequently in the Scriptures, with a variety of significations. In this case it might be left untranslated, as one of the titles of Jesus: "In the beginning was the Logos," etc. "The Logos was *with* God:" *pros* conveys the idea of close relation; the Word was co-operating with God. Norton observes: "It was his (John's) purpose, in the introduction of his gospel, to declare that Christianity had the same divine origin as the universe itself; that it was to be considered as proceeding from the same power of God. Writing in Asia Minor for readers, by many of whom the term *Logos* was more

Word, and the Word was with God, and God was the Word.

familiarly used than any other, to express the attributes of God viewed in relation to his creatures, he adopted this term to convey his meaning, because, from their associations with it, it was fitted particularly to impress and affect their minds; thus connecting the great truth which he taught with their former modes of thinking and speaking. But upon the idea primarily expressed by this term, a new conception, the conception of the proper personality of those attributes, had been superinduced. This doctrine, then, the doctrine of an hypostatized Logos, it appears to have been his purpose to set aside. He would guard himself, I think, against being understood to countenance it. The Logos, he teaches, was not the agent of God, but God himself. It is so that seeing his power and Godhead is made equivalent to knowing God. Thus, also, our Savior, appealing to the miracles which he wrought, argued that the divine power or energy, manifested by them, yielded sufficient proof that they were not simply wrought by divine power, but truly the works of God." "God was the Word" is the correct form of the sentence. [See Luther, Wyckliffe, Tyndal, Cranmer, Vulgate, etc.]

Logos is used by John as in the Septuagint. The author of Proverbs represents Wisdom (Greek *logos*), as saying, Prov. viii: "Jehovah possessed me in the beginning of his way, before his works of old. I was by him as a master-builder (or foster-child), and I was daily his delight, rejoicing always before him." The author of Ecclesiasticus employs *logos* as John does, as a personification of wisdom. "Wisdom shall glory in the midst of her people, in the congregation of the Most High shall she open her mouth: 'He created me from the beginning, before the world, and I shall never fail. In the holy tabernacle I served before him. I am the mother of fair love and fear and knowledge and holy hope. Come unto me all ye that be desirous of me, and fill yourselves with my fruits. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty'" [Ecclesiasticus xxiv: 1-22].

The definition of *logos*, as given by Parkhurst, is as follows: "1. A word, (Matt. viii: 16; Luke vii: 7). 2. A saying, speech, discourse, conversation (Matt. xii: 32; xv: 12; xix: 22; xxii: 15; xxvi: 1; John iv: 39; Acts v: 24). 3. A report, rumor (Matt. xxviii: 15; Luke v: 15; vii: 17). 4. A saying, a common saying, a proverb (John iv: 37). 5. The word of God, whether of the law (Matt. vii: 13), or of the gospel (Matt. xiii: 19-23; Mark ii: 2; xvi: 20; Acts viii: 4; 2 Tim. iv: 2). It sometimes implies the profession and practice of the gospel (see Matt. xiii: 21; Mark iv: 17; John viii: 31; Rev. i: 9; xx: 4). 6. Speech, eloquence (1 Cor. ii: 1; 2 Cor. xi: 6). 7. Ability to speak, utterance (Eph. vi: 19). 8. Reason, the faculty of reasoning, or discoursing (Acts xviii: 14). 9. An account; *i. e.*, of one's actions or proceedings given to a superior (Rom. xiv: 12; Matt. xii: 36; Acts xix: 40; Heb. xiii: 17; 1 Pet. iv: 5). 10. A discourse in writing, a treatise, particularly of the historical kind (Acts i: 1). 11. An account, a computation of debts or expenses (Matt. xviii: 23; xxv: 19). 12. Account, value, regard (Acts. xx: 24). 13. An account, cause (Matt. v: 32; Acts x: 29). 14. Show, appearance, pretense (Col. ii: 23). 15. An affair, matter, thing, which may be the subject of discourse (Luke i: 4; Acts viii: 24; xv: 6). 16. The divine and substantial Word of God, *i. e.*, the second person of the ever blessed Trinity (John i: 1, 14; 1 John i: 1; v: 7; Rev. xix: 13. Comp. 2 Pet. iii: 5; Heb. iv: 12, 13; Luke i: 2)."

"This was in [the] beginning with God. ²All things were done through it, and without it not even one thing was done that has been done. ³In it was life, and the life was the light of men. ⁴And the light shines in the darkness, and the darkness did not apprehend it. ⁵It was the true light which, coming into the world, enlightens every man. ⁶It was in the world, and the world was made through it, and the world did not know it. ⁷It came to its own, and they who were its own received it not. ⁸But as many as received it, to them it gave authority to become children of God, to those that believe in its name; ⁹who were not *made* of bloods, nor of the will of flesh, nor of the will of man, but from God. ¹⁰And the Word became flesh, and tabernacled among us, and we beheld his glory, a glory as of an only begotten of a Father, full of favor and truth. ¹¹Because we have all received out of his fulness, favor upon favor. ¹²For the law was given through Moses; the favor and the truth came through Jesus Christ. ¹³No man has ever seen God: the only begotten son, he who is in the bosom of the Father, he has interpreted [him].

JOHN i: 3. *Ginomai*, produced, become, the word is found more than 700 times in the New Testament, and never means create. This gospel contains it fifty-three times, and it always denotes done, become, etc.—The neuter pronoun is preferred until the writer indicates personification. "All things were done through it" [the *Logos*].

JOHN i: 10, 11. "Unto his own (home) and his own (people) received him not."

JOHN i: 14. "The word became incarnate." "In the language of the synagogue, the term *sarr* was so often employed to denote a *human being*, that the evangelist's expression would not sound so harshly in the ears of those accustomed to that idiom, as the literal version of the word does in ours."—*Campbell*.

Norton says, "The word *sarr*, in its primitive meaning *flesh*, is often used to denote *man*. When it is said that the *Logos*, or the Power of God, became a man, the meaning is that the Power of God was manifested in and exercised through a man. It is afterward, by a figurative use of language, identified with Christ."

John i: 6-8, 15. There came a man named John, who was sent from God. ⁷He came for testimony, that he might testify concerning the light, that all might believe through him. ⁸He was not the light, but [came] that he might testify concerning the light. ¹³John testified concerning him, and exclaimed, "This is he of whom I said, 'He who follows me is in advance of me, for he is my superior.'"

JOHN'S TESTIMONY.

John i: 19-34. And this is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem, to ask him, "Who are you?" ²⁰And he confessed, and denied not, but confessed, "I am not the Christ." ²¹And they *again* asked him, "Who then? Are you Elijah?" And he says, "I am not." "Are you a prophet?" and he answered, "No." ²²They said therefore to him, "Who are you? that we may answer those that sent us. What do you say concerning yourself?" ²³He said, "I am a voice crying in the desert, 'Make the Lord's way straight,' as Isaiah the prophet, said." ²⁴And they were sent from the Pharisees; ²⁵and they questioned him, and said to him, "Why, then, do you immerse, if you are not the Christ, nor Elijah, nor the prophet?" ²⁶John answered them,

JOHN 1: 18. Westcott and Hort give *monogenes theos* in the text, and *m. huios* in the margin. The revision places "Son" in the text, and "God" in the margin. It has been suggested that, originally, the word was an abbreviation of the Greek for "Son," which became corrupted into an abbreviation of God, and so was transmitted. "Begotten God" is so manifestly incorrect that it has generally been regarded as a corruption. In his eighth edition Tischendorf adopts "Son" as the authorized reading.

JOHN 1: 15. The precedence here indicated is of character. Priority of time is not meant.

saying, "I immerse in water. There stands among you one whom you do not know; he who comes after me, ²⁷the strap of whose sandal I am not fit to loosen." ²⁸These things occurred in Bethany, beyond the Jordan, where John was immersing. ²⁹On the next day he sees Jesus coming to him, and says, "See the Lamb of God, who takes away the sin of the world. ³⁰This is he of whom I said, 'A man comes after me, who is before me, for he is my superior. ³¹And I did not know him; but that he might be manifested to Israel, because of this I have come immersing in water.'" ³²And John bore testimony, saying, "I saw the Spirit, like a dove, descending out of heaven, and remaining on him. ³³And I did not know him; but he who sent me to immerse in water, he said to me, 'On whom you shall see the Spirit descending and remaining on him: this is he who immerses in [the] Holy Spirit. ³⁴And I have seen, and testified that he is God's Chosen Son."

THE FIRST DISCIPLES.

John i: 35-51. On the next day, John was again standing, and two of his disciples, ³⁶and observing Jesus, as he walked, he says: "See the Lamb of God." ³⁷And the two disciples heard him speak, and they followed Jesus. ³⁸And Jesus turned and saw them following, and says to them, "What do you seek?" and they said to him, "Rabbi," which, translated, means teacher, "Where are you dwelling?" ³⁹He says to them, "Come, and you shall see." They, therefore, went and saw where he dwelt, and they dwelt with him that day; it was about the tenth hour. ⁴⁰Now, Andrew, Simon Peter's brother, was one of the two who had heard from John and followed him. ⁴¹First he finds his own brother Simon, and says to him, "We have found the Messiah,"

which, being translated, is Christ. ⁴²He led him to Jesus. Jesus looked at him, and said, "You are Simon, the son of John; you shall be called Kephias, which, translated, is Peter. ⁴³On the next day, he wished to go to Galilee, and he finds Philip, and Jesus says to him, "Follow me." ⁴⁴Now Philip was from Bethsaida, Andrew and Peter's city. ⁴⁵Philip finds Nathaniel, and says to him, "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph." ⁴⁶And Nathaniel said to him, "Can any good thing proceed from Nazareth?" Philip says to him, "Come and see." ⁴⁷Jesus saw Nathaniel coming to him, and says concerning *Nathaniel*, "See! a genuine Israelite, in whom is no deceit." ⁴⁸Nathaniel says to him, "How do you know me?" Jesus answered and said to him, "I saw you under the fig-tree, before Philip called you." ⁴⁹Nathaniel answered him, "Rabbi, you are God's son! You are king of Israel." ⁵⁰Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig-tree? You shall see greater things than these." ⁵¹And he says to him, "Truly, truly, I say to you, you shall see the heaven opened, and the angels of God ascending and descending on the Son of Man."

THE MARRIAGE IN KANA.

John ii: 1-12. And on the third day a marriage occurred in Kana of Galilee, and Jesus' mother was there. ²And Jesus, and also his disciples, were invited to the marriage. ³And they had no wine, because the wine of the marriage feast was exhausted. Then says Jesus' mother to him, "There is

JOHN i: 42.—Kephias is the Aramaic of which Peter is the Greek, meaning rock or stone.

no wine." "And Jesus says to her, "Woman, what have you to do with me? My hour has not yet come." "His mother says to the servants, "Do whatsoever he may tell you." "And there were six stone water-jars placed according to the mode of purification of the Jews, each holding two or three amphoras. "And Jesus said to them, "Fill the water-jars with water." And they filled them to the brim. "And he says to them, "Draw, now, and carry to the ruler of the feast." And they carried it. "And when the ruler of the feast tasted the water become wine, and did not know whence it was—but those servants who had drawn the water knew—the ruler of the feast called the bridegroom, and says to him, "Every man places the good wine first, and when they have drunk freely, the inferior, *but* you have kept the good wine till now." "This first of the signs Jesus wrought in Kana of Galilee, and manifested his glory. And his disciples believed in him. "After this he went down into Kapharnaum, he and his mother, and brothers, and disciples, and remained there a few days.

JOHN II: 4. "Woman" sounds harsh to us, as addressed to his mother, by the Savior, but the term as used in Greek was one of great respect; something like our use of *madam*, but even more considerate and respectful.

JOHN II: 6. The Jewish *bath*, seven and a half gallons. If this be meant, the amount of wine made was one hundred and twenty gallons. The act of changing water into wine has been regarded by many as incredible. It is easy to believe that it was done through the superhuman knowledge possessed by our Lord, who effected the transformation; but, no doubt, by a process entirely in harmony with the laws of nature.

JOHN II: 10. The word here used conveys no hint of intoxication. It is from *meta thuein*, to drink after sacrifice. Isaiah uses it, lviii: 11, a well watered garden.

PART III.

THE FIRST PASSOVER.

TIME—ONE YEAR.

CLEANSING THE TEMPLE.

John ii: 13-25. And the Jews' passover was near; and Jesus went up to Jerusalem. ¹⁴And he found the brokers sitting in the temple, and those that sold sheep, and oxen, and doves. ¹⁵And he made a scourge of rushes, and drove them all out of the temple, both the sheep, and the oxen, and he poured out the brokers' coin, and overturned their tables; ¹⁶and said to those that sold doves, "Take these things hence, and make not my Father's house a house of merchandise." ¹⁷His disciples remembered that it was written, "The zeal of thy house consumes me." ¹⁸Then the Jews answered and said to him, "What sign do you show us, seeing that you do these things?" ¹⁹Jesus answered and said to them, "Destroy this temple, and I will raise it in three days." ²⁰Then the Jews said, "This temple was forty-six years building, and will you erect it in three days?" ²¹But he spoke concerning the temple of *the* body. ²²When, therefore, he was raised from the dead, his disciples remembered that he said this; and they believed the

JOHN ii: 14, 17. The cleansing of the temple was an act of reform, which could hardly be condemned by any Jew, inasmuch as the presence there of animals and traffic was contrary to law. Jesus used the whip of rushes to drive out the animals, not the merchants, say some, but the language implies that he made a general cleansing.

Scripture, and the word that Jesus had spoken.

²³And when he was in Jerusalem, at the feast of the pass-over, many believed in his name, [by] beholding his signs, which he wrought. ²⁴But Jesus did not trust himself to them, because he knew them all, ²⁵and because he did not require that any one should testify concerning man, for he knew what was in man.

JESUS AND NICODEMUS.

John iii: 1-21. And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; ²the same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God; for no man can do these signs that you do unless God be with him." ³Jesus answered, "Truly, truly I say to you, unless a man be begotten from above, he cannot see the reign of God." ⁴Nicodemus says to him, "How can a man be begotten when he is old? Can he enter a second time into his mother's womb, and be born?" ⁵Jesus answered, "Truly, truly I say to you, unless a man be begotten of water and spirit, he cannot *see* the reign of *heaven*. ⁶That which is born of the flesh is flesh, and that which is born of the spirit is spirit. ⁷Wonder not that I said

JOHN iii: 3. Begotten from above, instead of born again, is the correct reading. The phrases, "kingdom of God," "kingdom of heaven," "the kingdom," etc. (E. V. and R. V.), denote the reign of truth and goodness in the human heart, and in this world. It rarely, if ever, means the realm of holiness and happiness in the immortal state. Reign, signifying rule, or sway, seems better than kingdom, which, to the ordinary ear, carries the idea of an outward organization.

JOHN iii: 5. "Verily," *i. e.*, "truly." The word *amèn* uttered by the Savior is recorded seventy-six times by the evangelists: twenty-nine by Matthew, fifteen by Mark, eight by Luke and twenty-four by John. Its repetition by them all is an incidental proof of the accuracy of their records.

to you, you must be begotten from above. ⁸The Spirit breathes where it will, and you hear its voice, but you know not whence it comes, *nor* where it goes; so is every one that is born of the Spirit." ⁹Nicodemus answered and said to him, "How can these things occur?" ¹⁰Jesus answered and said to him, ¹¹"Are you the teacher of Israel, and know not these things? Truly, truly I say to you, we speak what we know, and testify [to] what we have seen! and you do not receive our testimony. ¹²If I have told you earthly things, and you believe not, how will you believe if I tell you heavenly things? ¹³And no man has ascended into heaven except the Son of Man, he who descended from heaven. ¹⁴And as Moses lifted the serpent in the desert, so must the Son of Man be lifted, ¹⁵that every one who believes in him, may have æonian life. ¹⁶For God so loved the world that he gave the Son, the only begotten, that every one that believes in him might not perish, but have æonian life. ¹⁷For God sent

JOHN iii: 8. Instead of rendering *pneuma* "wind," in v. 8, as does E. V., we prefer to render it uniformly spirit. "That which has been born of the Spirit is spirit—*pneumatós* is *pneuma*. The *pneuma* breathes where it wills, etc.," that is, the Spirit.

The Sinaitic adds "of the water," as in verse 5.

JOHN iii: 16. "Æonian life" is erroneously supposed by many to be endless life, in the immortal state. The adjective *aiónios* is derived from *aión*. As the latter denotes age, æon,—and sometimes the Christian age, the former must mean an indefinite, yet limited period corresponding thereto. This is the general use in the Bible of words derived from *aión*. See Gen. ix: 12, 16; xvii: 8, 13, 19; Numb. xxv: 13; Ex. xii: 14, 17; xxvii: 21; xxviii: 43; xxix: 28; xxx: 21; xxxi: 16, 17; Lev. vi: 18, 22; vii: 34, 36; x: 15; xvi: 29, 31, 34; xvii: 7; xxlii: 14, 31, 41; xxiv: 3, 8, 9; Numb. x: 8; xv: 15; xviii: 8, 11, 19, 23; xix: 10, 21; 2 Sam. xxiii: 5; 1 Chron. xvi: 17; Isa. xxiv: 5; Ezek. xvi: 60; Ps. lxxvii: 5; Isa. lxiii: 11; Jer. vi: 16; xviii: 15; xxii: 15; Isa. lviii: 12; lxi: 4; Ezek. xxvi: 20; Prov. xxii: 28; xxiii: 10; Ezek. xxxvi: 2; xxxv: 5; Isa. liv: 8; Jer. v: 22; xviii: 16; xxv: 9, 12; Ezek. xxxv: 9; Jer. xx: 11; xxiii: 40; li: 39; Micah. ii: 9. The land of Canaan was to be an æonian possession to the Jews, Gen. xvii: 8; xlviii: 4, and yet they lost it; the hills are æonian, Gen. xlix: 26, and yet they are to be destroyed, for every mountain and hill will be made low; the priesthood of Aaron was æonian, Numb. xxv: 13, and yet it has been abro-

not the Son into the world to judge the world, but that the world through him should be saved. ¹⁸He that believes in

gated; the Jewish law was to be æonian, Lev. xvi: 34, and yet it is followed by Christianity; Gehazi's leprosy was to last "forever," 2 Kings v: 27, *eis ton aïōna*, and yet it ended at the grave; bondmen were to be servants "forever," and yet the year of jubilee, every fiftieth year, emancipated them; Jonah was in the fish "forever," ii: 6, and yet he was there but three days. These and many other passages show that the general meaning is limited duration.

So the phrase æonian life does not denote endless duration. It is that spiritual condition resulting from Christian faith. John iii: 36, "He that believes on me *has* æonian life." See v. 16, also vi: 47, 54, xvii: 3, x: 28, xiv: 50. This life may be, often is, a temporary possession. Men have it, and fall from grace, and lose it. Its nature is described, John v: 24, "He that believeth on him that sent me, *hath* æonian life,—is *passed* from death unto life." John xvii: 3, "This is æonian life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." It is not necessarily of endless duration.

"Æonian life," "this æon," and "the æon to come," are more euphonious than "age-long life," "this age," and "the age to come." These words are not in common use, yet they are the best rendering of the Greek. Tennyson uses the word:

"Draw down æonian hills, and sow
The dust of continents to be."

Æon is found occasionally in literature, meaning age—age-long is the sense of the adjective. Wherever *zōen aïōnion* occurs in the N. T. it denotes the Christian life, regardless of its duration, carrying with the meaning of indefinite duration the sense of the quality of the true life.

JOHN iii: 16. "God so loved the world, that he gave the only begotten Son." Jesus did not come to perform his great work because he had prevailed on the Father to allow him to come; or because he desired to avert God's purpose to destroy his rebellious offspring. He was the agent of God, came because God sent him, and he labors not to render God good to his children, but to perform the errand on which he was sent by the Father, of his own goodness, to "reconcile the world unto himself." The mission of Jesus was the effect of God's love, not the procuring cause of it. He came, not to purchase, but to manifest that love; not to turn away divine wrath, but to exhibit unchangeable love. The idea that God regarded his children with anger, and that Jesus came to avert divine wrath, by the sacrifice of his own blood, is distinctly and positively contradicted here; and an assurance is given, that he came because God already loved the world. The same testimony is given by the apostles, Rom. v: 8; 1 John iv: 9, 10. The *world* here has its most extensive import, denoting the whole race of man. All were in equal need of the blessing, and the Giver is impartial.—*Paige*. "It was for all the world. He tasted 'death for every man,' Heb. ii: 9. 'He died for all,' 2 Cor. v: 15. 'He is the propitiation for the sins of the whole world,' 1 John ii: 2."—*Barnes*.

JOHN iii: 18. Instead of condemned, we give the accurate meaning of *krinetai*, judged. This meaning is recognized and adopted in the New Revision.

him is not judged; he that does not believe has already been judged, because he has not believed in the name of the only begotten Son of God. ¹⁹And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, for their works were evil. ²⁰For every one who practices vile things, hates the light, and comes not to the light, lest his works may be detected. ²¹But he who does the truth, comes to the light, so that his works may be manifested; because they have been wrought in God."

JOHN'S LAST TESTIMONY.

John iii: 22-36. After these things Jesus and his disciples went into the land of Judea, and there they remained and immersed. ²¹And John also immersed in Ænon near Saleim, because there were many waters there; and they went, and were immersed. ²⁴For John had not yet been thrown into prison. ²⁵A dispute then occurred between John's disciples and a Jew, about purifying. ²⁶And they came to John and said to him, "Rabbi, he who was with you beyond Jordan, to whom you have testified, behold, he immerses, and all men come to him." ²⁷John answered and said, "A man can receive nothing unless it be given him from heaven. ²⁸You yourselves bear me testimony that I said, 'I am not the Christ, but I am sent before him.' ²⁹The bridegroom is he who has the bride. But the friend of the bridegroom, he who stands and hears him, rejoices with joy because of the bridegroom's voice; this my joy is therefore completed. ³⁰He must increase, but I must diminish. ³¹He that comes from above is over all; *but* he that is *on* the earth, is of the

Judge, judged, etc., take the place of condemn, damn, condemned, damned, in the E. V., as they do in this translation.

earth, and speaks of the earth. He that comes from heaven is above all; ³²he testifies of what he has seen and heard, and no man receives his testimony. ³³He that receives his testimony has set his seal that God is true. ³⁴For he whom God has sent speaks the words of God; for he gives not the Spirit by measure. ³⁵The Father loves the Son, and has given all things into his hand. ³⁶He that believes in the Son has æonian life; and he who disobeys the Son shall not see life, but the anger of God dwells on him."

CHRIST'S MORE PUBLIC MINISTRY.

Matthew iv: 12-16. When he had heard that John was delivered up, he departed into Galilee. ¹³And he left Nazareth, and resided in Kapharnaum by the lake-side, in the borders of Zebulun and Naphtali, ¹⁴so that the word spoken through the prophet Isaiah might be fulfilled, saying,

¹⁵"The land of Zebulun and the land of Naphtali,
Near the lake beyond the Jordan,

JOHN iii: 35. "The Father loves the Son and has given all things into his hands." This is one of the statements of the great truth that ultimately universal sway shall be exercised by the Redeemer, and that he shall be Lord of all.

JOHN iii: 36. "Shall not see life." This is a simple statement of the effects of belief and unbelief, regardless of the duration of the consequences. As long as one believes, life abides with him, the æonian life of the Gospel, while the unbeliever is deprived of this life. "He that believes has æonian life," though by unbelief he may forfeit it, and regain it again by believing again. Such passages as these illustrate the New Testament use of the term. "You hath he quickened who were *dead* in trespasses and sins."—Eph. ii:1. The believer has "passed from death unto life."—John v:24. "We know that we have passed from death unto life because we love the brethren."—1 John iii: 14. "To be carnally minded is *death*, but to be spiritually minded is *life* and peace."—Rom. viii: 6.

The question of the duration of the life or the "wrath" is not raised in this passage. It remains, in either case, as long as the condition remains that causes the life or the wrath.

Galilee of the Gentiles;

¹⁶The people that sat in darkness

Saw a great light,

And to those sitting in [the] region and shadow of death,

To them a light has arisen."

Luke iv: 14-15. And Jesus returned in the power of the spirit into Galilee, and a report of him went out into all that region; ¹⁵and he taught in their synagogues, glorified by all.

Mark i: 14-15. And after John was delivered up, Jesus came into Galilee, preaching the good news of God, ¹⁵and saying, "The period is fulfilled, and the reign of God has come nigh; reform and believe the good news."

Luke iii: 19-20. But Herod, the tetrarch, being reproved by him concerning Herodias, his brother's wife, and concerning all the evils committed by Herod, ²⁰added this also to all [the rest, that] he shut up John in prison.

THE WOMAN OF SAMARIA.

John iv: 1-42. When, therefore, *Jesus* knew that the Pharisees had heard that Jesus was making and immersing more disciples than John—²though Jesus himself, indeed, did not immerse, but his disciples—³he left Judea, and returned into Galilee. 'And it was necessary for him to pass through Samaria. ⁵He came therefore, into a city of Samaria, called Sychar, near by the field that Jacob gave to his

JOHN iv: 2. Jesus did not observe the rite of baptism. He submitted to it in his own person, but never administered it, and Paul thanked God that he had baptized only those he named.—[See I Cor. i: 14.]

This would seem to indicate that the rite has not that vital importance which has been attached to it by some Christians. It cannot be "saving" to be thus spoken of. A beautiful and impressive symbol, the outward sign of an inward purpose, its value is to discharge the consciences of those observing it.

son Joseph. ⁶And Jacob's fountain was there. Jesus, then, as he was fatigued from the journey, sat thus by the fountain; it was about the sixth hour. ⁷A certain Samaritan woman came to draw water. Jesus says to her, "Give me to drink." ⁸For his disciples had gone into the city to buy provisions. ⁹Then the Samaritan woman said to him, "Why do you, a Jew, ask drink from me, a Samaritan woman?" ¹⁰Jesus answered and said to her, "If you had known God's gift, and who he is that says to you, 'Give me to drink,' you would have asked him, and he would have given you living water." ¹¹She says to him, "Master, you have no bucket, and the well is deep; whence then have you the living water? ¹²Are you greater than our father Jacob, who gave us the well? He drank also of it, himself, and his sons, and his flocks." ¹³Jesus answered and said to her, "Every one that drinks of this water will thirst again. ¹⁴But whoever drinks of the water that I shall give him, shall not thirst to the æon, but the water that I shall give him shall become in him a fountain of water, welling up into æonian life." ¹⁵Says the woman to him, "Master, give me this water, that I may not thirst, nor come over here to draw." ¹⁶He says to her, "Go, call your husband, and come here." ¹⁷The woman answered and said to him, "I have no husband." Jesus said to her, "Well did you say, ¹⁸'I have no husband,' for you have had five husbands, and he whom you have now is not

JOHN iv:9. This sentence is rejected by Tischendorf in his eighth critical edition: "For Jews have no dealings with Samaritans."

JOHN iv:11. "Nothing to draw with" can be properly rendered, "no bucket." Oriental wells had no permanent buckets, but each traveler carried his own.

JOHN iv:14. The noun and the adjective here occur together, and the verse has this meaning: "Shall not thirst for the (Christian) age, but—welling up into the life (Christian) of the age."

your husband; you have truly said this." ¹⁹The woman said to him, "Master, I see that you are a prophet, ²⁰Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship." ²¹Jesus says to her, "Believe me, woman, that an hour is coming when neither in this mountain, nor in Jerusalem, will you worship the Father. ²²What you worship, you know not, what we worship, we know; because the salvation is from the Jews. ²³But an hour is coming, and is now, when the real worshipers will worship the Father in spirit and truth; for the Father seeks such to be his worshipers. ²⁴God is spirit, and those who worship him must worship in *the spirit of truth.*' ²⁵The woman said to him, "I know that Messiah comes,—he that is called Christ,—when he comes, he will tell us all things." ²⁶Jesus said to her, "I that speak to you am [he]." ²⁷And thereupon his disciples came, and wondered that he talked with a woman; nevertheless, no man said to him, "What seek you?" or, "Why do you talk with her?" ²⁸The woman, therefore, left her water-jar, and went into the city, and said to the men ²⁹"Come, see a man who told me all that I have done. Is not this the Christ?" ³⁰They went out of the city, and came to him. ³¹In the meantime the disciples were entreating him, "Rabbi, eat." ³²But he said to them, "I have food to eat of which you do not know." The disciples said to each other, ³³"Has any one brought [food] to him?" ³⁴Jesus said to them, "My food is to do the will of him that sent me, and finish his work. ³⁵Do you not say that it is yet four

JOHN iv:24. The Sinaitic reads, "must worship him in the spirit of truth."

JOHN iv:27. The rabbinical law forbade a rabbin to speak to a woman. Is there not a hint in this incident of the new and just estimate placed on woman by Christianity?

months, and the harvest comes? I say to you, behold, raise your eyes, and survey the fields; for they are white for harvest; ³⁶already the reaper receives a reward, and gathers fruit for æonian life; so that the sower and the reaper may rejoice together. ³⁷For herein is the saying true, that one is the sower, and another is the reaper. ³⁸I sent you to reap that on which you have not labored; others labored, and you have entered into their labor." ³⁹Now many of the Samaritans from that city believed, because of the word of the woman who testified, "He told me everything I have done." ⁴⁰Then came the Samaritans together to him, and asked him to dwell with them; and he dwelt with them two days. ⁴¹And many more believed through his word, "and they said to the woman, "We no longer believe through your testimony, for we have heard him ourselves, and we know that this is truly the Savior of the world."

THE RULER'S SON HEALED.

John iv: 43-54. And after the two days he went out thence into Galilee. "For Jesus himself testified that a prophet has no honor in his own fatherland. ⁴⁵When, therefore, he came into Galilee, the Galileans received him, having seen all that he did in Jerusalem, at the feast; for they also went to the feast. ⁴⁶So *they* came again into Kana of Galilee, where he made the water wine. Now there was a certain courtier, whose son was sick, in Kapharnaum.

JOHN iv: 42. "The Savior of the world." This is the descriptive title of Jesus Christ. He is not merely one who wishes to be the Savior of the world; or who tries and fails to be the Savior of the world; but he is actually the Savior, not of a portion merely, but of THE WORLD.

JOHN iv: 44. Fatherland. This beautiful Saxon word seems to us to come nearer to the expressive Greek *te idia patriidi*—our country, than any other single word.

"When he heard that Jesus had come out of Judea into Galilee, he went to him, and entreated [him] to come down and cure his son, for he was about to die. ⁴²Jesus therefore said to him, "You will not believe, if you do not see signs and prodigies." ⁴⁰The courtier says to him, "Master, come down before my son die." ⁵¹Jesus said to him, "Go, your son lives." The man believed the word of Jesus, and went his way. ⁶¹And already, as he was going down, *the* slaves met him, and told [him] that his son lived. ⁶²He then inquired the very hour wherein he became better. Then they said to him, "The fever left him yesterday, at the seventh hour." ⁵³Then the father knew that [it was] in the very hour that Jesus said to him, "Your son lives." And he believed, and all his house. ⁶⁴This is again a second sign that Jesus wrought, having come out of Judea into Galilee.

JESUS' FIRST PUBLIC PREACHING.

Luke iv: 16-32. And he went into Nazareth, where he had been reared, and according to his custom on the Sabbath, he entered the synagogue, and stood up to read. ¹⁷And the volume of Isaiah, the prophet, was delivered to him, and he unrolled the volume and found the place where it was written,

¹⁸"The Lord's spirit is on me,

Wherefore, he has anointed me to preach good news to the poor,

He has sent me to proclaim release to captives,

LUKE iv: 16-32. If the reader will turn to the passage in Isaiah—lxi: 1, 2, read by our Lord on this occasion, he will see that he paused in the middle of a paragraph and rolled up the scroll, refusing to read the whole of it. What did he omit? "The day of vengeance of our God." He came to reveal the living Father, and not to teach a God of vengeance, and he refused to read the

And recovery of sight to the blind,
 To emancipate those that have been crushed,
¹⁹To publish [the] acceptable year of [the] Lord."

²⁰And he rolled up the volume, [and] returned it to the attendant, and sat down, and the eyes of all in the synagogue were gazing at him. ²¹And he began to say to them, "To-day this Scripture is fulfilled in your ears." ²²And all bore testimony to him, and wondered at the gracious words that proceeded out of his mouth, and said, "Is not this Joseph's son?" ²³And he said to them, "You will undoubtedly utter this parable to me, 'Heal yourself, physician; what things we heard were done in Kapharnaum, do also here, in your fatherland.'" ²⁴And he said, "Truly I say to you: No one is an acceptable prophet in his fatherland. ²⁵But, in truth; I tell you, many widows were in Israel, in Elijah's days, when the heaven was shut up three years and six months, so that a great famine came over all the land. ²⁶And to no one of them was Elijah sent, except to Sarepta, of Sidonia, to a widow. ²⁷And many lepers were in Israel, in [the days] of Elisha, the prophet, and no one of them was cleansed, except Naiman the Syrian." ²⁸And all in the synagogue heard these things, and were filled with fury, ²⁹and they rose and drove him out of the city, and they led him even to the brow of the hill on which their city was built, in order to hurl him down headlong. ³⁰But passing through their midst, he went away, ³¹and went down into

prophetic announcement that represented him thus. See Isa. 61:1, 2. Says Canon Farrar: "The length of the *haptarah*, or passage, read, might be from three to twenty-one verses; but Jesus only read the first and part of the second, stopping short in a spirit of tenderness before the stern expression, 'The day of vengeance of our God,' so that the gracious words, 'The acceptable year of the Lord' might rest last upon their ears, and form the text of his discourse."

LUKE iv: 23. Only Luke reports, "Physician, heal thyself." Luke, himself a physician, remembered the words.

Kapharnaum, a city of Galilee, and taught them on the Sabbaths. ²²And they were astonished at his teaching, for his word was with authority.

Matthew iv: 17. From that time Jesus began to preach, and to say, "Reform, for the reign of the heavens has come nigh."

THE DISCIPLES' CALL.—THE WONDERFUL DRAUGHT OF FISHES.

Matthew iv: 18-22. And walking by the lake of Galilee, he saw two brothers, Simon, called Peter, and his brother Andrew, casting a seine into the lake, for they were fishers; ¹⁹and he says to them, "Come after me, and I will make you fishers of men." ²⁰And immediately they left the nets, and followed him; ²¹and going on thence, he saw two other brothers, Jacob, Zebedee's [son], and his brother John, in the boat with Zebedee, their father, mending their nets; and he called them. ²²And they immediately left the boat and their father, and followed him.

Mark i: 16-20. And as he passed along by the lake of Galilee, he saw Simon, and Andrew, Simon's brother, casting *nets here and there*, into the lake, for they were fishers. ¹⁷And Jesus said to them, "Come after me and I will make you fishers of men." ¹⁸And immediately they left the nets, and followed him; ¹⁹and proceeding further he saw Jacob, Zebedee's [son], and his brother John, who also were in the boat, mending the nets. ²⁰And he immediately called them, and leaving their father, Zebedee, in the boat with the hired servants, they followed him.

Luke v: 1-11. Now it occurred, as the crowd was pressing upon him and heard the word of God, he was standing by the lake Gennesaret, ²and he saw two boats standing by the lake, but the fishermen had left them, and were washing

their nets. ³And he entered into one of the boats, which was Simon's, and asked him to put off from the land a little, and he sat down *in the boat*, and taught the crowds from the boat. ⁴And when he ceased from speaking, he said to Simon, ⁴'Put out into deep [water], and let down your nets for a haul.' ⁵And Simon answered and said, "Master, we have toiled through the entire night, and have taken nothing, but at your word I will let down the nets." ⁶And when they had done this, they inclosed a great multitude of fishes, and their nets were breaking; ⁷and they beckoned to their companions in the other boat, to come and help them, and they came and filled both boats so as [almost] to sink them. ⁸And Simon Peter seeing this, fell down at Jesus' knees, saying, "Depart from me, Master, for I am a sinful man." ⁹For he was amazed, and all those who were with him, at the haul of fishes that they had taken; ¹⁰and in like manner, Jacob and John, Zebedee's sons, who were Simon's companions. And Jesus said to Simon, "Fear not, from now you shall capture men." ¹¹And having brought the boats to the land, they left all, and followed him.

THE DEMONIAK CURED IN KAPHARNAUM.

Mark i: 21-28. And they journeyed into Kapharnaum, and he went immediately into the synagogue on the Sabbath, and taught. ²²And they were amazed at his teaching, for he taught them as having authority, and not as the scribes. ²³And immediately there was in their synagogue a man with

MARK 1:23. Unclean spirits, demons and evil spirits were supposed to possess the bodies of epileptics, lunatics, paralytics and others diseased. Jesus did not controvert the opinions of those he healed. In fact, he did as the most skillful physicians do to-day; he acquiesced in their whims and delusions. His mission was not to teach medical science, but to heal the sick. See Matt. iv: 24.

an unclean spirit, and he cried out, "saying, "What have you

[1.] Those possessed with demons are manifestly included under the general terms *diseased* and *tormented*; lunatics were distinguished from demoniacs, because the insanity of the former was supposed to be occasioned by the moon. And those who were relieved, or restored to health, are represented as *healed, made whole, or cured* as if a disease had been removed. See Matt. xv: 28; xviii: 16, 18; Luke vi: 18; vii: 21; viii: 2. [2.] The evangelists ascribe the symptom or action indifferently to the man or to the demon, using sometimes the singular and sometimes the plural number in speaking of the same case. Of the Gadarene demoniac, Matthew and Luke say the demons besought Jesus; but Mark says, *he* (the demoniac) besought him. Mark v: 10. See also ver. 2, 13, 15, 16, 18, of this chapter. The demoniacs likewise speak sometimes in their own persons, and sometimes as the supposed demons. "What have *we* to do with thee? Art thou come to destroy *us*? I know thee," &c. Mark i: 24. So the Gadarene maniac exclaims, "*My* name is Legion, for *we* are many." Mark v: 9. Thus do the sacred historians impute the same words and actions to the demoniac or demons indifferently; showing thereby that when they say this or that was done by an evil spirit, it is only another way of saying the insane person himself did it. See also Mark iii: 11. [3.] The conduct of the possessed is what we should expect of epileptic or insane persons. Convulsions always accompany epilepsy; and the wandering and filthy life among the tombs and mountains, the fierceness, shouting, &c., are all in harmony with madness. The whimsical answer of the Gadarene demoniac, "My name is Legion," is in perfect keeping with the rest of his behavior, and shows clearly the confused and furious state of his mind. To suppose that he was actually possessed with a legion, that is, about five or six thousand evil spirits is too great an outrage upon reason and common sense; whereas if he be regarded as a madman, his reply is perfectly characteristic of insanity. And his request that the demons might be sent into the swine is just such a freak as might be expected of a madman. Believing himself possessed, and casting his eyes around, he discovered the herd of swine; and the thought flashed into his disordered mind, to ask that the demons might be sent into them, and immediately the request is made. The Savior perhaps permitted the madness to be transferred from the demoniac to the animals, as the leprosy of Naaman was transferred to Gehazi, 2 Kings v: 27. See note on ver. 13. This is much more reasonable than to suppose that evil spirits would ask to be sent into the swine, and then act so foolishly after their request was granted. [4.] The physicians of that age, and others best qualified to judge, affirmed that those who were vulgarly supposed to be possessed were affected by natural diseases. Aristotle maintained that possession was the effect of melancholy. The great Hippocrates wrote a book to prove that epilepsy was not a "sacred disease," or in other words, supernatural, but arose from natural causes. Plotinus, a Platonic philosopher of the third century, says that the vulgar only believed that diseases were caused by demons, but that men of sense agreed that all disorders proceeded from physical causes. Origen informs us that the physicians of his time accounted in a natural way for those diseases imputed to demons. Philostorgius mentions Posidonius, the most eminent physician of his age, as affirming that insanity was not owing to demons, "but to a redundancy of peccant humors." Many other physicians

to do with us, Jesus, Nazarene, do you come to destroy us? I know you who you are, the holy one of God." ²⁶And Jesus rebuked it, saying, "Be silent, and come out of him." ²⁷And the unclean spirit came out of him, convulsing him, and crying with a loud voice. ²⁸And they were all astonished, so that they debated among themselves, saying, "What is this? a new teaching; he even commands the unclean spirits with authority, and they obey him." ²⁹And the report of him went out immediately, in every direction, into Galilee.

Luke iv: 33-37. And there was a man in the synagogue who had an unclean demon's spirit, and he cried out with a loud voice, ³⁴"Ah, ha! what have you to do with us, Jesus, Nazarene, have you come to destroy us? I know you who you are, the holy one of God." ³⁵And Jesus rebuked him, saying, "Be silent, and come out of him." And having thrown him down among them, the demon came out of him, without hurting him. ³⁶And amazement came upon all, and they talked to each other, saying, "What word is this? For with authority and power he commands the unclean spirits, and they come out." ³⁷And a report concerning him went out into every place in the surrounding country.

PETER'S MOTHER-IN-LAW CURED.

Mark i: 29-31. And when he had come out of the syn-

are also cited by Wetstein, on Matt. iv: 24. Such testimony deserves consideration. Being physicians, or those best acquainted with the nature, construction and operations of the human frame, and having opportunity to examine those said to be possessed, it is reasonable to conclude that they would more correctly understand the subject than the ignorant and superstitious multitude.

For a more full examination of the subject, Farmer on Demoniacs, Lardner, Jahn and Wetstein may be profitably consulted.—*Paige*.

LUKE iv: 35, 36, 38. The words *ripsan*, *blapsan*, *sunekomene*, *pureto-megalo*, are peculiar medical terms.

agogue, he went directly into the house of Simon and Andrew, with Jacob and John. ³⁰And Simon's mother-in-law lay sick of a fever, and they at once spoke to him about her. ³¹And he came and took her by the hand, and raised her, and the fever^o left her, and she served them.

Luke iv: 38-39. And having gone up from the synagogue, *Jesus* entered Simon's house, and Simon's mother-in-law was seized with a great fever, and they asked him in her behalf. ³⁶And he stood above her, and rebuked the fever, and it left her, and she immediately arose and served them.

Matthew viii: 14-15. And when *Jesus* had come into Peter's house, he saw his mother-in-law lying sick of a fever; ¹⁵and he touched her hand, and the fever left her, and she arose and served him.

SOME OF CHRIST'S TEACHINGS AND WONDERFUL WORKS.

Mark i: 32-39. And at evening, when the sun had set, they brought to him all those that were sick, and those demonized. ³³And the whole city was assembled at the door. ³⁴And he healed many sick of various diseases, and exorcised many demons, and permitted not the demons to speak, because they knew that he was the Christ. ³⁵And rising early, before the morning, he went out into a desert place, and there prayed. ³⁶And Simon, and those with him, followed him. ³⁷And they found him and say to him, "All seek you." ³⁸And he says to them, "We must go elsewhere, into the adjoining towns, that I may preach there, also, because for this I have come out." ³⁹And he went, preaching in their synagogues, and throughout all Galilee, and exorcised the demons.

Matthew iv: 23-25. And he went about in all Galilee, teaching *them* in their synagogues, and preaching the good news of the reign, and healing every disease and every malady

among the people. "And his renown went out into all Syria, and they brought to him all the sick, having various disorders, and seized with torments, demoniacs, and epileptics, and paralytics; and he cured them. "And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

Matthew viii: 16-17. And when evening came, they brought many demoniacs to him, and he expelled the spirits by a word; and he healed all that were sick, "so that what was spoken through Isaiah, the prophet, might be fulfilled, saying,

"He took our infirmities;
And bore our diseases."

Luke iv: 40-44. And at sundown all those that had any that were afflicted with various diseases, brought them to him, and he healed them, each one of them, by placing his hands on them. "And demons also came out of many, crying out, and saying, "You are the Son of God." And rebuking them he permitted them not to speak, because they knew him to be the Christ. "And when it was day, he retired to a desert place, and the crowds sought him, and came to him, and urged him not to leave them. "But he said to them, "I must preach the good news of the reign of God to other cities, also, because for this was I sent forth." "And he preached in the synagogues of Judea.

A LEPER CURED.

Mark i: 40-45. And a leper comes to him, beseeching him and saying to him, "Master, if you will, you can cleanse me." "And he, being moved with pity, extended his hand, touched him, and said to him, "I will; be cleansed." "And immediately the leprosy departed from him, and he was

cleansed. ¹³And having strictly enjoined him, he forthwith sent him away, "and said to him, "See that you speak not to any man, but go, show yourself to the priest, and offer for your purification the things which Moses enjoined for a testimony to them." ¹⁴But he went out and began to proclaim much, and spread the word abroad, so that he was no longer able to enter the city openly, but was without in desert places; and they resorted to him from all parts.

Luke v: 12-16. And it occurred when he was in one of the cities, behold, a man full of leprosy; and when he saw Jesus, he fell on his face, and entreated him, saying, "Master, you can cleanse me, if you will." ¹³And extending the hands, he touched him, saying, "I will; be cleansed." And the leprosy instantly departed from him. ¹⁴And he commanded him to tell no one; but, [said he], "Go, show yourself to the priest, and offer on account of your cleansing, as Moses enjoined, for a testimony to them." ¹⁵But the word concerning him circulated the more, and great crowds came together, to hear and to be healed of their infirmities. ¹⁶But he retired into the deserts, and prayed.

Matthew viii: 1-4. And when he had descended from the mountain, great crowds followed him. ²And behold, a leper approached, and bowed himself, saying, "Master, if you will, you can cleanse me." ³And extending the hand he touched him, saying, "I will; be cleansed." And his leprosy was immediately cleansed. ⁴And Jesus said to him, "See [that] you tell no man; but go, present yourself to the priest, and offer the gift which Moses commanded, for a testimony to them."

THE PARALYTIC CURED.

Matthew ix: 2-8. And behold, they brought a paralytic

to him, lying on a couch; and perceiving their faith, Jesus said to the paralytic, "Take courage, child, your sins are forgiven." ³And behold, some of the scribes said among themselves, "This man blasphemeth." And perceiving their thought, Jesus said, "Why think you evil in your hearts? For which is easier to say, 'Your sins are forgiven,' or to say, 'Arise, and walk?' But that you may know that the Son of Man has authority on the earth to forgive sins—then he says to the paralytic—Arise, take up your couch, and go into your house. And he arose, and departed to his house. And when the crowds saw it they were afraid, and praised God, who had given so great authority to men.

Luke v. 17-26. And it occurred, on one of those days, that he was teaching, and the Pharisees and teachers of the law were sitting by, having come out of all the villages of Galilee and Judea, and from Jerusalem; and the Lord's power was on him to heal. ¹⁸And behold, men brought a paralytic, *lying on a couch*, and they endeavored to bring him in and place him in his presence. ¹⁹And not finding how they might bring him in through the crowd, they ascended to the roof, and lowered him through the tiles, with the couch, into the midst, before Jesus. ²⁰And seeing their faith, he said, "Man, your sins are forgiven." ²¹And the scribes and Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins except God only?" ²²But Jesus perceiving their reasonings, answered [and] said to them, "Why do you reason in your hearts? ²³Which is easier, to say, 'Your sins are forgiven;' or to say, 'Arise, and walk?' ²⁴But that you may know that the Son of Man has authority

LUKE v: 18. *Hos en paralelumenos*. No other evangelist uses this medical term.

on the earth to forgive sins—he said to the paralytic—I say to you, arise, take up your couch, and go into your house.”

²⁵And he instantly arose before them, and lifted that on which he had been lying, and went into his house, praising God.

²⁶And amazement seized all, and they were filled with awe, and glorified God, saying, “We have seen unaccountable things to-day.”

Mark ii: 1-12. And after a few days, when he again entered into Kapharnaum, it was rumored that he was in a house. ²And many were assembled, so that not even the places near the door could accommodate them; and he spoke the word to them. ³And they came bringing a paralytic to him, carried by four. ⁴And being unable to bring him to him, in consequence of the crowd, they removed the roof where he was; and having digged through, they let down the pallet, upon which the paralytic was laid. ⁵And seeing their faith, *he* says to the paralytic, “Child, your sins are forgiven.” ⁶But some of the scribes were sitting there, and reasoning in their hearts, ⁷“Why speaks this man thus? He blasphemeth. Who can forgive sins but one,—God?” ⁸And immediately perceiving in his spirit that they reasoned among themselves, Jesus says to them, “Why do you thus reason in your hearts? ⁹Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Arise, take up your pallet and walk?’ ¹⁰But that you may know that the Son of Man has authority on earth to forgive sins,—he says to the paralytic—¹¹“I say to you, arise, take up your pallet and go into your house.” ¹²And he immediately arose, and took up the pallet and went out in the presence of all, so that all were astonished, and ¹³praised God, saying, “We never saw the like.”

MATTHEW CALLED.

Matthew ix: 9. And as he passed thence, Jesus saw a man

named Matthew, sitting at the custom house; and he says to him, "Follow me;" and he arose and followed him.

Mark ii: 13-14. And he went out again to the lake-side, and all the crowd resorted to him, and he taught them. "And as he passed along he saw Levi, Alpheus's [son], sitting at the custom house, and he says to him, "Follow me;" and he arose and followed him.

Luke v: 27-28. And after these events he went out, and saw a tax-collector, named Levi, sitting at the custom house, and he said to him, "Follow me." and he forsook all, and arose and followed him.

PART IV.

THE SECOND PASSOVER.

TIME—ONE YEAR.

THE POOL OF BETHESDA.

John v: 1-47. After these things there was *the* feast of the Jews, and Jesus went up to Jerusalem. ²Now in Jerusalem there is a pool by the sheep [gate] which is called in Hebrew, Bethesda, having five porticoes. ³In these a multitude of sick were lying, blind, lame, withered, ⁵* * * and there was a certain man who had been in infirmity thirty-eight years. ⁶When Jesus saw him lying, and knew that he had already been thus a long time, he says to him: "Do you wish to be made whole?" ⁷The sick one said to him, "Master, when the water is agitated, I have no man to put me into the pool; but while I am coming another goes down before me." ⁸Jesus says to him, "Rise, take up your pallet, and walk;" ⁹and the man immediately became whole, and took up his pallet, and walked. And that day was the Sabbath. ¹⁰Then the Jews said to him who had been cured, "It is [the] Sabbath; and it is unlawful for you to carry the

JOHN v: 2. The word "market" is not in the Greek. Dr. Robinson says that Bethesda is the upper pool of Siloam, whose gaseous waters he saw in motion. Part of verse 3 and verse 4 are not in S. or V. or most of the older MSS., *i. e.*, "Waiting the motion of the water; for, at a certain season an angel went down in the pool, and agitated the water; he who first stepped in, after the agitation of the water, was cured of (any) disease that held him." The passage is in the A. Peschito, Vulgate and Jerome, but not in the two oldest MSS.

pallet." "But he answered them, "He who made me whole said to me, "Take up your pallet and walk." "They asked him, "Who is the man who told you to take up [the pallet] and walk?" "But he who had been cured knew not who it was, for a crowd being present Jesus turned aside. "Afterwards Jesus met him *that had been healed*, in the temple, and said to him, "Behold, you have become whole; sin no longer, lest something worse befall you." "And the man went away and told the Jews that it was Jesus that had made him whole. "And the Jews persecuted Jesus on account of this, because he did these things on [the] Sabbath. "But he answered them, "My Father works till now, and I work." "For this the Jews endeavored the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself [they said] equal with God. "Then Jesus answered and said to them:

"Truly, truly, I say to you, the son can do nothing of him-

JOHN v: 17. My Father works hitherto (on the Sabbath), and I work (on the Sabbath), seems to be the meaning.

JOHN v: 18. The charge of making himself equal with God, which the Jews brought against Jesus, he expressly denies by saying (v. 19), "The son can do nothing of himself," and that the power to judge had been *given* to the son by the Father. Thus he refutes their charge by declaring that all his powers were derived from God. What did they mean by saying that he made himself "equal to God?" This expression, in and out of the Scriptures, is always used in a bad sense. See Gen. iii: 5, "Ye shall be like God"; Is. xiv: 14, "I will be like the Most High"; Dan. xi: 36, "He shall exalt himself above every god"; 2 Macc. ix: 12, "One who is mortal should not proudly meditate to be like God"; 2 Thess. ii: 4, "Who opposeth and exalteth himself above all that is called God or is worshiped, so that he sitteth in the temple of God, showing himself that he is God" (spoken of Antichrist in the person of the Jewish high-priest and representative of the hierarchy). From the classics Wetstein quotes, "Let no one of speech-endowed creatures ever seek to be also a god" (Anth. ii: 48, 2). Philo also (Alleg. i: 15, vol. 1, p. 148, Mangey's ed.; also vol. 1, p. 64, Bohn's) has the following,—"Selfish and godless is the mind thinking to be equal to God." The phrase was used to denote extreme presumption and impiety, inordinate ambition, selfish cupidity.

self, except what he sees the Father do, for whatever he does, these things the son also does, in like manner. ²⁰For the Father loves the son and shows him all that he himself does; and he will show him greater works than these, that you may wonder. ²¹For as the Father raises, and makes alive the dead, so also the son makes alive whom he pleases. ²²For the Father does not even judge any one, but has given all judgment to the son, ²³so that all may honor the son, even as they honor the Father. He who does not honor the son, does not honor the Father who sent him. ²⁴Truly, truly, I say to you, he who hears my word, and believes him who sent me, has æonian life, and does not come into judgment, but has passed out of death into the life. ²⁵Truly, truly, I say to you, that an hour comes, and is now, when the dead shall hear the voice of the Son of God, and *when they hear*

JOHN v: 25-29. This is one of the passages that have been as generally misunderstood as any part of the Bible. It is not descriptive of a *post-mortem* general judgment of all human souls, a final assize, whose verdict is to consign to endless happiness or endless suffering, but it is that judgment which Jesus came into *this* world to establish. He himself says, "For judgment have I come into this world;" "The hour comes and is *now* when the dead shall hear the voice of the Son of God, and live;" that is, rise from the death in which they now are. The phrase, "The hour is coming" (*erchatai hora*), occurs in six other places in John's Gospel, in every one of which it relates to events very near at hand—John iv: 21-23; xvi: 2-4, 25-32. Of course such a death must be a moral, or figurative one, and the life must correspond. Manifestly the language denotes that moral awakening which Jesus came to produce. Hence he says, "Wonder not at this, because an hour comes in which all those in the tombs will hear his voice, and will come forth; those that have done good things to a resurrection of life, and those that have practised evil things, to a resurrection of condemnation." That this language does not refer to any "final judgment," is evident from the fact that it does not include all souls. In the final resurrection all souls are to be raised. But this account refers to less than one-half of mankind. "All who are in the graves shall hear his voice and come forth." If asked, "Does not *all* mean all?" we answer yes, it means all who are meant, but we must complete the sentence in order to see what the scope of the word is. If we should say, "All the people in a certain house above ten years of age number five hundred," and there should be a hundred children there under ten, it would not be accurate to represent us as saying there were

they shall live. "For as the Father has life in himself; even so he gave to the son to have life in himself. "And he gave

but five hundred persons there, when there were six hundred in all. The word "all" means just what the rest of the sentence explains it to mean. Look at the rest of the sentence, "All who are in the graves shall hear his voice and come forth." And who are the all? "*They that have done good and they that have done evil.*" The all, then, is defined as including those who have done good and those who have done evil,—no more and no less. What, then, becomes of that immense number, more than half of the human family, that dies without doing either good or evil? Idiots and infants are included in the one-half that has never done good or evil. If we say this passage refers to the final resurrection, we utterly exclude from immortality every infant that ever died, and deny a resurrection to all children that die in infancy.

If to escape this difficulty, we say that all are meant, children and all mankind, by "all who are in the graves," we then occupy the position that after all mankind are raised, the good are sent one way and the evil another, and the children are left between heaven and hell, with no place provided for them!

These considerations are conclusive evidence that the text has no reference whatever to the final resurrection, but does relate to the moral awakening that Jesus came to bring. It is a similar resurrection; to that described in Ezek. xxxvii, where the House of Israel is said to come forth from the Valley of Dry Bones. The prophet says:

"Then he said unto me, Son of man, these bones are the whole house of Israel. Behold they say, Our bones are dried, and our hope is lost, we are cut off for our parts; therefore, prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel, and ye shall know that I am the Lord, when I have *opened* your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, and I shall place you *in your own land.*"

Now, here is a detailed description of the resurrection of human bodies, when nothing of the kind is taught; and, had not the author explicitly said:—"This valley of dry bones is the whole house of Israel," it would be perfectly easy for any reader to imagine that such a doctrine was taught. But, on the contrary, a national, moral rising or improvement was denoted. The Jewish people had rebelled against God's laws, and had experienced woe and disaster until their condition was one of national death. The prophecy that they should come out of this condition meant that the foot of the conqueror should be lifted from their necks, and that they should be brought out of captivity and restored to their own country and clime, and placed in a better and more exalted condition. And yet, this language is far more like an account of a literal resurrection from physical death, than is the language under notice.

A careful examination of the language of Jesus will show that he used it in a similar sense to that employed by Ezekiel, only that he alluded to the condition of mankind at large, instead of to the Jews. He described, under the figure of the resurrection, the coming forth of men from the lethargy and torpor of

him authority to execute judgment, because he is Son of Man.

* Wonder not at this, because an hour comes in which all

ignorance, superstition and sin, in which they were, in obedience to the call of his religion. Those who obeyed its demands received life, but those who, having heard it, disregarded it, were to experience the consequences of unbelief and sin—called in the New Revision condemnation.

Jésus had just cured the impotent man at the pool of Bethesda, and declared that he had derived his power from God. "For as the Father raiseth up the dead and makes them alive, even so the Son makes alive whom he will," and he then continues to talk of a moral quickening or spiritual resurrection, then about to occur.

In v: 29, E. V., it is the same Greek word that is translated "condemnation" in the 24th, and "judgment" in the 27th. Jesus was repeating the substance of Daniel xii: 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt;" words that are fulfilled in Eph. ii: 1. "And you hath he made alive, who were dead in trespasses and in sins."

It was a moral awakening that occurred in consequence of the annunciation of Christianity. Those who were quickened into a perception of the truth, and disregarded the heavenly message, experienced a resurrection from their death in trespasses and sins, but it was to condemnation, and thus to the "second death."

This interpretation is not a *demier ressort* of ours. It is accepted by the best and most learned critics, of all schools of theology, who have written concerning it.

Says Dr. George Campbell, a learned "orthodox" divine, in his "Notes" on the Four Gospels, vol. ii, p. 113:

"The word *anastasin*, or rather the phrase *anastasis tou nekrou*, is indeed the common term by which the resurrection, properly so called, is denominated in the New Testament. Yet this is neither the only nor the primitive import of the word *anastasis*; it denotes simply being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb *anistemi* has the like latitude of signification; and both words are used in this extent by the writers of the New Testament, as well as by the LXX. Agreeably, therefore, to the original import, rising from a seat is properly termed *anastasis*; so is waking out of sleep, or promotion from an inferior condition."

Lightfoot observes: "These words might also be applied to a spiritual resurrection, as were the former (and so, *coming out of graves* meaneth, Ezek. xxxvii: 12), the words of the verse following being only translated and glossed thus: and they shall come forth, they that do good, after they hear his voice in the gospel, to the resurrection of life; and they that do evil, after they hear the gospel, unto the resurrection of damnation. But they are more generally understood of the general resurrection," etc.—Harm. Evang. Part iii. John v: 28.

Dr. Doddridge says: "I am something doubtful whether it may not refer to

those in the tombs will hear his voice, and will come forth; ²⁹those that have done good things to a resurrection of life, and those that have practised evil things to a resurrection of judgment. ³⁰I can do nothing of myself; as I hear I judge; and my judgment is just, because I seek not my will, but the will of him that sent me. ³¹If I testify concerning myself, my testimony is not true. ³²There is another who testifies concerning me, and I know that the testimony which he testifies about me is true. ³³You have sent to John and he has testified to the truth. ³⁴But I receive not the testimony from

the conversion of sinners by Christ's ministry, rather than the resurrection of a few by his miraculous power. It is well known that sinners are often represented in the Scriptures as *dead*; and if the expression *hoi akousantes* is to be taken as we render it, with the most literal exactness, for they that hear, or they and they alone, that so attend unto the voice of Christ, it will then *limit* it to this sense, which seems also favored by verse 24, where death plainly signifies a state of sin and condemnation."

The famous Dr. Whitby gives a similar application of the passage. He remarks: "*Hoi nekroi*, the dead, in Scripture doth often signify not those who in a natural state are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins, as when the apostle saith:—'The widow that liveth in pleasure is dead while she liveth.'—1 Tim. v: 6. And Christ unto the church of Sardis: 'Thou hast a name to live, but art dead.'—Rev. iii: 1. And when he speaks to one of his disciples thus:—'Follow thou me and let the dead bury their dead.'—Matt. viii: 22. This is a phrase so common among the Jews that, as Malmonides informs us, they proverbially say, 'The wicked are dead,' even while they are alive. 'For he,' saith Philo, 'who lives a life of sin, is dead as to a life of happiness, his soul is dead and even buried in his lusts and passions, and because the whole Gentile world lay more especially under these most unhappy circumstances (whence the apostle styles them sinners of the Gentiles), it was proverbially said by the Jewish doctors, 'the heathen do not live.' Hence the apostle said to the Ephesians and Colossians (ii: 1 and ii: 13), that they are 'dead in trespasses and sins,' and brings in God as speaking to the Gentiles, 'Awake, thou that sleepest, arise from the dead, and Christ shall give thee light.'"

All readers ought to see that, as the time of the rising from the grave was then, "*now is*," and as the literal resurrection of no one took place *then*, no other statement is needed to sustain the position that this and the preceding verse relate to that moral and spiritual apathy in which men were, and from which they were to be aroused, by the voice of Christ, and the power of his truths.

a man, but I say these things that you may be saved. ³⁵He was the lighted and shining lamp; you were willing for an hour to rejoice in his light. ³⁶But I have the testimony greater than John; for the works which the Father gave me, that I might finish them, these works that I do testify concerning me, that the Father has sent me. ³⁷And the Father, he who sent me, has testified concerning me, though you have not at any time heard his voice, nor seen his form. ³⁸And you have not his word abiding in you, because you believe not him whom he sent. ³⁹You search the Scriptures, because you think you obtain æonian life in them; and [yet] they are those that testify concerning me. ⁴⁰And you are not willing to come to me, that you may have life. ⁴¹I do not receive glory from men, ⁴²but I know you that you have not the love of God in yourselves. ⁴³I have come in my Father's name, and you do not receive me; if another should come in his own name, you will receive him. ⁴⁴How can you believe who receive glory from each other, while you do not seek that glory which is from the Only One? ⁴⁵Do not think that I will accuse you to the Father; your accuser is Moses, in whom you have hoped. ⁴⁶For if you believed Moses, you would believe me, for he wrote about me. ⁴⁷But if you do not believe his writings how will you believe my words?"

THE SABBATH IN THE GRAIN-FIELDS.

Mark ii: 23-28. And it occurred that he was passing through the grain-fields, on the Sabbath, and his disciples began, as they made their way, to pluck the heads of grain.

MARK II: 23. The true nature of the Sabbath is here described. It is for man's benefit. It is the day for rest and worship.

²⁴And the Pharisees said to him, "Behold, why do they what is unlawful, on the Sabbath?" ²⁵And he said to them, "Have you never known what David did, when he and those with him needed, and were hungry? ²⁶How he went into the house of God, in the days of Abiathar the high priest, and ate the loaves of the Presence, which none but the priests could lawfully eat, and also gave to those with him?" ²⁷And he said to them, "The Sabbath was made on man's account, not man on account of the Sabbath, ²⁸so that the Son of Man is master even of the Sabbath."

Luke vi: 1-5. And it occurred, on the Sabbath, that he passed through grain-fields, and his disciples plucked and ate the heads of grain, rubbing them in their hands. ²And some of the Pharisees said, "Why do you that which is unlawful on the Sabbath?" ³And Jesus answered them and said, "Have you not even read this, what David did, and those with him, when he was hungry, 'how he entered the house of God, and took and ate the loaves of the Presence, and gave also to those with him, which it is not lawful for any but the priests to eat?' ⁵And he said to them, "The Son of Man is master of the Sabbath."

Matthew xii: 1-8. At that season Jesus passed through the grain-fields on the Sabbath, and his disciples were hungry, and began to pluck heads of grain, and to eat. ²And the Pharisees, when they saw it, said to him, "Behold, your disciples are doing that which it is unlawful to do on the Sabbath." ³But he said to them, "Have you not read what David did, when he and those with him were hungry, 'how he entered into the house of God, and they ate the loaves of the Presence, a thing which it was not lawful for him to eat, nor for those with him, but solely for the priests? ⁶Or have you not read in the law, that on the Sabbath the priests in the

temple violate the Sabbath, and are blameless? 'But I say to you that something greater than the temple is here. 'But if you had known what this is, 'I desire mercy, and not sacrifice,' you would not have condemned the blameless, 'for the Son of Man is master of the Sabbath.'

THE WITHERED HAND HEALED.

Mark iii: 1-6. And again he entered a synagogue, and a man was there having a withered hand. ²And they watched him closely [to see] if he would heal him on the Sabbath, that they might accuse him. ³And he says to the man with the withered hand, "Stand up among them." ⁴And he says to them, "Is it lawful to do good on the Sabbath, or to do ill, to save life, or to kill?" But they were silent. ⁵And when he had looked round on them with displeasure, being grieved at the obduracy of their heart, he says to the man, "Extend your hand." And he extended it, and his hand was restored. ⁶And coming out, the Pharisees immediately consulted with the Herodians against him, how they might destroy him.

Matthew xii: 9-14. And he departed thence and went into their synagogue. ¹⁰And behold there was a man who had a withered hand, and they asked him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse him. ¹¹And he said to them, "What man among you who shall have one sheep, if it fall into a pit on the Sabbath, will not seize and extricate it? ¹²How much more valuable, then, is a man than a sheep? Therefore it is lawful to do well on the Sabbath." ¹³Then he says to the man, "Extend your hand;" and he extended it, and it was restored, whole like the other. ¹⁴Then the Pharisees went out, and consulted against him how they might destroy him.

Luke vi: 6-11. And it occurred, on another Sabbath, that he entered the synagogue and taught. And a man was there, whose right hand was withered. ⁷And the scribes and the Pharisees watched him [to see] whether he would heal on the Sabbath, that they might find an accusation against him. ⁸But he knew their purposes, and said to the man having the withered hand, "Arise, and stand among them." And he arose and stood. ⁹Now Jesus said to them, "I ask you whether it is lawful on the Sabbath to do well, or to do ill, to save life, or destroy?" ¹⁰And he looked round on them all and said to him, "Extend your hand;" and he *extended* [it], and his hand was restored. ¹¹And they were filled with madness, and conversed with each other [of] what they should do with Jesus.

CHRIST HEALS DISEASES.

Matthew xii: 15-21. But Jesus knowing [it], withdrew thence, and many followed him. ¹⁶And he healed them all, and charged them that they should not make him known, ¹⁷so that what was spoken through Isaiah the prophet, might be fulfilled, saying:

¹⁸"Behold my servant, whom I have chosen,
 My beloved, in whom my life is delighted;
 I will put my spirit upon him,
 And he shall declare judgment to the Gentiles;
¹⁹He shall not strive, nor cry aloud,
 Nor shall any hear his voice in the public squares;
²⁰He shall not break a reed that has been bruised,
 And he shall not extinguish a dimly-burning wick,
 Till he sends forth judgment to victory;
²¹And the Gentiles shall hope in his name."

Mark iii: 7-12. And Jesus withdrew to the lake, with his disciples, and a great crowd followed from Galilee, and

Judea, ⁸and Jerusalem, and Idumea, and beyond the Jordan; about Tyre and Sidon—a great crowd, hearing what great things he had done, came to him, ⁹and he directed his disciples that *small boats* should accompany him, because of the crowd, that they might not impede him; ¹⁰for he had healed many; so that as many as had diseases crowded to him, that they might touch him; ¹¹and the impure spirits when gazing on him, fell before him, and cried, saying, “Thou art the Son of God.” ¹²And he charged them repeatedly that they should not make him known.

THE TWELVE CHOSEN.

Mark iii: 13-19. And he ascended the mountain, and called whom he would, and they went to him. ¹⁴And he appointed twelve whom he also named apostles, that they should accompany him, and that he might send them forth to preach, ¹⁵and to have authority to exorcise demons; ¹⁶and he appointed twelve, Simon, whom he surnamed Peter, ¹⁷and Jacob, Zebedee’s [son], and John, Jacob’s brother; he added to their names Boanerges, that is, “sons of thunder:” ¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Jacob, Alpheus’s [son], and Thaddeus, and Simon the Kananæan, ¹⁹and Judas Iskariot, he who betrayed him.

Luke vi: 12-19. And it occurred in these days that he went out into the mountain to pray, and passed the night in God’s oratory; ¹³and when it was day, he called to his

LUKE vi: 12. The E. V. and R. V. fail to give the full and beautiful meaning of this verse. Jesus is not merely said to have passed the night in the attitude, or act of prayer, but a *proseuchê* was a large, unroofed building, with seats, used as a place of worship, in a solitary place, where there was no synagogue. It may well be called God’s oratory.

disciples, and having selected twelve from them, whom he named apostles:—¹⁴Simon, whom he also named Peter, and his brother Andrew, and Jacob, and John, and Philip, and Bartholomew, ¹⁵and Matthew, and Thomas, and Jacob, Alpheus's [son], and Simon who was called [the] zealot, ¹⁶Judas, Jacob's [brother], and Judas Iskariot, who became a traitor; ¹⁷and descending with them, he stood on a level place, and a great crowd of his disciples, and a great multitude of people from all Judea, and Jerusalem, and Perea, and the maritime section of Tyre and Sidon, they came to hear him and to be healed of their diseases. ¹⁸And those who were distressed by unclean spirits were cured. ¹⁹And all the crowd endeavored to touch him, for power went out from him, and healed all.

Matt. x: 2-4. Now the names of the twelve apostles are these—first, Simon, called Peter, and his brother Andrew, and Jacob, Zebedee's son, and his brother John, Philip and Bartholomew, ³Thomas, and Matthew the tax-collector, Jacob, Alpheus's son, and Thaddeus, ⁴Simon the Kananæan, and Judas Iskariot, who also betrayed him.

THE SERMON ON THE MOUNT.

Matthew v, vi, vii. And seeing the crowds, he ascended into the mountain, and when he had seated himself, his disciples came up, ²and he opened his mouth, and taught them, saying,

“³Happy the poor in spirit; because theirs is the reign of the heavens.

MATT. v: 3, etc. “Happy” rather than blessed is the word employed by our Lord to designate the condition of those described in the beatitudes. *Makarioi* means happy; blessed is *eulogemenos*. The word is used with its highest meaning, to denote the joy that flows into the soul, from obedience to

"Happy the meek; because they shall inherit the earth.

"Happy the mourners, *now*; because they shall be comforted.

"Happy they who hunger and thirst for righteousness; because they shall be filled.

"Happy the merciful; because they shall receive mercy.

"Happy the pure in heart; because they shall see God.

"Happy the peacemakers; because they shall be called sons of God.

"Happy they that have been persecuted on account of righteousness; because theirs is the reign of the heavens.

"Happy are you when they reproach you, and persecute you, and utter every evil [word] against you, falsely, on my account. ¹²Rejoice and exult; for great is your reward in the heavens, for thus did they persecute the prophets who were before you.

¹³You are the salt of the earth; but if the salt become tasteless, with what shall it be salted? It is then worthless, except to be thrown away, and trodden under foot by men. ¹⁴You are the light of the world. A city set on a hill cannot be concealed; ¹⁵nor is a lighted lamp to be placed under a modius, but on the candelabrum, and it shines to all who are in the house. ¹⁶Thus let your light shine before men, that they may see your good works, and glorify your Father in the heavens.

¹⁷Do not think that I have come to destroy the law, or the

the laws of the soul. "The word *blessed* means *happy*, referring to that which produces felicity, from whatever quarter it may come."—*Barnes*.

The Beatitudes,—“These eight beatitudes are, as it were, ‘the eight paradoxes of the world’; for the world and philosophers place happiness in riches, not in poverty; in sublimity, not in humility; in fullness, not in hunger; in joy, not in mourning.”—*Edward Leigh*.

MATT. v: 17. The law is not abrogated, it is interpreted, expanded, and its principles sublimated and universally applied. The law is a *sketch* which Jesus filled out.

prophets. ¹⁸I have not come to destroy, but to complete; for, truly I say to you, till heaven and earth pass away, one iota, or one letter-curve shall by no means pass from the law, till all things be accomplished. ¹⁹Whoever, therefore, shall violate one of the least of these commands, and teach men thus, he shall be called least in the heavenly reign; but whoever shall do and teach them shall be called great in the heavenly reign. ²⁰For I say to you that unless your righteousness excel [that] of the scribes and Pharisees, you shall by no means enter into the heavenly reign.

²¹You have heard that it was said to the ancients, 'Thou

MATT. v: 18. The Greek *amēn*, from the Hebrew *amen*. It has the force of petition and solemn asseveration: "So may it be, so shall it be." It is quoted from the Savior 32 times by Matthew, 15 times by Mark, 8 times by Luke, and 51 times by John. It is translated by the word "verily," in most cases in E. V. and R. V., and left "amen" in others. John records it as spoken twice, "verily, verily," on each occasion when it was used, but one, and then it is "amen," at the end of a sentence. It is a prefix, when rendered "verily," and a suffix when untranslated. It is impossible to employ it uniformly in all cases. At the end of the Lord's Prayer "verily" does not express as much as does "amen." In the text above, "For amen, I say to you," would be less expressive and elegant than "verily," or, as we prefer, the more modern word "truly." The word is left untranslated "amen," in all the places in the N. T. where it occurs, out of the Gospels, 46 times. It is also used as a noun (Rev iii: 14) and applied to Christ: "These things saith the Amen."

MATT. v: 21. "The judgment." Each city had a court composed of presbyters, who had power to decide matters of small importance. There were three in small, and twenty-three in large cities. Jesus teaches that those angry with others shall, under his rule, be exposed to a penalty corresponding to the penalties inflicted by the Jewish minor courts. And whoever shall exercise contempt towards others, by employing the Syriac word *raca*, "shallow-pate," shall deserve a severer penalty, corresponding to the punishments that the Sanhedrin could inflict, while those who should employ the worst terms of bitterness and reproach, signifying "fool," some say "rebel," should deserve the severest fate of all, corresponding to that of being cast into the fiery Gehenna, or the Gehenna of fire. "*Raca*" means vain man, and "*mureh*" is a Hebrew term, for which the modern Greeks employ *moré*, a mere exclamation. To-day one hears the call across the fields in the Peloponnese, *moré adelphé!*—Sanhedrin is a transliteration of *sumedrin*.

shalt not kill, and whoever shall kill, shall be liable to the judgment.' "But I say to you that every one who

MATT. V: 22. GEHENNA. This was a well-known place, a valley, called the valley of Hinnom, Chaldee Gehennom, Arabic Gahannam, Greek Gehenna. It was a narrow gulch, on the south of Jerusalem, where formerly the Jews celebrated the worship of *Moloch*. Here children were roasted in the arms of a heated brass idol. This place is referred to in the Old Testament. Josh. xv: 8; xviii: 6; 2 Kings xxiii: 10; Ezek. xxiii: 37-39; 2 Chron. xxviii: 3; Lev. xviii: 21; xx: 2; Jer. viii: 32; xix: 6. Dr. Campbell, Schleusner and others fully describe it. Says Campbell: "The word *Gehenna* is derived, as all agree, from the Hebrew words *ge hinnom*; which, in process of time, passing into other languages, assumed diverse forms; e. g., Chaldee *Gehennom*, Arabic *Gahannam*, Greek *Gehenna*. The valley of *Hinnom* is a part of the pleasant wadi or valley which bounds Jerusalem on the south. Josh. xv: 8; xviii: 6. Here, in ancient times, and under some of the idolatrous kings, the worship of *Moloch*, the horrid idol-god of the Ammonites, was practised. To this idol children were offered in sacrifice. 2 Kings xxiii: 10; Ezek. xxiii: 37-39; 2 Chron. xxviii: 3; Lev. xviii: 21; xx: 2. If we may credit the Rabbins, the head of the idol was like that of an ox; while the rest of the body resembled that of a man. It was hollow within; and, being heated by fire, children were laid in its arms and were literally roasted alive. We cannot wonder, then, at the severe terms in which the worship of *Moloch* is everywhere denounced in the Scriptures. Nor can we wonder that the place itself should have been called *Tophet*, i. e., *abomination*, *detestation* (from *toph*, to vomit with loathing.)" Jer. viii: 32; xix: 6; 2 Kings xxiii: 10; Ezek. xxiii: 36, 39.

Says Schleusner: "*Gehenna*, originally a Hebrew word, which signifies the valley of *Hinnom*, is composed of the common noun, *gee*, valley, and the proper name *Hinnom*, the owner of this valley. The valley of the sons of *Hinnom* was a delightful vale, planted with trees, watered by fountains, and lying near Jerusalem, on the southeast, by the brook *Kidron*. Here the Jews placed that brazen image of *Moloch*, which had the face of a calf, and extended its hands as those of a man. It is said, on the authority of the ancient Rabbins, that, to this image, the idolatrous Jews were wont not only to sacrifice doves, pigeons, lambs, rams, calves and bulls, but even to offer their children. 1 Kings ix: 7; 2 Kings xv: 3-4. In the prophecy of Jeremiah (Ch. vii: 31), this valley is called *Tophet*, from *toph*, a drum; because the administrators in these horrid rites beat drums, lest the cries and shrieks of the infants who were burned, should be heard by the assembly. At length, these nefarious practices were abolished by *Josiah*, and the Jews brought back to the pure worship of God. 2 Kings xxiii: 10. After this, they held the place in such abomination, it is said, that they cast into it all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there were always worms feeding on the remaining relics. Hence it came, that any severe punishment, especially a shameful kind of death, was denominated *Gehenna*."

Stuart says: "In the valley of *Hinnom* (*gehenna*), perpetual fire was kept

is angry with his brother, shall be liable to the judgment; and whoever shall say to his brother 'Shallow-pate,'

up, in order to consume the offal which was deposited there; and, as the same offal would breed worms, hence came the expression—"where their worm dieth not and their fire is not quenched."

Dr. Parkhurst adds: "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of Hinnom (*gehenna*), and to the perpetual fire kept up to consume them."

As we trace the history of the locality as it occurs in the Old Testament, we learn that it should never have been translated by the word Hell. It is a proper name of a well-known locality, and ought to have stood *Gehenna*, as it does in the French Bible, in Newcome's and Wakefield's translation, in the Improved Version, etc. Babylon might have been translated Hell with as much propriety as Gehenna.

It is fully described in numerous passages in the Old Testament, and is exactly located on earth.

"And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem, and the border went up to the top of the mountain that lieth before the valley of Hinnom westward." Joshua xv: 8. "And he (Joshua) defiled *Tophet*, which is in the valley of the children of Hinnom, that no man might make his son or daughter to pass through the fire to Moloch." 2 Kings xxiii: 10. "Moreover, he (Ahaz) burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen." 2 Chron. xxviii: 3. "And they (the children of Judah) have built the high places of *Tophet*, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in *Tophet* till there be no place." Jer. vii: 31-32. "And go forth into the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee. Therefore, behold, the days come, saith the Lord, that this place shall no more be called *Tophet*, nor the valley of the son of Hinnom, but the valley of slaughter." Jer. xix: 2-6.

These and other passages show that Gehenna was a well-known valley, near Jerusalem, in which the Jews in their idolatrous days had sacrificed their children to the idol Moloch, in consequence of which it was condemned to receive the offal and sewage of the city, and into which the bodies of malefactors were cast, and where, to destroy the odor and pestilential influences, continual fires were kept burning. Here fire, smoke, worms bred by the corruption, and other repulsive features, rendered the place a horrible one, in the eyes of the Jews. It was a locality with which they were as well acquainted as they were with any place in or around the city. After these horrible practices, King Josiah polluted the place and rendered it repulsive.

In Dr. Bailey's English Dictionary, Gehenna is defined to be "a place in the valley of the tribe of Benjamin, terrible for two sorts of fire in it, that wherein the Israelites sacrificed their children to the idol Moloch, and also another

shall be liable to the sanhedrin, [and] whoever shall say 'Fool,' shall be liable to the fiery Gehenna. "If, therefore,

kept continually burning to consume the dead carcasses and filth of Jerusalem."

But in process of time Gehenna came to be an emblem of the consequences of sin, and to be employed figuratively by the Jews to denote those consequences. *But always in this world.* The Jews never used it to mean torment after death, until long after Christ. That the word had not the meaning of *post-mortem* torment when our Savior used it, is demonstrable. Josephus was a Pharisee, and wrote at about the time of Christ, and expressly says that the Jews at that time (corrupted from the teachings of Moses) believed in endless punishment, but he never employs Gehenna to denote the place of punishment. He uses the word Hades, which the Jews had then obtained from the heathen, but he never uses Gehenna, as he would have done, had it possessed that meaning then. This demonstrates that the word had no such meaning then. In addition to this neither the Apocrypha, which was written from 280 to 100 B. C., nor Philo, ever uses the word. It was first used in the modern sense of Hell by Justin Martyr, one hundred and fifty years after Christ.

Dr. Thayer concludes a most thorough excursus on the word thus, (see his "Theology"):

"Our inquiry shows that it is employed in the Old Testament in its literal or geographical sense only, as the name of the valley lying on the south of Jerusalem—that the Septuagint proves it retained this meaning as late as B. C. 150—that it is not found at all in the Apocrypha; neither in Philo, nor in Josephus, whose writings cover the very times of the Savior and the New Testament, thus leaving us without a single example of contemporary usage to determine its meaning at this period—that from A. D. 150–195, we find in two Greek authors, Justin and Clement of Alexandria, the first resident in Italy and the last in Egypt, that Gehenna began to be used to designate a place of punishment after death, but *not endless* punishment, since Clement was a believer in universal restoration—that the first time we find Gehenna used in this sense in any Jewish writing is near the beginning of the third century, in the Targum of Jonathan Ben Uzziel, two hundred years too late to be of any service in the argument—and lastly, that the New Testament usage shows that while it had not wholly lost its literal sense, it was also employed in the time of Christ as a symbol of moral corruption and wickedness; but more especially as a figure of the terrible judgments of God on the rebellious and sinful nation of the Jews."

The Jewish Talmud and Targums use the word in the sense that the Christian Church has so long used it, though without attributing endlessness to it, but none of them are probably older than A. D. 200. One of the oldest is the translation of Jonathan Ben Uzziel, which was written, according to the best of authorities, between A. D. 200 and A. D. 400. "Most of the eminent critics now agree that it could not have been completed till some time between two hundred and four hundred years after Christ."—Univ. Expos. vol. 2, p. 368.

At the time of Christ the Old Testament existed in Hebrew, and in the Septuagint translation of it, made between two hundred and four hundred years

you bring your gift to the altar, and there recollect that your brother has aught against you, "leave there your gift before

before his birth. In both, Gehenna is never used as the name of a place of future punishment. A writer in the *Universalist Expositor* remarks (Vol. 2):

"Both the Apocrypha and the works of Philo, when compared together, afford circumstantial evidence that the word cannot have been currently employed, during their age, to denote a place of future torment. And we cannot discover in Josephus, that either of these sects, the Pharisees or the Essenes, both of which believed the doctrine of endless misery, supposed it to be a state of fire, or that the Jews ever alluded to it by that emblem."

The Apocrypha, B. C. 150-500, Philo Judæus, A. D. 40, and Josephus, A. D. 70-100, all refer to future punishment, but none of them uses Gehenna to describe it, which they would have done, being Jews, had the word been then in use with that meaning. Were it the name of a place of future torment then, can any one doubt that it would be found repeatedly in their writings? And does not the fact that it is never found in their writings demonstrate that it had no such use then, and if so, does it not follow that Christ used it in no such sense?

Canon Farrar says of Gehenna (Preface to "Eternal Hope"): "In the Old Testament it is merely the pleasant valley of Hinnom (*Ge Hinnom*), subsequently desecrated by idolatry, and especially by Moloch worship, and defiled by Josiah on this account. (See 1 Kings, xi: 7; 2 Kings xxiii: 10; Jer. vii: 31; xix: 10-14; Isa. xxx: 33; Tophet). Used according to Jewish tradition, as the common sewerage of the city, the corpses of the worst criminals were flung into it unburied, and fires were lit to purify the contaminated air. It then became a word which secondarily implied (1) the severest judgment which a Jewish court could pass upon a criminal—the casting forth of his unburied corpse amid the fires and worms of this polluted valley; and (2) a punishment—which to the Jews as a body *never* meant an endless punishment beyond the grave. Whatever may be the meaning of the entire passages in which the word occurs, "hell" must be a complete mistranslation, since it attributes to the term used by Christ a sense entirely different from that in which it was understood by our Lord's hearers, and therefore entirely different from the sense in which he could have used it. Origen says (c. Celsus vi: 25) that Gehenna denotes (1) the vale of Hinnom, and (2) a purificatory fire (*eis ten metabasaron katharsin*.) He declares that Celsus was totally ignorant of the meaning of Gehenna."

Gehenna is the name given by Jews to hell. Rev. H. N. Adler, a Jewish rabbin, says: "They do not teach endless retributive suffering. They hold that it is not conceivable that a God of mercy and justice would ordain infinite punishment for finite wrong-doing." Dr. Deutsch declares: "There is not a word in the Talmud that lends any support to that damnable dogma of endless torment." Dr. Dewes in his "Plea for Rational Translation," says that Gehenna is alluded to four or five times in the Mishna, thus: "The judgment of Gehenna is for twelve months." "Gehenna is a day in which the impious shall be burnt." Bartolucci declares that "the Jews did not believe in a material fire, and thought that such a fire as they did believe in, would one day be put out." Rabbi Akiba, "the second Moses," said: "The duration of the pun-

the altar, and go, first be reconciled to your brother, then come, present your gift. ²⁵Agree with your opponent, at once,

ishment of the wicked in Gehenna is twelve months." Adyoth iii: 10. Some rabbins said that Gehenna only lasted from Passover to Pentecost. This was the prevalent conception. (Abridged from Excursus v, in Canon Farrar's "Eternal Hope." He gives in a note these testimonies to prove that the Jews to whom Jesus spoke, did not regard Gehenna as of endless duration. Asarath Maamaroth, f. 85, 1: "There will hereafter be no Gehenna." Salkuth Shimoni, f. 46, 1: "Gabriel and Michael will open the eight thousand gates of Gehenna, and let out Israelites and righteous Gentiles." A passage in Othoth (attributed to R. Akiba) declares that Gabriel and Michael will open the forty thousand gates of Gehenna, and set free the damned, and in Emek Hammelech, f. 138, 4, we read: "The wicked stay in Gehenna till the resurrection, and then the Messiah passing through it redeems them." See Stephelius's Rabbinical Literature.)

Rev. Dr. Wise, a learned Jewish Rabbin, says: "That the ancient Hebrews had no knowledge of hell is evident from the fact that their language has no term for it."

The word should stand untranslated like any other proper name. Jesus transfers it from the Hebrew, and does not translate. We should follow his example. It was a well-known place in this world, and was used by our Savior as a type or emblem of calamities in this world. It has no reference to punishment in the immortal world.

IMPORTANT FACTS.—1. Gehenna was a well-known locality near Jerusalem. See Josh. xv: 8; 2 Kings xvii: 10; 2 Chron. xxviii: 3; Jer. vii: 31-32; xix: 2.

2. Gehenna is never employed in the Old Testament to mean anything else than the locality with which every Jew was familiar.

3. The word should have been left untranslated as it is in some versions, and it would not be misunderstood. It should no more be rendered hell than should Babylon. It was not misunderstood by the Jews to whom Jesus addressed it. Walter Balfour well says: "What meaning would the Jews who were familiar with this word, and knew it to signify the valley of Hinnom, be likely to attach to it, when they heard it used by our Lord?"

4. The French Bible, the Emphatic Diaglott, Improved Version, Wakefield's Translation, and Newcome's retain the proper noun, Gehenna, the name of the well known place.

5. Gehenna is never mentioned in the Apocrypha as a place of future punishment, as it would have been, had such been its meaning before and at the time of Christ.

6. No Jewish writer contemporary with Christ, such as Josephus, or Philo, ever uses it as the name of a place of future punishment, as would have been done had such then been its meaning.

7. No classic Greek author ever alludes to it, and, therefore, it was a Jewish locality, purely.

8. The first Jewish writer who ever names it as a place of future punish-

while you are with him on the road [to court], lest the opponent deliver you to the judge, and the judge to the offi-

ment, is Jonathan Ben Uzziel, who wrote, according to various authorities, from the second to the eighth century, A. D.

9. The first Christian writer who calls hell Gehenna, is Justin Martyr, who wrote about A. D. 150.

10. Neither Christ nor his apostles ever named it to Gentiles, but only to Jews, which proves it a locality only known to Jews, whereas, if it were a place of punishment after death for sinners, it would have been preached to Gentiles as well as Jews.

11. It was only referred to twelve times, on eight occasions, in all the ministry of Christ and the apostles, and in the Gospels and Epistles. Were they faithful to their mission, to say no more, on so vital a theme as an endless hell, if they intended to teach it?

12. Only Jesus and James ever named it. Neither Paul, John, Peter nor Jude ever employed it. Would they not have warned sinners concerning it, if there were a Gehenna of torment after death?

13. Paul says he "shunned not to declare the whole counsel of God," and yet, though he was the great preacher of the Gospel to the Gentiles, he never told them that Gehenna was a place of after-death punishment. Would he not repeatedly have warned sinners against it, were there such a place?

Dr. Thayer remarks: "The Savior and James are the only persons in all the New Testament who use the word. John the Baptist, who preached to the most wicked of men, did not use it once. Paul wrote fourteen epistles, and yet never once mentions it. Peter does not name it, nor Jude; and John, who wrote the gospel, three epistles, and the Book of Revelations, never employs it in a single instance. Now if Gehenna or hell really reveals the terrible fact of endless woe, how can we account for this strange silence? How is it possible, if they knew its meaning, and believed it a part of Christ's teaching, that they should not have used it a hundred or a thousand times, instead of never using it at all; especially when we consider the infinite interests involved? The Book of Acts contains the record of the apostolic preaching, and the history of the first planting of the church among the Jews and Gentiles and embraces a period of thirty years from the ascension of Christ. In all this history, in all this preaching of the disciples and apostles of Jesus, there is no mention of Gehenna. In thirty years of missionary effort, these men of God, addressing people of all characters and nations, never, under any circumstances, threaten them with the torments of Gehenna, or allude to it in the most distant manner. In the face of such a fact as this, can any man believe that Gehenna signifies endless punishment; and that this is a part of divine revelation, a part of the gospel message to the world?"

14. Jesus never uttered it to unbelieving Jews, nor to anybody but his disciples. If it were the final abode of unhappy millions, would not his warnings abound with exhortations to avoid it?

15. Jesus never warned unbelievers against it but once in all his ministry (Matt. xxiii: 33), and he immediately explained it as about to come in this life.

cer, and you be cast into prison. ²⁶Truly I say to you, you will by no means come out thence, till you have paid the last quadrans.

²⁷You have heard that it was said, 'Thou shalt not commit adultery;' but I say to you, ²⁸that everyone gazing on a woman, to cherish impure desire, has already debauched her in his heart. ²⁹And if your right eye offend you, tear it out, and cast it from you; it is profitable for you that one of your members should perish, and not [that] your whole body be cast into Gehenna. ³⁰And if your right hand offend you, cut it off, and cast it from you; it is profitable for you that one of

16. If Gehenna is the name of hell then men's bodies are burned there as well as their souls. —Matt. v: 20; xviii: 9.

17. If it be the place of endless torment, then literal fire is the sinner's punishment. —Mark ix: 43-48.

18. Salvation is never said to be from Gehenna.

19. Gehenna is never said to be of endless duration, nor spoken of as destined to last forever, so that even admitting the popular ideas of its existence after death, it gives no support to the dogma of endless torment.

20. Clement, one of the earliest Christian fathers, was a Universalist, and yet he uses Gehenna to describe the sinner's punishment, showing that then the word did not denote endless punishment.

21. A shameful death, or a severe punishment, in this life, was, at the time of Christ, denominated Gehenna (Schleusner, Canon Farrar and others), and there is no evidence that Gehenna meant anything else, at the time of Christ.

MATT. v: 26. "Last quadrans." Says Schaff. "Roman Catholic expositors understand this passage [as referring to] purgatory; Universalists use it in support of their view of final restoration; . . . the inexorable rigor of divine justice against the impenitent sinner."

The adversary here is a legal one, the language refers to those who were opposed to the disciples in some way, as is evident from the references to a "judge," an "officer" and a "prison." If God were the adversary, as is sometimes claimed, and the prison is after death, then limited punishment is certainly taught, for when "the uttermost farthing" is paid, then deliverance from the prison follows. But it has no such reference. The language has a local reference to the times of the disciples, and relates entirely to legal opponents.

MATT. v: 27-30; MARK ix: 43. These passages mean that it is better to accept Christianity, and forego some worldly privilege, than to possess all worldly advantages, and be overwhelmed in the destruction then about to come upon the Jews, when multitudes were literally cast into Gehenna. Or it may be figuratively used, as Jesus probably used it, thus: It is better to enter the

your members should perish, and not [that] your whole body be cast into Gehenna. ³¹And it was said, 'Whoever discards his wife, let him give her a writing of divorcement;' ³²but I say to you that whoever discards his wife, except on account of unchastity, causes her to commit adultery, and whoever marries the discarded one, commits adultery.

"³³Again you have heard that it was said to the ancients, 'Do not perjure thyself, but perform thine oaths to the Lord.' ³⁴But I say to you, Swear not at all, not even by the heaven, for it is God's throne; ³⁵nor by the earth, for it is the footstool of his feet; neither toward Jerusalem, for it is the city of the great King; ³⁶nor may you swear by your head, for you cannot make one hair white or black; ³⁷but let your word be 'Yes,' 'Yes,' 'No,' 'No,' for whatever exceeds these is of the evil.

"³⁸You have heard that it was said, 'Eye for eye, and tooth for tooth;' ³⁹but I say to you, resist not the evil, but whoever shall strike you on the right cheek, turn to him the oth-

Christian life destitute of some great worldly advantage, comparable to a right hand, than to live in sin, with all worldly privileges, and experience that moral death which is a Gehenna of the soul. In this sense it may be used of men now as then. But there is no reference to an after-death suffering, in any proper use of the terms. The true idea of the language is this: Embrace the Christian life, whatever sacrifice it calls for. The latter clause carries out the idea in speaking of the undying worm.

"Where the worm dieth not, and the fire is not quenched." Undoubtedly Jesus had reference to the language of the prophet: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh."—Isa. lxvi: 23, 24.

The prophet and the Savior both referred to the overthrow of Jerusalem, though by accommodation we may apply the language generally, understanding by hell or Gehenna, that condition brought upon the soul, in this world, by sin. But the application by the prophet and the Savior was to the day then soon to come. See Hanson's "Bible Hell."

MATT. v: 37. "The evil." See exposition of the Lord's Prayer, Matt. vi: 13.

er, also; ⁴⁰and to one purposing to sue you, to take your tunic, surrender to him the mantle, also; ⁴¹and whoever shall force you to go one mile, accompany him two. ⁴²Give to one soliciting you, and do not repulse one wishing to borrow [money] of you.

⁴³You have heard that it was said, 'Thou shalt love thy neighbor, and hate thine enemy;' ⁴⁴but I say to you, Love your enemies; and pray for those who persecute you, ⁴⁵that you may be sons of your Father in [the] heavens, for he makes his sun rise on evil and good, and sends rain on just and unjust. ⁴⁶For if you love [only] those that love you, what reward have you? Do not even the tax-collectors the same? ⁴⁷And if you salute your brothers only, in what do you excel? Do not the Gentiles the same? ⁴⁸You shall therefore be perfect, as your heavenly Father is perfect.

Matthew vi: "Take care that you do not perform your religious duties in the presence of men, to be seen by them otherwise you will obtain no reward from your Father who is in the heavens. ²When, therefore, you bestow charities, do not sound a trumpet before you, as do the hypocrites in the synagogues, and in the streets, that they may have glory from men; truly, I say to you, they have their reward. ³But when you render charities, let not your left hand know what your right hand does, 'so that your charities may be private, and your Father who sees in the secret [place] will recompense you.

⁴And when you pray, you shall not be like the hypocrites, for they love to pray standing in the synagogues, and in the corners of the open squares, that they may be seen by men.

MATT. v: 44-45. "Bless those who persecute you, do good to those who hate you," and "And it rains on just and unjust," are not in oldest MSS.

Truly, I say to you, they have their recompense. "But when you pray, enter into your private room, and, locking your door, pray in the secret [place] to your Father, and your Father who sees in the secret [place] will recompense you. "But [when] praying, babble not, like the Gentiles, for they imagine that they shall be heard for their wordiness. "Therefore, do not imitate them, for God, your Father, knows what things you need before you ask him. "Thus, then, pray you :

Our Father, who [art] in the heavens,
 Hallowed be thy name ;
¹⁰Thy reign come ;
 Thy will be accomplished, as in heaven, so on earth ;
¹¹Give us to-day our sufficient bread ;
¹²And forgive us our debts, as we have forgiven our debtors ;

MATT. vi: 10. "Thy will be done," *i. e.*, perfected, accomplished. See xxvi: 42.—"As in heaven, so on earth;" *hōs en ouranou, kai epi gēs*. Heaven is the standard to which earth should conform.

MATT vi: 11. "Daily" in Vulgate and Wickliffe, Luther, and oldest English versions; Douay Bible says "supersubstantial;" Syriac, "of our need;" Coptic, Wetstein, "to-morrow."

Tholuck says that *epiousion* ("daily") occurs nowhere else in the New Testament, nor in any one of all the 1,200 Greek works extant. It seems to indicate essential, necessary, sufficient bread for the day.

Doddridge says: "I can see no reason for changing our received translation, and cannot but acquiesce in Mr. Mede's remark, that the original signifies what is *sufficient* for our *present support* and subsistence: so that this petition is nearly parallel to that of Agur, and a most excellent lesson to teach us; on the one hand, moderation in our desires, and, on the other, an humble dependence on Divine Providence for the most necessary supplies, be our possessions or abilities ever so great."

MATT. vi: 12. The aorist *aphēkamen*, instead of the present *aphiemen*, is found in S. and other ancient codices, and in the Peschito Syriac, Origen, Gregory of Nyssa, Basil, &c. The latter was probably the work of a copyist, who wished to make the passage conform to the parallel in Luke. The correct form is the better, inasmuch as it demands a forgiving disposition, antecedent to the petition for forgiveness.

¹³ And bring us not into temptation.
But save us from the evil.

MATT. vi: 13. "Bring us not into temptation." *Mē eisenegekēs*. It is a Hebraism, in which God is said to do what he permits. "Suffer us not to be led, as Augustine noteth; because God, as James saith, tempteth not man, though for our sins, or for our probation and crown, he permit us to be tempted."—*Rhemish Test.*

MATT. vi: 13. "Deliver us from the evil *one*," says the Revised Version. "*One*" is in italics, to teach the reader that there is no Greek for the word. Nor is the idea expressed or implied. "The evil" denotes evil in the abstract, and not an evil person. The phrase is at least as likely to be the genitive of the neuter *to poueron*, evil, as of the masculine *ho poneros*, the evil. Campbell well says that the general, in all doubtful cases, is to be preferred to the less extensive. The fact that evil in the abstract covers all the ground from which deliverance is desirable, should exclude the reviser's translation. That evil is meant, and not an evil person, see Matt. xiii: 39; Eph. vi: 16; 2 Thess. iii: 3.

However, it cannot be absolutely known whether *apo tou poueron*, from the evil, is from the nominative *to poueron*, or *ho poneros*. It therefore grammatically admits the neuter or the masculine rendering, that is, abstract evil or an evil person. In favor of the masculine form, Prof. Schaff says:

"The reference to Satan has in its favor (1.) the majority of passages where *ho poneros* undoubtedly is a designation of Satan, who is emphatically the evil or wicked one, the author of all sin and misery in the world (see Matt. xiii: 19-38; John xvii: 15; 1 John ii: 13, iii: 12, v: 18-19), while only in two passages *to poueron* is used as a neuter noun (Luke vi: 45; Rom. xii: 9). (2.) The unanimous consent of the Greek commentators (Origen, Chrysostom, &c.), who were, upon the whole, better exegetes than the Latin fathers, most of whom depended on the Itala or Vulgate. To the testimony of the Greek fathers must be added the ancient Greek liturgies and the oldest Latin fathers, Tertullian and Cyprian. (3.) The majority of the Calvinistic and the strictly grammatical commentators (as Fritzsche and Meyer). The Heidelberg Catechism (which translates *vom Bösen*) has given it, the masculine rendering, popular currency in all the German Reformed Churches. Luther follows Augustin (*a malo*) in his translation of the Bible (*vom Uebel*), but in his larger Catechism he distinctly refers the word to Satan. (4.) The close connection of the two clauses of the sixth petition by *mē* and *alla* favors the rendering of the revisers. 'Bring us not into temptation, but deliver us from the tempter.' Such deliverance involves at the same time deliverance from all sin and evil. The petition goes to the root of all evil. We may, also, add that Christ had, shortly before the Sermon on the Mount, come out of the great conflict with the prince of darkness." But it should be said that Greek usage permits the neuter rendering (see Judges ii: 11, iii: 12; 1 Kings xi: 6, viii: 18; Matt. v: 39; Luke vi: 45; Rom. xii: 9); and, what ought to be decisive, "evil one" narrows the scope of the petition to a real or imaginary person, while "deliver us

“For if you forgive men their offenses, your heavenly Father will also forgive you; but if you forgive not men, their offenses, neither will your Father forgive your offenses.

“And when you fast, be not like the hypocrites, of a melancholy face; for they disfigure their faces, so that they may appear to men [to be] fasting. Truly I say to you, they have their recompense. But, when you fast, anoint your head,

from evil” covers the entire ground of man’s need of deliverance. The article before evil has no force, as the reader unfamiliar with Greek might suppose. The definite article “the,” in Greek, is found before nouns where English usage does not allow it. It carries no implication of personality. Besides, as the phrase is susceptible of either rendering, that ought to prevail which does not call for a supplied word. “Deliver us from the evil *one*” is more than the original contains. Deliver us from the evil, Evil, all evil, is far better, and is equally well sustained by the original. Besides, we may suppose even if the masc. is meant that it is evil personified, not an actual personage, but a personification. The evidence is clear to our own mind that all evil and not an evil person, is referred to in this petition.

The doxology, “Thine is the Kingdom,” &c., is not genuine. Prof. Schaff remarks: “The *doxology is omitted*. The revisers could not do otherwise, if they were to be true to their sense of duty and the facts in the case, for the following reasons: (1.) The doxology is omitted in the oldest and best uncial MSS. (S. V.), in the old Latin and Vulgate versions, and in the oldest comments on the Lord’s Prayer, by Origen, Tertullian, and Cyprian, all of the third century. The whole Latin church, following the Vulgate of Jerome, omits it. (2.) It is omitted by all authorities in the parallel passage in Luke. (3.) Its insertion in the text, from liturgical usage, can easily be explained; but the omission of it, if it was a part of the original text, cannot be explained, for it is entirely unobjectionable and appropriate. There is a similar doxology in David’s prayer, 1 Chron. xxix, 10 (“Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty. . . . Thine is the kingdom”). It is quite natural that, when the Lord’s Prayer came into use as a form of devotion, the Christians should add a doxology, which then found its way into manuscripts and the Syriac Version, first as a marginal gloss and afterward in the body of the text. All critical editors take this view of the case and treat the doxology as an interpolation. “There can be little doubt,” says Dr. Hort, “that the doxology originated in liturgical use in Syria, and was thence adopted into the Greek and Syriac Syrian texts of the New Testament. It was probably derived ultimately from 1 Chron. xxix, 11 (Heb.); but it may be through the medium of some contemporary Jewish usage.” Very venerable though it is, it was not uttered by Jesus, and must be relinquished from the record with regret.

and wash your face, so that you may not appear to men to be fasting, ¹⁸but to your Father who is in the secret [place], and your Father who sees in the secret [place] will recompense you.

¹⁹Do not lay up treasures on the earth, where moth and rust consume, and where thieves dig through and steal, ²⁰but lay up treasures in heaven, where neither moth nor rust consumes, and where thieves do not dig through nor steal, ²¹for where your treasure is there your heart will be also. ²²The eye is the lamp of the body; if your eye is sound, your whole body will be enlightened, ²³but if your eye is evil, your whole body will be dark. If, then, the light in you is darkness, how great the darkness!

²⁴No one can serve two masters; for either he will hate the one, and the other he will love, or he will cling to one, and slight the other. You cannot serve God and Mammon. ²⁵For I say this to you: Be not anxious for your life, what you may eat, or what you may drink, nor yet for your body, what you may wear. Is not the life more than the food, and the body than the clothing? ²⁶Mark well the birds of the heaven; for they sow not, nor reap, nor gather into granaries, but your heavenly Father feeds them. Do you not greatly excel them? ²⁷And which of you by being anxious can prolong his age one span? ²⁸And why be anxious concerning clothing? Mark well the lilies of the field, how they grow; they labor not, nor spin; ²⁹but I say to you that not even Solomon, in all his glory, was clothed like one of these.

MATT. vi: 25. The word here rendered life (*psuche*), has no exact representative in English. It is not mere physical existence (*zoe*), nor the immortal spirit (*pneuma*), but it is that sentient principle that constitutes our identity. Soul, as it is sometimes rendered, is inaccurate. Life seems its nearest representative.

²⁰If then, God so clothes the grass of the field, to-day existing, and to-morrow cast into the oven, not much more you, oh you of little faith? ²¹Be not, therefore, anxious, saying, 'What may we eat,' or 'What may we drink,' or 'What may we wear.' ²²For all these the Gentiles seek, and your heavenly Father knows that you have need of all these things. ²³But seek first his righteousness and reign, and all these things shall be added to you. ²⁴Be not anxious, therefore, about to-morrow, for to-morrow shall be anxious for itself; enough for the day is its own trouble.

Matthew vii: "Do not judge, that you may not be judged; ²for with what judgment you judge, you shall be judged, and by the measure that you measure, it shall be measured to you. ³And why see the speck that is in your brother's eye, but perceive not the stick in your own eye? 'Or how will you say to your brother, 'Permit me to extract the speck from your eye,' and behold the stick in your own eye? 'Hypocrite! first extract the stick from your own eye, and then you will see clearly to extract the speck from your brother's eye.

"Give not that which is holy to the dogs, neither cast your pearls before the swine; lest they should trample them under their feet, and turn and rend you.

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you,—⁸for every one that asks receives, and he who seeks finds, and to him who knocks it is opened. ⁹Or what man is there of you, who, if his son ask him for a loaf, will give him a stone, ¹⁰or if he ask for a fish will give him a serpent? ¹¹If, you, then, evil [though you are], know how to give good gifts to your children, how much more will your heavenly Father give good [gifts] to those that ask him? ¹²All things therefore which

you desire that men should do to you, do you the same to them; for this is the law and the prophets.

“¹³Enter in through the narrow gate, for wide is the gate and broad is the road that leads to destruction, and many are they going through it! ¹⁴How narrow is the gate, and difficult the road that leads unto life, and few are they who find it!

“¹⁵Beware of the false prophets, who come to you in sheep’s clothing, but they are rapacious wolves within; ¹⁶by their fruits you shall know them. Do [men] gather grapes from acanthuses, or figs from brambles? ¹⁷So every good tree bears good fruit, but the corrupt tree bears evil fruit. ¹⁸A good tree cannot bear evil fruit, neither a corrupt tree good fruit. ¹⁹Every tree that does not bear good fruit is cut down and cast into fire. ²⁰Therefore, you shall know them by their fruit. Not every one saying to me ‘Master,’ ‘Master,’ shall enter into the heavenly reign, ²¹but he that does the will of my heavenly Father. ²²Many will say to me in that day, ‘Master,

MATT. vii: 13-14. “Is the gate” is doubtful.

MATT. vii: 13-14. “The narrow gate.” The Savior referred, by the strait gate, to the exacting nature of his religion. The road was narrow, and difficult to follow, and but few then followed it, while the many avoided it, and pursued the broad road of error and sin. The words have the same application to-day, well expressed by good Dr. Watts:

“Broad is the road that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveler.”

To refer the passage to the future world, is to teach that heaven will only contain a few souls, while the great majority will be damned. Dr. A. Clarke says: “Enter in through this strait gate, *i. e.*, of doing to every one as you would he should do unto you; for this alone seems to be the strait gate.”

“Observe, the gate is put before the way (Matt. vii: 14). It is not, therefore, the gate out of life, at the end of the pilgrimage, but the gate *into* the Christian life, as Bunyan represents it in *Pilgrim’s Progress*. As here used, the gate is not equivalent to the door in John x: 2. The strait gate is the spirit of real and hearty allegiance to Jesus Christ, by which we enter unto him.”—*Abbott*.

Master, have we not prophesied by your name, and by your name exorcised demons, and by your name performed many wonders?' ²³And then I will declare to them, Because I never knew you, depart from me, workers of iniquity! ²⁴Whoever, therefore, hears these words of mine, and does them, resembles a prudent man who built his house upon the rock. ²⁵And the rain fell, and the streams came, and the winds blew, and beat against that house, and it fell not, for it was founded on the rock. ²⁶And every one who hears these words of mine and does them not, resembles a foolish man, who built his house on the sand, ²⁷and the rain fell, and the streams came, and the winds blew, and dashed against that house, and it fell, and great was its fall."

²⁸And it occurred, when Jesus had finished these words, [that] the crowds were astonished at his teaching, ²⁹for he taught them as [one] possessing authority, and not as their scribes.

Luke vi: 20-49. And he raised his eyes on his disciples, and said:

"Happy [are] you poor, for yours is the reign of God.

"²¹Happy [are] you that hunger now, for you shall be satisfied.

"Happy [are] you that weep now, for you shall laugh.

"²²Happy [are] you when men hate you, and when they separate you, and revile, and cast out your name as evil, on account of the Son of Man. ²³Rejoice in that day, and leap [for joy], for behold your reward [is] great in the heaven, for thus did their fathers to the prophets. ²⁴But alas for you, the rich, for you have received your comfort. ²⁵Alas for you that

LUKE vi: 25. "Alas." This word is improperly rendered "Woe" in E. V. and R. V. It is not, as uttered by Jesus, an imprecation, or denunciation. It is rather an expression of pity and sympathy.

are full now, for you shall be hungry. Alas [for you] that laugh now, for you shall mourn, and weep. ²⁶Alas [for you] when all men speak well of you, for their fathers did the same to the false prophets. ²⁷But to those who are listening, I say,

“Love your enemies, do good to those that hate you, ²⁸bless those that curse you, pray for those that traduce you. ²⁹To him that strikes you on the [one] check, offer the other, also, and hold not back your tunic from him that takes your mantle from you. ³⁰Give to all those that ask you, and demand not back what is yours from him that takes it away. ³¹And just as you desire that men should do to you, do to them likewise. ³²And if you love those that love you, what thanks are due to you? for even sinners love those that love them. ³³For if also you do good to those that do good to you, what thanks are due to you? sinners also do the same. ³⁴And if you lend to those from whom you hope to receive, what thanks are due to you? even sinners lend to sinners that they may receive an equivalent. ³⁵But love your enemies, and do good, and lend, despairing of no man, and your reward shall be great *in heaven*, and you shall be sons of the Highest, for he is kind to the ungrateful and evil. ³⁶Be compassionate, as your Father is compassionate. ³⁷And judge not, and you will not be judged, and condemn not, and you will not be condemned, release and you shall be released, ³⁸give, and it shall be given to you; good measure, pressed, shaken, and running over, shall be given into your lap, for with the same measure that you measure it shall be measured to you again.”

³⁹Now he spoke also a parable to them, “Can the blind lead the blind? ⁴⁰Will not both fall into a pit? A disciple is not above the teacher, but every one shall be perfected as his teacher. ⁴¹And why see you the speck that is in your brother's eye, but do not perceive the stick that is in your own eye?

⁴²And how can you say to your brother, 'Brother, let me extract the speck that is in your eye,' yourself not perceiving the stick in your own eye? Hypocrite! first extract the stick from your own eye, and then you will see clearly to extract the speck that is in your brother's eye. ⁴³For there is no good tree bearing corrupt fruit, nor again a corrupt tree, bearing good fruit. ⁴⁴For every tree is known by its fruit. For men do not gather figs from the acanthuses, nor a cluster of grapes from a bramble. ⁴⁵The good man, out of the good treasure of his heart, brings forth the good, and the evil out of the evil, produces the evil; for out of the overflow of the heart his mouth speaks.

⁴⁶"And why do you call me 'Master,' 'Master,' and do not what I say? ⁴⁷Every one that comes to me, and hears my words, and does them, I will show you whom he is like: ⁴⁸he resembles a man building a house, who digged, and went deep, and laid a foundation on the rock, and a flood having come, the torrent dashed against that house, but was unable to shake it, because it had been well built. ⁴⁹But he who hears and does not, resembles a man who built a house on the earth, without a foundation, against which the stream dashed, and immediately it collapsed, and the ruin of that house was great."

THE CENTURION'S SLAVE CURED.

Luke vii: 1-10. And when he had finished all his words in the ears of the people, he entered into Kapharnaum, and a certain centurion's slave who was very dear to him

LUKE vi: 48-49. *Plëmmurës* (flooding), *proserëzen* (collapsing), *sunepesen* (bursting of veins), *rëgma* (rupture), are all medical terms, exclusively used by Luke.

was sick, and was about to die; ³and when he heard of Jesus, he sent presbyters of the Jews to him, requesting him to come and save his slave. ⁴And having gone to Jesus, they earnestly besought him, saying, "He is worthy for whom you should do this, ⁵for he loves our nation, and has built the synagogue for us." ⁶And Jesus went with them, and now being not far from the house, the centurion sent friends, saying to him, "Master, do not trouble yourself, for I am unworthy that you should enter under my roof; ⁷therefore I did not deem myself worthy to come to you; but speak a word, and my boy shall be healed; ⁸for I am a man appointed under authority, having soldiers under me, and I say to this one 'Go,' and he goes; and to another 'Come,' and he comes, and to my slave, 'Do this,' and he does it." ⁹And when Jesus heard these [words] he wondered at him; and turned, and said to the crowd that followed him, "I tell you I have not found such great faith, even in Israel." ¹⁰And those who had been sent, having returned to the house, found the slave well.

Matthew viii: 5-13. And when he had entered Kapharnaum, a centurion came to him, imploring him, ⁵and saying, "My boy lies in the house, a paralytic, greatly distressed." ⁶He says to him, "*Follow me*; I will go cure him." ⁷But the centurion answered and said, "Master, I am unworthy for you to enter under my roof, but only utter a word, and my boy will be cured; ⁸for I am a man appointed under authority, having soldiers under me, and I say to this one 'Go,' and he goes, and to another 'Come;' and he comes, and to my slave 'Do this,' and he does it." ⁹And when Jesus heard [this] he was astonished, and said to those that followed, "Truly I say to you I have found so great

faith with no man in Israel, ¹¹and I say to you, that many will come from the east, and west, and will recline with Abraham, and Isaac, and Jacob, in the heavenly reign, ¹²but the sons of the reign shall go out into the outside darkness; there will be the weeping and the gnashing of the teeth.” ¹³And Jesus said to the centurion, “Go, let it be done to you as you have believed.” *And the centurion going to his house, in that same hour, found the slave whole.*

THE WIDOW'S SON RAISED.

Luke vii: 11-18. And it occurred on the next day that he went to the city called Nain, and his disciples; and a great crowd went with him. ¹²And as he approached the gate of the city, behold one dead was being carried out, [the] only son of his mother, and she was a widow; and a great crowd from the city was with her. ¹³And when the Master saw her he had compassion on her, and said to her, “Weep not.” ¹⁴And, approaching, he touched the bier, and the bearers stood still, and he said, “Young man, I say to you, arise!” ¹⁵And the dead sat up, and began to speak, and he gave him to his mother. ¹⁶And awe seized all, and they praised God, saying, “A great prophet has risen among us;” and, “God has visited his people.” ¹⁷And this report of him

MATT. viii: 11; LUKE xiii: 28. The “reign of God” is the sway of Christ, a spiritual realm of truth, and goodness, and consequent happiness. It was “at hand” when Christianity was first announced.—Matt. iii: 2. It is “not of this world.”—John xviii: 36. It came to the people when Jesus spoke (Matt. xii: 28), and men pressed into it (Luke xvi: 16). It was taken from the Jews and given to the Gentiles (Matt. xxi: 43) and Jesus declared:

“And many shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven,” but the “children of the kingdom,” the Jews, “shall be cast out into darkness, where there shall be weeping and gnashing of teeth.”—Matt. viii: 11.

This was when the Savior’s prophecy was fulfilled,—Luke xiii: 34-35,—“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a

went out into all Judea, and all the adjacent country; "and John's disciples told him about all these things.

JOHN'S MESSAGE TO CHRIST, FROM PRISON.

Matthew xi: 2-6. And when John heard in the prison of the works of the Christ, he sent by his disciples, and said to him, "Are you the Coming One, or may we expect a different one?" "And Jesus answered and said to them, "Go, relate to John what you hear and see; "[the] blind receive their sight, and [the] lame walk, lepers are cleansed, and [the] deaf hear, and [the] dead are raised, and good news is addressed to [the] poor, and happy is he who shall not be offended in me."

Luke vii: 19-23. And having called certain two of his disciples, John sent them to the Master, saying, "Are you the Coming One, or are we to expect a different one?" "And when the men came to him, they said, "John the Immerser sent us to you, saying, 'Are you the Coming One, or are we

hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate."

But this was not to be final, for he adds: "Verily I say unto you, ye shall not see me until the time shall come when ye shall say, Blessed is he that cometh in the name of the Lord."

Dr. Whitby gives the correct view when he says: "To lie down with Abraham, Isaac, and Jacob, in the kingdom of heaven, *doth not signify to enjoy everlasting happiness* in heaven with them, but only to *become the sons of Abraham through faith* (Gal. iii. : 7), and so to be blessed with faithful Abraham coming on them, that they may receive the promise of the spirit (verse 14), through faith in Christ to be the seed of Abraham and heirs, according to the promise (verse 29), viz.: the promise made to Abraham (Gen. xii: 3), renewed to Isaac (Gen. xxvi: 4), and confirmed to Jacob (Gen. xxviii: 14), and to be, according to Isaac, the children of promise." (Gal. iv: 28.)

The gnashing of teeth denotes the vexation and wrath of the spiritually proud Jews, when they should find themselves outside the kingdom, while the Gentiles they had so despised, were within. The parable of the rich man and Lazarus (Luke xvi:) pictures the two classes, and exhibits the wide contrast.

to expect a different one?' "In that hour he cured many of diseases, and scourges, and evil spirits, and gave sight to many blind. "And he answered, and said to them, "Go, and relate to John what you have seen and heard; [the] blind see, [the] lame walk, [the] lepers are cleansed, and [the] deaf hear, [the] dead are raised, and [the] poor are addressed with [the] good news; "and happy is he who shall not be offended in me."

JESUS TESTIFIES CONCERNING JOHN, AND PROPHECIES AGAINST KAPHARNAUM.

Matthew xi: 7-24. And as these departed, Jesus began to say to the crowds concerning John, "What went you out into the desert to see? A reed shaken by the wind? ⁸*But why went you out?* To see a man clothed in soft [garments]? Behold, those wearing soft garments are in kings' houses. ⁹*But why went you out?* To see a prophet? I say to you, yes, and much more than a prophet. ¹⁰This is [he] concerning whom it is written:

"Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

¹¹"Truly I say to you, there has not risen among the offspring of women a greater than John the Immerser; yet the least in the heavenly reign is greater than he. ¹²And from the days of John the Immerser till now, the heavenly reign has been invaded, and the invaders seize it. ¹³For all the prophets and the law prophesied till John. ¹⁴And if you are willing to receive [it], this is the Elijah about to come. ¹⁵He who has ears, let him hear. ¹⁶But to what shall I compare this generation? It resembles boys sitting in markets, and calling to others, saying: ¹⁷"We have played on the flute to you, and you have not danced; we have sung a lament, but you have not beat the breast.' ¹⁸For John came neither

eating nor drinking, and they say, 'He has a demon;' ¹⁹the Son of Man came eating and drinking, and they say, 'Behold a gluttonous man, and a wine-drinker, a lover of tax-collectors, and sinners;' but Wisdom was 'justified by her works.'

²⁰Then he began to reproach the cities in which most of his powers were wrought, because they did not reform. ²¹"Alas for you, Chorazin! alas for you, Bethsaïda! for if the powers wrought in you had been done in Tyre and Sidon, they would long ago have reformed, *sitting* in sackcloth and ashes. ²²But I say to you, It will be more endurable for Tyre and Sidon, in a day of judgment, than for you. ²³And you, Kapharnaum, shall you be exalted to heaven? You shall be

MATT. XI: 23; LUKE X: 15. "Exalted to heaven; brought down to Hadēs." Of course, a *city* never went to a place of torment after death. The word is used here just as in Isa. xiv., where Babylon is said to be brought down to Sheol or Hades, to denote debasement, overthrow, a prediction fulfilled to the letter. Dr. Clarke's interpretation is correct: "The word here means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced; for, in the wars between the Romans and the Jews, these cities were totally destroyed; so that no traces are now found of Bethsaïda, Chorazin or Capernaum." He observes: "The day of judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone, out of heaven." In a day of judgment, *en hēmera kriseōs* a day of trial.

Hammond: "I assure you, the punishment or destruction that will light upon them will be such, that the destruction of Sodom shall appear to have been more tolerable than that."

Wakefield: "*In the day of vengeance, punishment or trial.* This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Savior intends to say is, that when the temporal calamities of that place come upon it, they will be even worse than those of Sodom and Gomorrah. See this phrase employed in precisely the same meaning by the LXX., in Prov. vi: 34." Hadēs is found in the N. T. ten times: Matt. xi: 23, xvi: 18; Luke x: 15, xvi: 23; Acts ii: 27, 31; Rev. i: 18, vi: 8; xx: 13, 14.

"As to the word *Hadēs*, which occurs in [ten] places in the New Testament, and is rendered *hell* in all, except one, [all] where it is translated *grave*, it is quite common in classical authors, and frequently used by the Seventy in the translation of the Old Testament. In my judgment, it ought *never* in Scripture to be rendered *hell*, at least in the sense wherein that word is universally understood by Christians. In the Old Testament, the corresponding word is

brought down to Hadēs, for if the powers which are being wrought in you had been wrought in Sodom, it had remained till this day. ²¹But I say to you, that it will be more endurable in the land of Sodom in a day of judgment, than for you."

Luke vii: 24-35. And when John's messengers had departed, he began to say to the crowds concerning John, "What did you go out into the desert to see? A reed shaken by wind? ²²But what did you go out to see? A man clothed in soft garments? Behold, those in soft clothing, and living in luxury, are in kings' palaces. ²³But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet. ²⁷This is he concerning whom it is written:

"Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.'

²³"I say to you, there is none greater than John, among the offspring of women; but the least in the reign of God is greater than he." ²⁹And all the people, and the tax-collectors, when they heard, justified God, having been immersed with

Sheol, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word, the Seventy have almost invariably used *Hadēs*. This word is also used sometimes in rendering the nearly synonymous words or phrases, *bor* and *abne bor*, the pit, and stones of the pit; *tsal moth*, the shades of death; *dumeh*, silence. The state is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye and listening ear can acquire no information. The term *Hadēs* is well adapted to express this idea. To this the word *hell*, in its primitive signification, perfectly corresponded. For, at first, it denoted only what was secret or concealed. This word is found, with little variation of form, and precisely in the same meaning, in all the Teutonic dialects.—*Campbell*.

LUKE vii: 24. The word rendered "messengers" in this instance, is the same that is elsewhere rendered angels (*angelōn*). It does not seem euphonic to translate it uniformly, and I have therefore sometimes rendered it by one, and sometimes by the other word.

the immersion of John. ³⁰But the Pharisees and the lawyers rejected for themselves the purpose of God, not having been immersed by him.

³¹[He said], "To what then shall I compare the men of this generation? And what are they like? ³²They resemble children that sit in a market, and call to each other, saying, 'We have played on the flute for you, and you have not danced; we have mourned, and you have not wept.' ³³For John the Immerser has come, neither eating bread, nor drinking wine, and you say 'He has a demon.' ³⁴The Son of Man comes eating and drinking, and you say, 'Behold a gluttonous man, and a wine-drinker, a lover of tax-collectors and sinners. ³⁵And Wisdom was justified by all her *works*."

THE PENITENT WOMAN.

Luke vii: 36-50. And one of the Pharisees asked him to eat with him. And he entered the Pharisee's house and reclined at the table. ³⁷And behold [there was] a woman who was in the city, a sinner, and when she knew that he reclined in the house of the Pharisee, she brought an alabaster flask of ointment, ³⁸and standing at his feet, behind [him], weeping, she began to wet his feet with tears, and wiped them with the hair of her head, and tenderly kissed his feet, and anointed them with the ointment. ³⁹But the Pharisee who had invited him, observed this, and spoke within himself, saying: "This man would have known, if he were the

LUKE vii: 35. The Sinaitic says "works," instead of "children," thus agreeing with Matthew's account.

LUKE vii: 36-50. This flask was a long narrow-necked bottle, sealed. In her devotedness she broke it, and lavished the precious contents on the object of her adoration.

LUKE vii: 38. This woman was "a sinner," probably only as she was a Gentile. As Jesus reclined at table, on the couch, his feet were easily reached, as one came behind him.

prophet, who and what the woman is, who touches him, that she is a sinner." ⁴⁰And Jesus answered and said to him, "Simon, I have something to say to you." And he says, "Teacher, say it." ⁴¹"A certain creditor had two debtors; one owed five hundred denaries, and the other fifty. ⁴²They not having [wherewith] to pay, he forgave both; which of them, therefore will love him more?" ⁴³Simon answered and said, "I suppose that [one] to whom he forgave more." And he said to him, "You have judged correctly." ⁴⁴And turning to the woman, he said to Simon, "Do you see this woman? I came into your house; you gave me no water for my feet; but she has wetted my feet with her tears, and wiped them with her hair. ⁴⁵You gave me no kiss, but since I came in she has not ceased from tenderly kissing my feet. ⁴⁶You did not anoint my head with oil; but she has anointed my feet with ointment. ⁴⁷Therefore, I say to you, 'Her many sins are forgiven,' because she loved much; but he loves little to whom little is forgiven." ⁴⁸And he said to her, "Your sins are forgiven." ⁴⁹And those reclining at the table began to say among themselves, "Who is this that even forgives sins?" ⁵⁰And he said to the woman, "Your faith has saved you; go in peace."

JESUS' INVITATION.

Matthew xi: 25-30. At that time Jesus answered and said, "I praise thee, O Father, Lord of the heavens and the earth, because thou hast concealed these things from the wise and sagacious, and hast revealed them to babes. ²⁶Yes, Father, for that was well pleasing in thy sight. ²⁷All things have

LUKE vii: 41. "500 denaries." This amount was about \$70.00. Fifty denaries, \$7.00.

been given to me of *the* Father; and no one knows the son, except the Father; neither knows any one the Father, except the son, and he to whom the son is willing to reveal [him].
 "Come to me, all toiling and heavy-burdened ones, and I will give you rest. "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest to your lives. "For my yoke is easy and my burden light."

JESUS PREACHES THROUGH GALILEE.

Luke viii: 1-3. And it soon afterwards occurred, that he traveled through every city and village, publishing and proclaiming the good news of the reign of God, and the twelve with him, "and certain women who had been healed from evil spirits and infirmities—Mary, called the Magdalene, from whom seven demons had gone out, "and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to them from their possessions.

THE DEMONIAK CURED. THE ÆONIAN SIN.

Matthew xii: 22-45. Then *they* brought a demoniac to him, blind and mute, and he healed him, so that the mute spoke, and saw. "And all the crowds were amazed, and said, "Can this be David's son?" "And when the Pharisees heard

LUKE viii: 2. "The Magdalene." Few are the passages of the N. T. that have been more misconstrued than those relating to Mary of Magdala. Rendered Magdalene, she has been represented to have been of abandoned character, before conversion, and this misrepresentation of her has even been perpetuated in institutions for fallen women. There is no proof that she was other than a saintly woman from Magdala. "Mary appears to have belonged to the village of Magdala, or Migdola (the Tower), about three miles north of Tiberias, on the water's edge, at the south-east corner of the plain of Genesareth. It is now represented by the few wretched hovels which form the Mohammedan village of El-Mejdel, with a solitary thorn-bush beside it, as the last trace of the rich groves and orchards, amidst which it was, doubtless, embowered in the days of our Lord."—*Geikie*.

it, they said, "This man could not exorcise demons except by Beelzebul, ruler of the demons." ²⁵And he, knowing their thoughts, said to them: "Every kingdom divided against itself is desolated; and every city or house divided against itself will not stand; ²⁶and if the adversary exorcises the adversary, he is at variance with himself; how, then, will his kingdom stand? ²⁷And if I exorcise the demons by Beelzebul, through whom do your sons exorcise them? Therefore they shall be your judges. ²⁸But if, by the spirit of God, I exorcise the demons, then has God's reign come among you. ²⁹Or how can any one enter the house of the strong [one] and plunder his goods, unless he first bind the strong [one], and then he will plunder his house. ³⁰He is against me who is not with me; and he who does not gather with me, scatters *me* abroad. ³¹Therefore, I say to you, All sin, and blasphemy

MATT. xii: 31, 33; MARK iii: 28-30; LUKE xii: 10. The sin against the Holy Spirit. This sin consisted in attributing the works of Jesus to an unclean spirit, or Beelzebul. It has been supposed that it is an unpardonable sin, but a careful consideration of the language will show that such an opinion is erroneous.

If we take the language literally, we must hold that all other sinners, of every character and kind, will be saved, because just as positively as the Scripture declares that these blasphemers shall never be forgiven, it declares that all others literally and absolutely shall be forgiven. "Verily I say unto you *all sins shall be forgiven* unto the sons of men, and blasphemies wherewith soever they shall blaspheme." The sin against the Holy Spirit is the only sin that shall not be pardoned. All other sinners, thieves, liars, murderers, all except that very small number that accused Jesus of receiving diabolical help, shall be forgiven. Does not this show that the terms of the passage are not to be taken literally? Does it not appear that men must either believe that all kinds of sinners, and all of them, except this small number, must be pardoned, or else that the rest of the language is not to be taken literally?

If the "shall" and "shall not" are to be understood literally, then the number of the damned is entirely limited to the very few who actually saw Christ's miracles, and ascribed them to Beelzebul. No one since, and no one hereafter can be damned, for all other sin but that *shall be forgiven*. This saves all mankind except those few persons who said, "He [Christ] hath an unclean spirit." This reduces hell to a mere mote in the universe, and excludes all now living, or who hereafter shall live, from any exposure to it.

What does the language mean? Campbell says this is "a noted Hebraism;"

shall be forgiven to men, but the blasphemy of the Spirit shall not be forgiven. ³²And whoever may speak a word

that is, a term of speech common among the Jews, to teach that one event is more likely to occur than another, and not that either shall or shall not occur.

Dr. Newcome says: "It is a common figure of speech in the oriental languages, to say of two things that the one shall be and the other shall not be, when the meaning is that the one shall happen sooner, or more easily, than the other."

Grotius and Bishop Newton are to the same purport. For illustration, when Jesus says, "Heaven and earth shall pass away, but my words shall not pass away," he does not mean that heaven and earth shall actually pass away, but that they will sooner fail than his words. It is a strong method of asserting that his words shall be fulfilled. This is common in the Bible.

Matt. vi: 19-20: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Luke xiv: 12-13: "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind." John vi: 27: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed."

The plain meaning is, all other sins are more easily forgiven than this. The words "never," "neither in this æon nor the æon to come," do not change the sense, but only strengthen and intensify the Savior's meaning that this is of all sins the worst.

The popular impression that "the æon to come" here means the life after death is an error.

Dr. Clarke well observes: "Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz.: the Jewish, nor in that which is to come. *Olan ha-bo*, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers."

And it should be added that the word "never" is no part of the original Greek. The exact English is "not," instead of "never." That is, not under either dispensation, or age, will this inexcusable sin be less than the greatest of transgressions.

Clarke says: "Any penitent may find mercy through Christ Jesus; for through him any kind of sin may be forgiven to man, except the sin against the Holy Ghost, which I have proved no man can now commit."

These are all "Orthodox" commentators, whose opinions were certainly not formed by prejudice in favor of our views of the passages in question. They agree with what seems the meaning of the Savior, that this sin is of all others most inexcusable. But that any sin is literally unpardonable, by a God and Father of infinite love and mercy, is nowhere expressed or implied in the Bible.

Gilpin, an approved commentator, to the same point: "Nobody can sup-

against the Son of Man, it shall be forgiven him; but whoever may speak against the Holy Spirit, it shall not be forgiven him,

pose, considering the whole tenor of Christianity, that there can be *any sin* which on repentance may not be forgiven. This, therefore, seems only a strong way of expressing the difficulty of such repentance, and the impossibility of forgiveness without it. Such an expression occurs (Matt. xix: 24), 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven;' that is, it is very difficult. That the Pharisees were not beyond the reach of forgiveness, on their repentance, seems to be plain from ver. 41, where the repentance of Nineveh is held out to them for an example."

Bishop Pearce, of the Church of England, the intimate friend of Sir Isaac Newton, and one of the first scholars of his age, gives the following explanation of this passage: "*Neither in this world nor in the world to come*—rather, neither in this *age* nor in the *age* to come; *i. e.*, neither in this age when the law of Moses subsists, nor in that also when the kingdom of heaven, which is at hand, shall succeed to it. This is a strong way of expressing how difficult a thing it was for such a sinner to obtain pardon." He annexes to this comment the following long note: "The word *aiôn* seems to signify *age* here as it often does in the New Testament (see chap. xiii: 40, and xxiv: 3, Col. i: 26, and Eph. iii: 5, 21), and according to its most proper signification. If this be so, then *this age* means the Jewish one, the age while their law subsisted and was in force; and *the age to come* (see Heb. vi: 5, and Eph. ii: 7) means that under the Christian dispensation. Under the Jewish law, there was no forgiveness for wilful and presumptuous sins: concerning them it is said in Numb. xv: 30-31, *The soul which doeth ought presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandments.* See to the same purpose, Numb. xxxv. 31, and Lev. xx: 10, and 1 Sam. ii: 25. With regard to the *seculum futurum*, *the age to come*, or the Christian dispensation, no forgiveness could be expected for such sinners as these Pharisees were; because, when they blasphemed the Holy Spirit of God, by which Jesus wrought his miracles, they rejected the only means of forgiveness, which was the merit of his death applied to men by faith, and which under Christianity was the only sacrifice which could atone for such a sin: in this sense (as things then stood with them) their sin was an unpardonable one. But, then, it is not to be concluded from thence, that, if they repented of this blasphemy, they could not obtain forgiveness. The observation of Athanasius (vol. i: p. 237, ed. Col.) is very material. He says, "Christ does not say, *To him that blasphemeth and repenteth*; but, *To him that blasphemeth*; and therefore he means, *to him that continueth in his blasphemy*; for with God there is no sin that is unpardonable." And the truth of this observation will appear from the following instances: Jesus said, in Matt. x: 33, *Whosoever shall deny me before men, him will I deny before my Father*; where the threatening is as strong as this in the case of blasphemy against the Holy Ghost: and yet, when Peter shortly afterwards denied Jesus before **men**

neither in this æon, nor in that about to come.³³ Either make the tree good, and its fruit good, or make the tree corrupt

three times, joining other curses with his denials, yet upon his repenting and weeping bitterly, he was not only forgiven, but continued in his apostleship. Again, when Jesus was on the cross, some of the rulers *denied him, saying, He saved others; let him save himself if he be Christ, the chosen of God,* (Luke xxiii: 35). By which word it appears that they acknowledged Jesus to have wrought miracles, and yet rejected him, denying that he wrought them by the *Holy Spirit of God*: and yet Jesus prayed to his Father that they might be forgiven. (Luke xxiii: 34.) To this may be added, that in this chapter, verses 38, 39, 40, these Pharisees who had blasphemed against the Holy Ghost, asked for a sign, and our Savior gave one to them, viz.: the sign of the prophet Jonas: and what could this sign be given for, unless for their conviction, and for disposing them to repent, and in consequence of this, to be forgiven? From all which it may, I think, be concluded, that to speak against the Holy Ghost, as those Pharisees did, was not, therefore, to be forgiven in that age, or in the age to come, because no means of obtaining forgiveness for it was to be found either in the Jewish law, or under the Christian dispensation; but that, however, upon their repentance, they might be forgiven and admitted to the divine favor.—*Commentary on the Four Gospels, in loco.*

Dr. Hammond, another divine of the English Church, and one of the best reputed of the old commentators, thus paraphrases the text: "For this speech of yours (that I work by Beelzebub) let me tell you, Pharisees (v: 21), that this malicious resisting and holding out against the invisible work of God, and despising the miracles that I have wrought by the spirit and power of God (v: 28), is such a crime, of so deep a dye, that it shall to them *that continue* in it, be irremissible. Whosoever shall say this against the Son of Man, that is, shall not receive me as I am, the Son of Man, or before I am sufficiently manifested by the spirit or finger of God to be the Messiah, he may by want of light or manifestation, be excusable, and by a general repentance of all his sins of ignorance, may receive pardon. But he that shall resist the spirit of God, manifestly shining in these miracles wrought by Christ, to the astonishment and conviction of all but Pharisees (v: 23), and shall impute those miracles to the devil, which, by what hath been said sufficiently appears to be the works of God's own power, if he repent not particularly of this, and come in and acknowledge Christ, thus revealed and manifested to him, there is no pardon or mercy to be had for him, neither in this age, nor at the coming of the Messiah (by them supposed yet future); or, neither in this life where he shall be punished with spiritual death, God's withdrawing of grace, nor in the other, where eternal death expects him.—*Commentary on the New Testament.* The Doctor translates the phrase, "neither in this world nor in the world to come," as follows; "Neither in this age, nor in that to come." He likewise adds a long note to prove the propriety of the foregoing paraphrase, and to show that according to the tenor of the whole New Testament there is no sin whatever that may not be repented of, and then forgiven. See his note.

The celebrated Dr. Campbell here translates the phrase *this world* and *the world to come*, by the terms *this state* and *the future*; and says, in a note on

and its fruit corrupt, for the tree is known by the fruit.
 "Broods of vipers! how can you, being evil, speak good? for

the passage, that it is uncertain whether by these two *states* are here meant the Jewish dispensation and the Christian, or the present life and the life to come. *Four Gospels. Translation and Note in loco.*

It is not always noticed that "this age[æon]," and "the coming age [æon]," are constant discriminations in the N. T. This æon, or age, is filled with anxiety (Mark iv: 19), has good and bad (Matt. xiii: 24, 30, 36, 43), with persecutions (Mark x: 30), will crucify the Lord (1 Cor. ii: 8), will end (Matt. xiii: 39, 40, 49; Matt. xxiv: 3, xxviii: 20). The coming age will see the Lord's glory (Tit. ii: 13; 1 Cor. xv: 23), the resurrection from the dead (Luke xx: 35), the age-long life (Mark x: 30), Luke xviii: 30), and the appearance of the righteous in the kingdom (Matt. xxv: 36-43). The conjunction of the ages (Heb. ix: 26), ends of the ages (1 Cor. x: 11). Dr. J. H. Morison remarks in his commentary:

"In this world, neither in the world to come." The word (*æon*) can be rendered by no corresponding word in our language. It means a period of time, an age, or a dispensation. In 2 Tim. i: 9 we read, 'before the times of the ages, *æons*.' In 1 Cor. ii: 7 we read of the wisdom 'which God ordained to our glory *before the æons*', ages, or dispensations. These passages imply in the past a succession of æons, ages, or dispensations. Jesus speaks more than once (Matt. xiii: 39, 40, 49) of 'the end of the æon, 'or the winding up or consummation of the æon, the age, or dispensation then existing. In Heb. ix: 26, we read, 'in the consummation of the ages.' As the word æon, in its application to the past and present condition of things implies only a limited duration of time, the natural inference is that in its application to the future condition of things, it does not necessarily involve the idea of endless duration, As the word is applied to the past in the plural number, and thus denotes a succession of æons in the past, so when applied to the future in the plural number (Eph. ii: 7, 'in the æons, or ages which are to come'), it in like manner denotes a succession of æons. These æons thus extend from the past into the future, each one at its completion giving way to that which is to succeed, and each, whether in the past or the future, being only one in the succession of ages. When, therefore, we read in the passage before us of a sin which shall be forgiven neither in this æon, nor the æon to come, we find in the language nothing that necessarily involves the idea of eternity, since the age to come may, like each of those which have gone before, at length fulfil its purpose and give place to a yet higher dispensation beyond."

Never forgiveness—eternal damnation. These phrases do not occur in Matthew, and deserve notice. (1.) If, by *never forgiveness*, it be denoted, strictly speaking, that the blasphemy against the Holy Ghost shall *never* be forgiven, then there is a direct contradiction between this verse and *ver.* 23; for there it is positively asserted, without any limitation or exception, that, "All sins shall be forgiven unto the sons of men, and *blasphemies wherewithsoever* they shall blaspheme." See note on Matt. xii: 31-32. (2.) The phrase translated *never forgiveness* is equivalent to the declaration of Matthew, that the sin in question shall not be forgiven, "neither in this world, neither in the world to come" (Matt. xii: 32), which language is explained in the note on that

the mouth speaks out of the overflow of the heart. ³⁵The good man brings forth the good things out of the good treasure, and the evil man brings forth the evil, out of the evil treasure. ³⁶But I say to you that every idle word that men may utter, they shall render an account concerning it, in a day of trial. ³⁷For by your words you shall be acquitted, and by your words you shall be condemned."

³⁸Then certain of the scribes and Pharisees answered him, saying, "Teacher, we desire to behold a sign from you."

³⁹But he answered, and said to them, "An evil and adulterous generation demands a sign, and a sign shall not be given to

passage. The only difference is in the translation, which does not properly express the similarity of the two passages in the original. A literal translation would be, "hath not forgiveness to the age;" *eis ton aiōna*, and the sense in which this *age* should be understood, is illustrated by Pearce and others, quoted under Matt. xii: 31-32. The remarks on that passage may suffice also for this. And the same remarks, substantially, apply to the phrase *eternal damnation*, or rather "eternal punishment," as Campbell translates it. For the word rendered *eternal* is *aiōnion*, an adjective derived from the noun used in the former phrase, and of similar signification. It indicates an indefinite period, and might properly be translated *age-lasting*. It is applied to subjects which are strictly endless, and also to those which are not. Its application, therefore, does not determine the precise duration. The adjective and the noun from which it is derived, "being ambiguous, are always to be understood according to the nature and circumstances of the things which they are applied to."—*Macknight*. See p. 107.

MATT. xii: 36. This language in E. V. reads *the day of judgment*, but the article is not in the original. It is "*a day of trial*" or judgment. Which is to say, that men are known by their language, they are judged and gauged by their words; when any trial comes, their words decide their character, for the mouth speaks out of the heart's contents. But if every act, and word, and thought, whether good or evil, is judged, and so punished or rewarded, it is plain enough that judgment must follow hand in hand with conduct, and cannot be deferred. And it is plain enough that the endless future cannot be determined by the last hours of life. The Biblical language of a throne and a day of judgment are figurative descriptions of the unfailling decisions of the great judge who "every morning doth bring his judgment to light" (Zeph. iii: 5); and who never fails to bring upon each one for his good, just what he deserves; so that God's judgments "are more to be desired than fine gold, and are sweeter to the taste than honey and the honey-comb," to all who perceive their beneficent purpose.

it, except the sign of Jonah the prophet; ⁴⁰for just as Jonah was in the sea-monster's belly three days and three nights, so will the Son of Man be in the earth's heart three days and three nights. ⁴¹Men of Nineveh shall stand up in the judgment against the men of this generation, and condemn it; for they reformed at the preaching of Jonah, and behold a greater than Jonah is here. ⁴²A southern queen shall rise up in the judgment against this generation, and shall condemn it, for she came from the ends of the earth, to hear Solomon's wisdom, and behold a greater than Solomon is here. ⁴³But when the unclean spirit has gone out from the man, it roves through arid places, seeking a resting place, and finds it not. ⁴⁴Then it says, 'I will return into my house whence I came;' and when it comes, it finds it empty, swept, and set in order. ⁴⁵It then goes, and takes with itself seven other spirits, more evil than itself, and they enter, and dwell there, and the last of that man is worse than the first. Thus will it also be with this evil generation."

Mark iii: 19-30. And he went into a house, ²⁰and again a crowd assembled, so that they could not even eat bread. ²¹And when his friends heard it, they went out to restrain him, for they said, "He is beside himself." ²²And the scribes, those that came down from Jerusalem, said, "He has Beelzebub," and, "He exorcises the demons by the ruler of the demons." ²³And he called them to him, and said to them, in parables, "How can the adversary exorcise the adversary? ²⁴And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵And if a house be divided against itself, that house cannot stand. ²⁶And if the adversary has risen against himself, and is divided, he cannot stand, but has an end. ²⁷But no man can enter the strong [man's] house, to plunder his furniture, if he does not first bind the strong [man], and

then he may plunder his house. ²⁸Truly I say to you that all their sins shall be forgiven to the sons of men, and their blasphemies with which they blaspheme. ²⁹But whoever may blaspheme against the Holy Spirit, has not forgiveness to the æon, but is guilty of an æonian transgression;”—³⁰because they said, “He has an unclean spirit.”

Luke xi: 14-36. And he was exorcising a mute demon, and it occurred, when the demon had departed, [that] the mute spoke, and the crowds wondered. ¹⁵But some of them said, “He exorcises demons through Beelzebul, the prince of the demons.” *He answered and said, “How can the adversary exorcise the adversary?”* ¹⁶But others, trying [him], sought of him a sign from heaven. ¹⁷But he, knowing their thoughts, said to them, “Every kingdom divided against itself is brought to desolation; and a house [divided] against a house, falls. ¹⁸And if, also, the adversary is divided against himself, how shall his kingdom stand? *Why do you say that I exorcise demons through Beelzebul?* ¹⁹For if I, through Beelzebul exorcise demons, by whom do your sons exorcise them? Therefore they shall be your judges. ²⁰But if I exorcise the demons by God’s finger, then the reign of God has come to you. ²¹When the armed strong [one] guards his palace,

MARK iii: 28-29. See Matt. xxi: 31-33. Of the word rendered *damnation* in E. V., it is sufficient to say, it is the same which occurs in John iii: 19, v: 22-30, vii: 24, viii: 16, xii: 31; Acts viii: 33; 1 Tim. v: 24; in all of which places it is rendered *judgment*, except the first, where it is *condemnation* in E. V. It occurs also in 2 Pet. ii: 11, and is translated *accusation*. By an examination of the places referred to, it will evidently appear that this word, though the translation here be so terrific to many, has no necessary connection with a state of misery perpetual in duration.

V. reads “transgression,” or “sin.” Griesbach gives *amartematos* (“sin”), as the reading preferred by the best critics. The Vulgate, Coptic, Armenian and Gothic, and a large number of codices, coincide. See p. 105.

his possessions are in peace. ²²But as soon as one stronger than he shall come upon him, and overcome him, he takes away the weapons in which he confided, and distributes his spoils. ²³He who is not with me, is against me, and he who gathers not with me, scatters *me*. ²⁴When the unclean spirit has come out of the man, it roams through arid places, seeking a resting place, and not finding [it]. *Then* it says, 'I will return into my house, whence I came out.' ²⁵And coming, it finds it empty, swept, and garnished. ²⁶Then it goes, and takes seven other spirits more evil than itself, and they enter, and dwell there; and the last of that man is worse than the first.

²⁷And it occurred, while he was saying these things, a certain woman from the crowd lifted her voice, and said to him, "Happy the womb that carried you, and the breasts that you have sucked." ²⁸But he said, "Yes; but happier they who hear and observe the word of God."

²⁹And when the crowds gathered about him, he began to say, "This generation is an evil generation; it demands a sign, but no sign shall be given it, except the sign of Jonah. ³⁰As Jonah became a sign to the Ninevites, so, also, will the Son of Man be to this generation. ³¹A southern queen will rise in the judgment with the men of this generation, and will condemn them; because she came from the extremities of the earth, to hear the wisdom of Solomon, and behold here, a superior to Solomon. ³²Men of Nineveh will stand up in the judgment with this generation, and will condemn it, because they reformed at the preaching of Jonah, and be-

LUKE xi: 31. The men of Nineveh were less sinful than the Jews, and the Jews should therefore expect a severer punishment than that experienced by the Ninevites. So the queen of the south was more to be praised than those to whom Jesus spoke, for she regarded Solomon, while they disregarded a greater than Solomon. (See Matt. xi: 22).

hold, here, a superior to Jonah. ³²And no one, having lighted a lamp, sets it in a secret place, neither under a modius, but on the candelabrum, that those who enter may see the light. ³⁴The lamp of the body is your eye; when your eye is sound, your whole body is enlightened, but when it is evil, your whole body, also, is darkened. ³⁵Take care, then, that the light that is in you is not darkness. ³⁶If, therefore, your whole body is illuminated, having no part dark, the whole will be illumined, as when the lamp, by its brightness, illumines you."

THE TRUE DISCIPLES ARE THE REAL KINDRED.

Matt. xii: 46-50. While he was yet talking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. * * * * ⁴⁶But he answered and said to him who informed him, "Who is my mother, and who are my brothers?" ⁴⁸And he extended his hand toward his disciples, and said, "Behold my mother and my brothers; ⁵⁰for whoever shall do the will of my heavenly Father, he is my brother, and sister, and mother."

Mark iii: 31-35. And his mother and his brothers came, and standing outside, they sent to him, calling him. ³²And a crowd sat about him, and they say to him, "Behold, your mother, and your brothers, and your sisters are outside, seeking you." ³³And he answered them, and said, "Who are my mother and brothers?" ³⁴And looking about on those sitting in a circle around him, he said, "Behold my mother and my brothers. ³⁵Whoever shall do the will of God, these are my brother, and sister, and mother."

Luke viii: 19-21. Then his mother and brothers came towards him, and could not get near him on account of the crowd. ²⁰And it was told him, "Your mother and your

brothers stand outside, desiring to see you." ⁴¹But he answered and said to them, "My mother and my brothers are those who hear and obey God's word."

JESUS REPROACHES THE PHARISEES AND LAWYERS.

Luke xi: 37-54. And while he was speaking a Pharisee invited him to dine with him, and he entered and reclined at table. ³⁸And when the Pharisee saw it he wondered, because he had not first immersed himself before the dinner. ³⁹And the Master said to him, "Now you Pharisees cleanse the outside of the cup, and of the platter, but within you are full of extortion and wickedness. ⁴⁰O unwise! Did not he who made the exterior also make the interior? ⁴¹But give, in charity, the interior things, and behold, all things are clean to you. ⁴²But alas, for you, Pharisees! because you tithe the mint, and rue, and every garden herb, but neglect the judgment, and the love of God; you should have done these, and not have omitted those. ⁴³Alas, for you, Pharisees! because you love the first seat in the synagogues, and salutations in the markets. Alas for you, because you are like those unseen tombs, over which men unconsciously walk." * *

And one of the doctors of the law answered and said to him, "Teacher, in saying this, you reproach us also." ⁴⁴And he said, "Alas, also, for you lawyers, for you impose oppressive burdens on men, and you will not touch the burdens with one of your fingers. ⁴⁵Alas for you, for you build the tombs of the prophets, and your fathers killed them. ⁴⁶Thus you are witnesses and consent to the deeds of your fathers, for they killed them and you build [their tombs]. ⁴⁷And because of this the wisdom of God said: 'I will send prophets and apostles to them, and [some] of them they will kill, and persecute, ⁴⁸so that the blood of all the prophets shed from the foundation

of the world, shall be required from this generation, ⁶¹from the blood of Abel, to the blood of Zachariah, who perished between the altar and the house.' Yes, I say to you, it will be required of this generation. ⁶²Alas, for you, lawyers! because you have taken the key of knowledge; you entered not yourselves, and hindered those who were entering." ⁶³And as he went thence, the scribes and Pharisees began to urge and to question him guilefully about more things, watching to catch something from his mouth.

CHRIST CAUTIONS AGAINST HYPOCRISY.

Luke xii: 1-12. At that time the crowd having assembled by myriads, so that they trampled on each other, he began to say to his disciples: "First of all, keep yourselves from the Pharisees' leaven, which is hypocrisy. ²But there is nothing concealed which will not be revealed, nor secret, which will not be divulged. ³Therefore, what you have spoken in the dark will be heard in the light, and what you have whispered in inner chambers will be uttered publicly, on the house-tops. ⁴And I say to you, my friends, be not afraid of those who kill the body, and after this can do no more. ⁵But I will warn you whom you should fear. You should fear him who after he has killed, has authority to cast into Gehenna. Yes, I tell you, fear him. ⁶Are not five sparrows sold for two assarions? And yet, not one of them is forgotten in the presence of God. ⁷But even the hairs of your head have all been counted. Fear not, for you are more valuable than many sparrows. ⁸And I tell you, whoever shall acknowledge me in the presence of men, the Son of Man will acknowledge him in the presence of the angels of God. ⁹But he who has denied me in the presence of men, will be denied in the presence of God's

angels. ¹⁰And whoever shall speak a word against the Son of Man, it shall be forgiven him; but to him who blasphemeth the Holy Spirit, it shall not be forgiven. ¹¹And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what you shall answer, or what you may say, ¹²for the Holy Spirit will teach you in that hour, what you ought to say."

CHRIST REFUSES TO BE JUDGE.

Luke xii: 13-14. And one of the crowd said to him: "Teacher, speak to my brother, to divide the inheritance with me." ¹⁴But he said to him, "Man, who appointed me judge or divider over you?"

JESUS CONDEMNS WORLDLY-MINDEDNESS.

Luke xii: 15-34. And he said to them: "Watch and avoid all covetousness, for a man's life does not consist in the abundance of his possessions." ¹⁶And he spoke a parable to them, saying: "The farm of a certain rich man yielded plentifully. ¹⁷And he reasoned with himself, saying, 'What shall I do, because I have nowhere to gather my fruits?' ¹⁸And he said, 'I will do this: I will pull down my granaries, and build greater; and I will gather there all my wheat and my goods, ¹⁹and I will say to my life, Life, you have many good things, laid up for many years; rest, eat, drink, be glad.' ²⁰But the Lord said to him, 'Foolish man; this night they will require your life of you; and whose shall be what you have prepared?' ²¹This is he who hoards treasures for himself, and is not rich towards God."

²²And he said to his disciples: "Therefore, I tell you, be not anxious for life, what you may eat, nor for your body, what you may wear; ²³for the life is more than food, and the body than clothing. ²⁴Mark well the ravens; for they

sow not, nor reap, have no storehouse nor granary, and God feeds them. How much more valuable are you than the birds. ²⁵And which of you by being anxious can add one span to his age? ²⁶If, then, you cannot do the least, why are you anxious concerning the remainder? ²⁷Mark well the lilies, how they grow; they labor not, nor spin, but I tell you [that] not even Solomon, in all his glory, was clothed like one of these. ²⁸And if God so clothes the grass of the field, existing to-day, and cast into an oven to-morrow, how much more you, O, weak of faith! ²⁹And seek not what you shall eat, and what you shall drink, and be not anxious. ³⁰For all these things do the nations of the world seek, and your Father knows that you have need of these things. ³¹But seek the reign of God, and these shall be added to you. ³²Fear not, little flock, for the Father was pleased to give you the reign. ³³Sell your possessions and give in charity; make for yourselves purses that do not grow old, a treasure exhaustless in the heavens, where thief does not approach, nor moth destroy. ³⁴For where your treasure is, there will your heart be also."

JESUS EXHORTS TO FIDELITY.

Luke xii: 35-59, and xiii: 1-9. "Let your loins be girded, and your lamps burning. ³⁵And be like men looking for their master, when he shall return from the nuptial feast; that when he comes and knocks it may immediately open to him. ³⁷Happy are those slaves who, when their master comes, he shall find watching. Truly I tell you that he will gird himself and cause them to recline, and he will come near and minister to them. ³⁸And if he comes in the second or the third watch, and finds [them] thus, happy are they. ³⁹But take note of this: had the householder known in what hour the thief would come, he would have watched, and would not

have permitted him to dig through into his house. "Be you also prepared, because in the hour you think not, the Son of Man comes." "And Peter said, "Master, do you tell this parable to us, or to all?" "And the Master said, "Who then is the faithful, the prudent servant, whom the master made ruler over his domestics, to dispense the proper portion of food in its season? "Happy that slave, whom his master at his coming, shall find thus employed; "truly I tell you that he will appoint him over all his possessions. "But if that slave shall say in his heart, 'My master delays to come,' and shall begin to beat the men-servants, and the maid-servants, and to eat, and drink, and be drunken; "the master of that slave shall come in a day when he does not expect him, and at an hour of which he is not aware, and shall cut him asunder, and appoint his part with the unfaithful; "and that slave who knew his master's will, and was not prepared, and did not according to his will, shall be beaten with many [stripes]; "but he who was ignorant and did things deserving stripes, shall be beaten with few. And from him to whom much is given, much will be required; and to whom much has been entrusted, of him the more will they exact. "I came to cast fire into the earth, and what will I if it were already kindled? "But I have an immersion to be immersed with; and how am I distressed till it be accomplished. "Do you think I came to give peace to the earth? I tell you, no, but rather discord. "For from now five in one house shall be separated, three against two, and two against three; they shall be separated, "father against son, and son against father; and mother against daughter, and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law."

"And he said also to the crowds, "When you see a cloud

rising in the west, you say at once, 'A shower comes,' and so it occurs. "And when a south wind blows, you say, 'There comes burning heat,' and it occurs. "Hypocrites! you know how to explain the aspect of the earth, and the heaven, but how is it that you *can* not explain this season? "And why, even of yourselves, do you not judge what is right? "For when you go with your legal opponent before a magistrate, labor on the road to be released from him, lest he drag you to the judge, and the judge deliver you to the exactor, and the exactor cast you into prison. "I say to you, you will by no means be released thence, till you have paid the last lepton."

Luke xiii: 1-9. And at that time some were present who informed him concerning the Galileans, whose blood Pilate mingled with their sacrifices. "And he answered and said to them: "Do you suppose that those Galileans were sinners above all the [other] Galileans, because they have suffered these things? "I tell you, no, but unless you reform, you will all perish in like manner. "Or those eighteen on whom fell the tower in Siloam, and killed them; do you suppose that they were debtors above all those men dwelling in Jerusalem? "I tell you, no, but unless you reform, you will all perish in like manner."

LUKE xiii: 1-5. Many readers of the Bible suppose that the word perish always relates to the immortal soul, and that it means to suffer torment without end. But it is only necessary to consult the language to perceive that Jesus was referring to nothing of the sort. There were "some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices," and of a certain eighteen "upon whom the tower of Siloam fell, and slew them." "Think ye that they were sinners above all men that dwell in Jerusalem? I tell you, nay; but except ye repent ye shall all likewise perish." That is, be slain as they were. No better explanation of these words can be given than in the language of commentators.

Says Dr. Clarke (Methodist): "Ye shall all likewise perish.' In a like way, in the same manner. This prediction of our Lord was literally fulfilled. When the city was taken by the Romans, multitudes of the priests, etc., *who*

‘And he spoke this parable: “A certain man had a fig-tree planted in his vineyard, and came seeking fruit on it, and found none. ‘And he said to the vine-dresser, ‘Behold, I come these three years seeking fruit on this fig-tree, and find none; cut it down; why does it even render the place useless?’ ‘And he answered and said to him, ‘Master, leave it this year, also, till I dig about it, ‘and manure it, and perhaps it may bear fruit after that; but, if not, you may cut it down.’”

THE PARABLE OF THE SOWER.

Matthew xiii: 1-9. On that day Jesus departed from the house, and sat by the lake-side. ‘And great crowds were gathered about him, so that he entered a boat, and was seated; and all the crowd stood on the beach. ‘And he discoursed to them much, in parables, saying: “Behold, the sower went out to sow, ‘and, in sowing, some [seeds] fell on the path, and the birds came and ate them; ‘and others fell on the ledgy ground, where they had not much soil, and immediately sprang up through not having depth of earth. ‘And the sun having arisen, they were scorched, and from lack of root, withered away. ‘And others fell among the acan-

were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses and temple.”

“The word *likewise* here means not *also*, but *in like manner*. Such is the import of the original. Because the words *repent* and *perish* are here used, many honest Christians have vainly imagined that our Lord referred to a state of endless misery. You shall all be destroyed in a similar manner. Here he had reference, no doubt, to the calamities that were coming upon them, when thousands of the people perished. Perhaps there was never any reproof more delicate, and yet more severe, than this. They came to him, believing that these men who had perished were peculiarly wicked. Jesus did not tell them that *they* were as bad as the Galileans, but he left them to infer it; for if they did not repent, they must soon likewise be destroyed. This was remarkably fulfilled. Many of the Jews were slain in the temple; many while offering sacrifice; thousands perished in a way very similar to the Galileans.”—*Barnes*.

thuses, and the acanthuses sprang up, and choked them. ⁸And others fell on good earth, and bore fruit, the one a hundred, the other sixty, the other thirty [fold]. ⁹Let him who has ears hear."

Mark iv: 1-9. And again he began to teach by the lake-side; and a great crowd was assembled about him, so that he entered the boat, and sat on the lake; and all the crowd was on the shore, by the lake. ²And he taught them many things in parables, and in his teaching said to them, ³"Hearken! behold, forth went the sower to sow. ⁴And in the sowing it occurred that some [seed] fell in the path, and the birds came and ate it. ⁵And other [seed] fell on the ledgy [ground] where it had not much earth, and it immediately sprang up, because it had not much earth; ⁶and when the sun had arisen it was scorched, and it withered, because it had no root. ⁷And other [seed] fell among acanthuses, and the acanthuses grew, and choked it, and it bore no fruit. ⁸And some fell into the good earth and yielded fruit; springing up and increasing, it bore thirty, sixty and a hundred [fold]."⁹ ⁹And he said, "He who has ears to hear, let him hear."

Luke viii: 4-8. And when a great crowd had assembled, they gathered to him from every city; and he spoke in a parable: ⁴"The sower went out to sow his seed, and in sowing it, some fell in the path, and it was trodden down, and the birds of the heaven ate it. ⁵And another fell on the ledge, and it sprang up, and having no moisture, was soon withered. ⁶And another fell among the acanthuses, and springing up with the acanthuses, they choked it. ⁷And another fell into the good ground, and springing up, yielded a hundred fold." And having said these things he cried, "He that has ears to hear, let him hear."

WHY JESUS TAUGHT IN PARABLES.

Matthew xiii: 10-17. And the disciples came, and said to him: "Why do you speak to them in parables?" ¹¹And he answered, and said to them: "Because it is given to you to know the secrets of the reign of the heavens; but it is not given to them. ¹²For, whoever has, to him will be given, and he shall be gifted with abundance; but whoever has not, even what he has shall be taken from him. ¹³Therefore, I speak to them in parables, for seeing, they see not, and hearing, they hear not, neither do they understand. ¹⁴And by them the prophecy of Isaiah is fulfilled, which says:

' By hearing you will hear, and not understand,
 And seeing you will see, without perceiving;
¹⁵For this people's heart has grown gross,
 And they hear stupidly with their ears,
 And they shut their eyes,
 Lest they should perceive with their eyes,
 And hear with their ears,
 And understand with their hearts,
 And retrace their steps,
 And I should heal them.'

¹⁶"But happy your eyes, for they see, and your ears, for they hear. ¹⁷Truly I say to you, that many prophets and righteous men have desired to see what you see, and have not seen, and to hear what you hear, and have not heard.

Mark iv: 10-12. And when he was alone, those about him, with the twelve, asked him as to the parables. ¹¹And he said to them, "The secret of the reign of God is given to you to know; but to those outside all things are done in parables; ¹²that looking they may look, and not see, and hearing they may hear, and not understand; lest they should turn, and it should be forgiven them."

THE PARABLE OF THE SOWER EXPLAINED.

Luke viii: 9-18. And his disciples asked him: "What might this parable mean?" ¹⁰And he said, "To you it is given to know the secrets of the reign of God; but to the others in parables; that seeing they may not see, and hearing they *may hear*, and not understand. ¹¹Now the parable is this: The seed is the word of God. ¹²And those by the path are they that have heard; then comes the accuser, and takes away the word from their heart, so that they may not believe and be saved. ¹³And those on the ledge [are] they who when they hear, receive the word *of God* with joy; these have no root; they believe for a season, and in a season of trial fall away. ¹⁴And that which fell among the acanthuses, these are they that have heard, and as they go forth, are choked by cares, and riches, and pleasures of life, and bring no fruit to maturity. ¹⁵And that in the good ground are those [who] having heard the word, retain it in an honest and good heart, and bear fruit with perseverance. ¹⁶And no man who has lighted a lamp, covers it with a measure, or places it beneath a couch, but puts it on a candelabrum, that those who enter may see the light. ¹⁷For there is nothing hid that will not be made manifest; nor concealed that will not be revealed, and come to light. ¹⁸Take heed, then, how you hear, for to him who has will be given; and whoever has not, even what he seems to have will be taken from him."

Mark iv: 13-25. And he said to them: "Do you not know this parable? And how will you comprehend all the parables? ¹⁴The sower sows the word, ¹⁵ and these are they, where the word is sown by the path, and when they have heard, the

LUKE viii: 16. "That those coming in may see the light," is not found in the oldest MSS.

adversary immediately comes, and takes the word that was sown in them. ¹⁶And these are those sown in the ledgy ground; who, when they hear the word, receive it immediately with delight, ¹⁷and having no root in themselves, they are but transitory; then trial, or persecution occurring, on account of the word, they are immediately offended. ¹⁸And others are those sown among the acanthuses; these are they hearing the word, ¹⁹and the anxieties of the æon, and the delusion of wealth, and strong desires for other things, enter, and choke the word, and it becomes unproductive. ²⁰And these are those sown upon the good earth; such as hear and accept the word, and bear fruit; one thirty, one sixty, and one a hundred [fold].” ²¹And he said to them, “Is the lamp brought that it may be placed under the modius, or under the couch, [and] not placed on the candelabrum? ²²For nothing is hidden except that it should be manifested, nor concealed, but that it should be revealed. ²³If any man has ears to hear, let him hear.” ²⁴And he said to them, “Take heed what you hear; with what measure you measure, it shall be measured to you; and more shall be added to you; ²⁵for whoever has, to him shall be given; and even what he has shall be taken from him who has not.”

Matthew xiii: 18-23. “Hear, therefore, the parable of the sower: ¹⁸Every one that hears the word of the reign, and does not understand it, the evil comes and snatches that away which was sown in his heart; this is that sown on the path. ²⁰And he that was sown on the ledgy ground, is he that hears

MATT. xiii: 19. The same form of speech occurs here, that is found in the Lord's Prayer, *ho poneros* (the evil); “the evil comes and snatches that sown in his heart.” Evil may be understood here as personified (“the evil”), or we may add the word “thought,” “temptation,” “purpose,” “inducement.” Almost any word is better than “one,” supplied by the authors of R. V. It is neither expressed nor implied in the original.

the word, and immediately receives it with delight, "but has no root in himself, and so is transient; affliction and persecution arise, through the word, and he is immediately offended. "He that is sown among the acanthuses is the one that hears the word, and the care of the *æon*, and the delusion of riches, choke the word, and it becomes unfruitful. "But he that is sown on good earth is he that hears the word, and understands it; who really bears fruit, and yields, the one a hundred, the other sixty, the other thirty [fold]."

SEVERAL PARABLES.

Matthew xiii: 24-53. He propounded another parable to them, saying, "The heavenly reign may be compared to a man who sowed good seed in his field; "and while men slept,

MATT. xiii: 25. *Sowed darnel.* The sense here is sowed over again. *Epe-speiren*, Matt. xiii: 39. Morison says: "The harvest is the end of the world *æon*,—age or dispensation,—referring, not to the outward universe, but in this case including our earthly discipline and experience. The harvest is the consummation of the *æon*, the age, or dispensation in which we now live, and our consequent entrance on another, and (with the faithful) higher age or dispensation. *Aiōn*, as applied to the Jews, includes everything relating to their condition and experience under the Mosaic dispensation, and the consummation of the *æon*,—the end of the world,—to them was the overthrow of the Jewish polity at the destruction of Jerusalem in the year 70, and the consequent advent of a new *æon*,—the coming of the Son of Man,—in the establishment of the Christian religion, which was the fulfilment or consummation of the Jewish dispensation. But in its wider application, as in the passage before us, *æon* refers to our whole earthly dispensation and experience, and includes everything that may act upon us in this life. The consummation of the *æon* or end of the world, means the consummation of our earthly life, whether for good or for evil. But on leaving this *æon*, we enter into another, and the adjective, *æonian*, which is translated *eternal* and *everlasting* (Matt. xxv: 46), is borrowed from the next *æon*, and is applied to qualities and conditions, which, whether for weal or woe, shall belong to us in that more advanced stage of our existence. "*Eternal life*" is the blessedness which belongs to that condition of our being, and which, in its elementary principles, as Jesus has said (John vi: 47), may begin within us now; and *eternal* (not everlasting, for the idea of time is not included in the word),—"eternal punishment" is the sorrow and anguish which shall belong to those who enter unprepared into that more advanced *æon*, or stage of existence, and which, in its elementary principles, may begin within us now."

his enemy came, and sowed darnel among the wheat, and went away. ²⁶And when the blade came up and yielded fruit, the darnel also appeared, ²⁷and the slaves of the householder came to him, and said, 'Master, did you not sow good seed in your field? Whence, then, has it the darnel?' ²⁸And he said to them, 'An enemy has done this.' And they say to him, 'Do you wish, then, that we should gather them?' ²⁹And he says, 'No, lest in gathering the darnel, you should uproot the wheat with them. ³⁰Leave them both to grow together until harvest, and in harvest-time, I will say to the harvesters, 'Gather the darnel, first, and bind them in bundles to burn, but gather the wheat in my granary.' "

³¹Another parable he propounded to them, saying, "The heavenly reign is like a mustard-grain, which a man took and sowed in his field; ³²which, indeed, is less than all other seeds, but when grown it is greater than [other] herbs, and becomes a tree, so that the birds of the heaven come, and nest in its branches."

³³Another parable he spoke to them, saying, "The reign of the heavens resembles leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

³⁴Jesus spoke all these [words] to the crowds in parables; and without a parable he spoke nothing to them, ³⁵that the word spoken through Isaiah, the prophet, might be fulfilled, which says:

"I will open my mouth in parables;

I will reveal things concealed from the beginning."

³⁶Then he left the crowds, and entered into the house, and his disciples came to him, saying, "Explain to us the parable

MATT. xiii: 33. The universal prevalence of the kingdom of Heaven is set forth here under the symbol of leaven. It is deposited in the world, and is destined to transform all to its own likeness.

of the darnel of the field." And he answered, and said,
 " He that sows good seed is the Son of Man; ³⁷the field is
 the world; the good seed are the sons of the reign, and the
 darnel are the sons of the evil; ³⁸and the enemy that sowed
 them is the accuser; and the harvest is the consummation of
 the æon; and the harvesters are the messengers. ³⁹As there-
 fore the darnel is gathered and burned in fire, so will it be

MATT. xiii: 39. Says Paige: "The reapers are the angels. The word *angel* by no means invariably denotes a superhuman being. In the Jewish phraseology, this name is given to any being or to any thing which is made instrumental in the accomplishment of the divine purposes. Thus the *angels* of the churches are addressed (Rev. chs. ii: iii:), where the bishops or ministers of those churches are doubtless intended. Thus also the elements appear sometimes to be denoted (Ps. civ: 4; Heb. i: 7). Often is this name applied to the instruments by which temporal calamities are brought upon men. (Matt. xvi: 27-28, xxiv: 30-34, xxv: 31. See also Matt. xxii: 7). The ministration of angels is so frequently and almost uniformly connected with that signal judgment which was then impending over the Jewish nation, styled 'the wrath to come,' 'the days of vengeance,' a time of unparalleled 'tribulation,' that there can scarcely be a doubt that a reference is here made to the same event. 'The angels, being *ministers of God* in executing his judgments on nations, this remarkable vengeance on the Jews may be well here, and is elsewhere fitly expressed by his *coming* or revealing himself *with* or *by* his angels. So Matt. xvi: 27, and often elsewhere,—Hammond, note on 2 Thess. i: 7. At this time, called the harvest, the angels, or the instruments used by heaven for the accomplishment of its purposes, should make an appropriate separation between the wheat and tares, or the true and false professors of Christianity, and dispose of them according to the divine will."

MATT. xiii: 40, 43. The E. V. translates *sunteleia aiōnos*, "end of the world," but the literal rendering is "consummation of the age" [æon.] This fact is stated in the margin of R. V. Dr. Wakefield thus comments: "The harvest is the conclusion of this age, and the reapers are the messengers; as therefore the weeds are picked out and burned up with a fire, so shall it also be in the conclusion of this age." Dr. A. Clarke renders end of the world (vs. 19, 43), "end of the age—Jewish polity." So also Dr. Macknight. Dr. Campbell translates it the "conclusion of the state." Bishop Pearce says, on verse 40: "End of this world; rather end of this age, viz.: that of the Jewish dispensation." And Dr. Hammond translates it, "conclusion of this age."

The end of the material world is never taught in the Bible. We have no Scriptural evidence that the earth will ever be destroyed. The word is *aiōn*, age, and not *kosmos*, world. The phrase only occurs seven times in the whole Bible, and that in three books, all in the New Testament. (Matt. xiii: 40, 49, xxiv: 3, xxviii: 20; Heb. ix: 26; and a similar one in 1 Cor. x: 11.)

In Matt. xiii: 36-42, "the field is the world" (*kosmos*), but "the harvest is

in the consummation of the æon. "The Son of Man will send forth the messengers, and they shall gather out of his reign all things that offend, and those that do injustice; "and they

the end of the *age*" (*aiōn*); that is, the end of the Jewish dispensation. But one passage need be consulted to learn when that event was to occur. Jesus told his disciples when they asked (Matt. xxiv: 3) "What shall be the sign of the end of the æon" (Matt. xxiv: 34), "This generation shall not pass till all these things be fulfilled." It had almost arrived, a little later, when Paul said (Heb. ix: 26), "But now once in the *end of the ages* hath he put away sin by the sacrifice of himself." "The end of the world" in all cases in E. V., means the end of the age, or epoch, then transpiring, that is, the Jewish dispensation.

This is a description of the then approaching conclusion of the Jewish age, or epoch, when God's messengers would execute his will, and destroy his enemies, by casting them into that furnace of fire (Gehenna) whose smoke was darkening the sky of all beholders. The phrase "furnace of fire," occurs in these passages in the Old Testament:

Deut. iv: 20: "But the Lord hath taken you, and brought you forth out of the iron *furnace*, even out of Egypt." 1 Kings viii: 51: "For they be thy people, and thine inheritance which thou broughtest forth out of Egypt, from the midst of the *furnace* of iron." Jer. xi: 4: "Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron *furnace*." Isa. xxxi: 9: "Saith the Lord, whose fire is in Zion, and his *furnace* in Jerusalem." Isa. xlviii: 10: "Behold I have refined thee, but not with silver; I have chosen thee in the *furnace* of affliction." Ezek. xxxii: 18-21: "Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the *furnace*; they are even the dross of silver. Therefore, thus saith the Lord God: Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the *furnace*, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you."

The Savior had this usage in his mind, and conveyed the same thought, namely, the approaching woes on his country and race, in the only places where we find the same language in the New Testament.

Matt. xiii: 41, 42: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a *furnace of fire*; there shall be walling and gnashing of teeth." Verse 50: "And shall cast them into the *furnace of fire*; there shall be walling and gnashing of teeth."

It is nowhere said that God has a furnace in eternity, in which to burn souls. His furnace was in Jerusalem (Isa. xxxi: 9.) At the end of that age (*aiōn*), Jesus said: "The Son of Man shall send forth his angels (messengers), and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be walling and gnashing of teeth." This was all fulfilled when Jerusalem was destroyed.

will cast them into the fiery furnace; there will be the weeping and the gnashing of the teeth. ⁴³Then the righteous shall shine forth as the sun, in their Father's reign. He who has ears let him hear.

⁴⁴"The heavenly reign resembles a treasure hidden in the field, which a man, finding, conceals, and for joy thereof, goes and sells all he has, and buys that field.

⁴⁵"Again, the heavenly reign resembles a pearl of great value, which a merchant, seeking precious pearls, ⁴⁶found, and went and sold all that he had, and bought it.

⁴⁷"Again, the heavenly reign resembles a seine, cast into the lake, and that gathers together of every kind; ⁴⁸which, when it is full, drawing it to the beach, and sitting down, they collect the good into vessels, and the bad they reject. ⁴⁹So will it be in the consummation of the æon; the messengers will go forth, and will separate the evil from among the just; ⁵⁰and they will cast them into the fiery furnace; there will be the weeping and the gnashing of the teeth.

⁵¹"Have you understood all these things?" They said to him, "Yes." ⁵²He then said to them, "Therefore every scribe disciplined in the heavenly reign, resembles a man who is a

MATT. xiii: 47-50. The proof that the kingdom of heaven is not the perfect state hereafter, but that it is in this world, is found in this passage, as well as elsewhere. It contains all kinds,—good and bad. There was a sifting and separation soon after this prediction was uttered. The reign of heaven is Christ's rule among men, his church. It is a net which catches good and bad, and at the end of that age, so often referred to, when severe judgments were to come, the angels, or messengers to execute God's judgments, would separate Christians from others, and the bad were to suffer in the furnace of fire, the burning city, and perish in Gehenna.

Dr. Clarke says: "It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city; and had he persevered in the siege, he would have rendered himself master of it; but when he, unexpectedly and unaccountably, raised the siege, the Christians took that opportunity to escape."

This language has sole reference to the remarkable trials through which the early Christians were about to pass, when Jerusalem was destroyed, and the Christian religion was fairly established on the ruins of the Jewish Church.

householder, who brings new and old things out of his treasury." ⁵³And it occurred when Jesus had finished these parables he departed thence.

Mark iv: 26-34. And he said, "Thus is the reign of God, as if a man should cast seed on the earth, ²⁷and should sleep and wake, night and day; and the seed should sprout, and grow, he knows not how. ²⁸The earth yields spontaneously—first a blade, then an ear, then full grain in the ear. ²⁹But when the fruit is matured, immediately he sends forth the sickle, for the harvest is ready." ³⁰And he said, "How may we compare the reign of God, or, by what parable may we illustrate it? ³¹To a grain of mustard, which, when sown in the earth, is less than all the [other] seeds that are on the earth; ³²and when it is sown, it grows up, and becomes greater than all [other] herbs, and produces great branches, so that under its shadow the birds of the heaven have shelter." ³³And with many such parables he spoke the word to them, even as they were able to hear it. ³⁴And without a parable he spoke not to them; but privately he explained all things to his own disciples.

JESUS CALMS THE TEMPEST.

Matthew viii: 18-27. And when Jesus saw great multitudes about him, he gave orders to depart to the opposite side. ¹⁹And one scribe came and said to him, "Teacher, I will follow you wherever you go." And Jesus said to him, ²⁰"The foxes have burrows, and the birds of the heaven resting places, but the Son of Man has not where he may recline his head." ²¹And another of the disciples said to him, "Master, first permit me to go and bury my father." ²²But Jesus

MATT. viii: 22. "The dead." Prof. Paspali, of Athens, says "the dead" first used here denotes the warden or the sexton.

says to him, "Follow me, and leave the dead to bury their own dead." ²³And when he entered the boat his disciples followed him. ²⁴And behold, a great tempest arose on the lake, so that the boat was overwhelmed by the billows; but he was asleep. ²⁵And they came to him, and awoke him, saying, "Save, Master! We perish!" ²⁶And he said to them, "Why are you fearful? O you of little faith!" Then he arose, and rebuked the winds, and the lake, and there was a great calm. And the men were astonished, saying, "²⁷What is this man? Even the winds and the lake hearken to him."

Luke viii: 22-25. And it occurred on one of those days, that he went into a boat, and his disciples, and he said to them, "Let us cross over to the opposite side of the lake." And they launched forth; ²³and as they sailed, he fell asleep, and there came down a hurricane on the lake, and they were swamping, and were in jeopardy. ²⁴And they came and awoke him, saying, "Master, Master, we are perishing!" and he arose, and rebuked the wind, and the surging of the water, and they ceased, and there was a calm. ²⁵And he said to them, "Where [is] your faith?" And they feared and wondered, saying to each other, "Who then is this, that commands even the winds and the water, and they obey him?"

Luke ix: 57-62. And as they were traveling on the road, one said to him, "Wherever you go I will follow you." ⁵⁸And Jesus said to him, "The foxes have burrows, and the birds of the heaven resting places, but the Son of Man has not where he may recline his head." ⁵⁹And he said to another, "Follow me." But he said, "Master, permit me first to go and bury my father." ⁶⁰But he said to him, "Leave the dead to bury their own dead, but you go and

MATT. viii: 24. "Overwhelmed, engulfed, submerged."

publish the reign of God." ⁶¹And another also said, "I will follow you, Master, but permit me first to say good-by to my family." ⁶²But Jesus said to him, "No man having put his hand to the plow, and looking back, is fit for the reign of God."

Mark iv: 35-41. And on the evening of that day he said to them, "Let us cross to the opposite shore." ³⁶And leaving the crowd they took him as he was, in the boat. And other small boats were with him. ³⁷And a hurricane arose, and the waves dashed into the boat, so that the boat was already filling. ³⁸And he was in the stern, sleeping on the cushion; and they awoke him, and said to him, "Teacher, does it not concern you that we perish?" ³⁹And he awoke, and rebuked the wind, and said to the lake, "Be silent, be quiet." And the wind lulled, and there was a great calm. ⁴⁰And he said to them, "Why are you so timid? Have you not yet faith?" ⁴¹And they were afraid with a great fear, and said to each other, "Who then is this, that even the wind and the lake hearken to him?"

JESUS HEALS THE GERASENE.

Luke viii: 26-39. And they sailed to the region of the Gerasenes, which is opposite Galilee. ²⁷And on landing a certain man of the city who had demons, met him; and for a long time he had worn no clothes, nor remained in [any] house, but in the tombs. ²⁸And when he saw Jesus he bowed before him, and said with a loud voice, "What have you to do with me, Jesus, son of the highest God? I beseech you, do not torment me." ²⁹For he had commanded the impure spirit to come out of the man; for it had for a long time seized him; and he was bound with chains and fetters, being guarded; and breaking the bands he was driven into the deserts by the demon. ³⁰And Jesus asked him, "What is your name?"

And he said "Legion," for many demons had entered into him. ³¹And they besought him that he would not command them to go out into the abyss. ³²Now there was a herd of many swine, feeding in the mountain; and they besought him to permit them to enter them, and he permitted them. ³³And the demons having gone out from the man, entered the swine, and the herd rushed down the precipice, into the lake, and were drowned. ³⁴And the herders seeing what had been done, fled, and reported in the city, ³⁵and in the country, what had been done, and they came out to see what had been done; and came to Jesus, and found the man from whom the demons had gone out, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. ³⁶And those who saw it, reported, saying that the demoniac was saved. ³⁷And the entire multitude of the surrounding country of the Gerasenes desired him to depart from them, for they were seized with great fear. And he entered a boat and returned. ³⁸And the man from whom the demons had gone out, begged to be with him. But he dismissed him, saying, ³⁹"Return to your house and relate how much God has done for you." And he went away, publishing through the whole city how much Jesus had done for him.

Mark v: 1-20. And they reached the opposite shore of the lake, in the region of the Gerasenes. ¹And having come out of the boat, a man with an impure spirit met him, coming out of the tombs, ²who had his residence in the tombs, and no one could bind him, even with a chain; ³for he had been bound with manacles and chains repeatedly, and the chains had been wrenched off by him, and the manacles broken, and no one was able to subdue him. ⁴And he was continually crying out in the tombs, and in the mountains, night and day, and gashing himself with stones. ⁵And when

he saw Jesus from a distance, he ran and rendered homage to him, and cried out with a loud voice, "What have you to do with me, Jesus, ⁷son of the highest God? I implore you, by God, not to torment me." ⁸For he had said to him, "Impure spirit, come out of the man!" ⁹And he asked him, "What is your name?" And he said to him, "My name is Legion, for we are many." ¹⁰And he besought him much, that he would not send him them out of the country. "Now there was a great herd of swine feeding near the mountain. ¹²And they besought him saying, "Send us into the swine, that we may go into them." ¹³And he gave them leave. And the impure spirits, having come out, entered the swine, and the drove rushed down the precipice into the lake, about two thousand, and were drowned in the lake. ¹⁴Then the herders fled and reported it in the city, and in the country. And they came to see what had occurred. ¹⁵And they came to Jesus and beheld the demoniac who had been possessed by the legion, clothed, and sitting in his right mind; and they were afraid. ¹⁶And those who saw, related what had occurred to the demoniac, and concerning the swine. ¹⁷And they began to entreat him to depart from their coasts. ¹⁸And when he went into the boat, he who had been a demoniac entreated him that he might continue with him; ¹⁹and he did not permit him, but said to him, "Go home to your friends and relate to them how much the Lord has pitied you and done for you." ²⁰And he went and began to publish in Dekapolis, how much Jesus had done for him; and all men were astonished.

Matthew viii: 28-34. And when *they were* at the opposite shore, in the region of the Gadarenes, two demoniacs met him, coming forth out of the tombs, so very fierce that no one could pass along that road. ²⁸And behold, they cried out, saying, "What have you to do with us, Son of God? Do you come here to *destroy* us before the time?" ²⁹Now

at a distance there was a herd of many swine, feeding. ³¹And the demons implored him, saying, "If you exorcise us, send us forth into the herd of swine." ³²And he said to them, "Go;" and they went out, and went into the swine, and behold, the whole herd rushed down the precipice, into the lake, and perished in the waters. ³³And the herdsmen fled, and departed into the city, and related all concerning the demons. ³⁴And behold, the entire city went out to meet Jesus; and when they saw him, they entreated that he would depart from their borders.

JESUS DINES WITH MATTHEW.

Matthew ix: 10-17. And it occurred as he reclined [at table], in the house, that, behold, many tax-collectors and sinners came and reclined with Jesus and his disciples. ¹¹And the Pharisees observed [this] and said to his disciples, "Why does your teacher eat with tax-collectors, and sinners?" ¹²And when he heard, he said, "They who are strong do not need *physicians*, but they who are ill. ¹³But go and learn what this is:

"I desire mercy and not sacrifice;"

"For I came to call sinners, not just persons." ¹⁴Then John's disciples came to him, saying, "Why do we and the Pharisees fast, but your disciples fast not?" ¹⁵And Jesus said to them, "The sons of the bride-chamber cannot mourn while the bridegroom is with them, but days will come when the bridegroom will be taken from them, and then shall they fast. ¹⁶No one puts a patch of unfulled cloth on an old mantle; for the patch would rend the mantle, and the rent becomes worse. ¹⁷Nor do they put new wine into old wine-skins,

MATT. ix: 16. New or unfulled cloth, sewed into an old garment, would shrink, and tear the garment.

MATT. ix: 17. Skins. Wine was kept in the skins of animals, which, when

else the skins burst, and the wine is spilled, and the skins are destroyed, but new wine *must be put* into fresh skins, and both are preserved."

Luke v: 29-39. And Levi made a great feast for him, in his house, and there was a great crowd of tax-collectors, and others who were reclining with them. ³⁰But the Pharisees and their scribes complained to his disciples, saying, "Why do you eat and drink with tax-collectors and sinners?" ³¹And Jesus answered, and said to them, "Those who are whole have no need of a physician, but those who are sick. ³²I have not come to call [the] just but [the] ungodly to reformation." ³³And they said to him, "John's disciples fast, and make frequent prayers; and in like manner those of the Pharisees; but yours eat and drink." ³⁴And Jesus said to them, "Can the sons of the bridal-chamber fast while the bridegroom is with them? ³⁵But days will come when the bridegroom will be taken from them, and then will they fast."

³⁶*In those days* he spoke a parable unto them, "No man rends a patch from a new mantle, and puts it on an old mantle, else the new will make a rent, and that from the new will not match with the old. ³⁷And no one puts new wine into old wine-skins; else the new wine will burst the skins, and itself be spilled, and the skins destroyed. ³⁸But *they put* new wine into new wine-skins. ³⁹No one having drunk old [wine] desires new, for he says 'The old is better.'"

Mark ii: 15-22. And it occurred while he reclined [at table] in his house, many tax-collectors and sinners came also, and reclined with Jesus and his disciples, for they were many, and *there* followed him also, *scribes of the Pharisees.* ¹⁶And when they saw him eating with the tax-collectors and sinners,

new, were strong, but when old, were liable to burst from the fermentation of the wine.

they said to his disciples, "How is it that *your Master eats with tax-collectors and sinners?*" ¹⁷And when Jesus heard it, he said to them, "The strong have no need of a physician, but the sick. I came not to call [the] righteous, but sinners." ¹⁸And John's disciples and the Pharisees were fasting, and they came, and said to him, "Why do John's disciples, and the Pharisees' disciples fast, but your disciples fast not?" ¹⁹And Jesus replied, "Can the sons of the bride-chamber fast while the bridegroom is with them? They cannot fast as long as they have the bridegroom with them. ²⁰But days will come when the bridegroom will be taken from them; and then, in that day, they will fast. ²¹No one sews a patch of unfulled cloth on an old mantle; if so the patch of new tears away the old, and a worse rent is made. ²²And no one puts new wine into old wine-skins; if so the wine will burst the skins, and the wine will perish, and the skins; but new wine into new wine-skins."

JAIRUS'S DAUGHTER AND THE INFIRM WOMAN HEALED.

Matthew ix: 1, and 18-26. And stepping into a boat he crossed, and came to his fatherland. * * * *
¹⁸While he spoke these things to them, behold, a certain ruler came, and bowed down to him, saying, "My daughter is now dead, but come, lay your hand upon her, and she will live."
¹⁹And Jesus arose with his disciples, and followed him.
²⁰And behold, a woman who had a hemorrhage twelve years, approached behind, and touched the fringe of his mantle, for she said within herself, "If I may but touch his mantle, I shall be saved."
²¹But *he*, turning, and seeing her, said "Take courage, daughter, your faith has saved you." And the woman was saved from that hour. ²³And Jesus came into the ruler's house, and saw the flute-players and the crowd making a noise, ²⁴and said, "Withdraw, for the girl is not

dead, but asleep." And they derided him, *knowing she was dead*. ²⁸But when the crowd was excluded, he entered, and grasped her hand, and the girl was raised. ²⁹And the fame of this went out into all that land.

Luke viii: 40-56. And as Jesus returned, the crowd gladly received him, for all were waiting for him. "And behold, a man came, whose name was Jairus, and he was a ruler of the synagogue; and falling at Jesus' feet he entreated him to come into his house; "for he had an only daughter, about twelve years of age, and she was dying. And as he went, the crowds pressed on him. ⁴³And a woman having had a hemorrhage for twelve years, and could not be cured by any one, "coming up behind, touched the fringe of his mantle, and immediately the hemorrhage was stanch'd. ⁴⁴And Jesus said, "Who touched me?" And when all denied it, Peter said, "Master, the crowds press, and jostle you." ⁴⁵But Jesus said, "Some one touched me; for I knew power had gone out from me." ⁴⁶And the woman, seeing that she had not escaped observation, came trembling, and falling down, related before all the people why she touched him, and how she was immediately cured. ⁴⁷And he said to her, "Daughter, your faith has saved you; go in peace." ⁴⁸While he was yet speaking, some one came from the synagogue-ruler's [house], saying, "Your daughter is dead, worry the teacher *no more*." ⁴⁹But Jesus hearing it, said to him, "Fear not, only believe, and she shall be saved." ⁵⁰And coming into the house he permitted no one to go in with him, except Peter, and John, and Jacob, and the father and mother of the maid. ⁵¹And all were weeping and lamenting her. But he said, "Weep not; for she is not dead, but sleeps." ⁵²And

LUKE viii: 49. "The curious word *skulle*, something like our 'worry', or 'bother,' is used here, and here alone (except in Luke vii: 6), by both Mark and Luke."

they ridiculed him, knowing she was dead. ⁴⁸But he, grasping her hand, called out, saying, "Maid, arise!" ⁴⁹And her spirit returned, and she rose immediately, and he ordered them to give her food. ⁵⁰And her parents were astonished; but he charged them to tell no one what had been done.

Mark v: 21-43. And when Jesus had recrossed to the opposite side in a boat, a great crowd was gathered to him, and he was by the lake-side. ²²And one of the synagogue-rulers, named Jairus, came, and seeing him, he falls at his feet, ²³and earnestly solicits him, saying, "My little daughter is in the last extremity; come, place your hands on her, so that she may be saved, and live." ²⁴And he went with him, and a great crowd followed, and they pressed on him, ²⁵and a woman who had a hemorrhage for twelve years, ²⁶and had suffered many things, under many physicians, and spent all her property, and had not been benefited, but had become worse, ²⁷having heard the things concerning Jesus, came in the crowd behind, and touched his mantle; ²⁸for she said, "If I may even touch his mantle, I shall be saved." ²⁹And immediately the fountain of her blood was stanchèd, and she felt in her body that she was cured of her scourge. ³⁰And immediately knowing in himself that the power had gone from him, Jesus turned round in the crowd and said, "Who touched my clothing?" ³¹And his disciples said to him, "You see the crowd pressing on you, and you say, 'Who touched me?'" ³²And he looked around to see who had done this thing. ³³But the woman, aware of what had been done to her, came and fell down before him, fearing and trembling, and told him all the truth. ³⁴But he said to her, "Daughter, your faith has saved you; go in peace, and be healed from your scourge." ³⁵While he was still speaking, they came from the synagogue-ruler's, saying, "Your daughter is dead; why do

you worry the teacher any more?" ³⁶But Jesus, overhearing the word spoken, immediately said to the synagogue-ruler, "Fear not, only believe." ³⁷And he permitted no man to accompany him, except Peter, and Jacob, and John, the brother of Jacob. ³⁸And they come to the house of the synagogue-ruler, and he sees the tumult, and much weeping and wailing. ³⁹And when he had entered, he says to them, "Why do you weep, and make such a tumult? The child is not dead, but sleeps." ⁴⁰And they derided him. But dismissing them all, he takes the father and mother of the child, and those with him, and goes in where the child was. ⁴¹And grasping the hand of the child, he says to her, "Talitha kumi," which signifies, being translated, "Maid, I say to you, arise!" ⁴²And immediately the maid arose, and walked about, for she was about twelve years of age. And they were immediately astonished with a great astonishment. ⁴³And he earnestly charged them that no one should know this thing, and ordered that food should be given her.

THE BLIND AND DUMB CURED.

Matthew ix: 27-34. And as Jesus passed thence, two blind men followed him, exclaiming, "Son of David, have pity on us!" ²⁸And when he had entered the house, the two blind men came to him, and Jesus says to them, "Do you believe that I can do this to you?" They answer, "Yes, Master." ²⁹Then he touched their eyes, saying, "Be it done to you according to your faith;" and their eyes were opened. ³⁰And Jesus strictly charged them, saying, "See that no man knows [this]." ³¹But they went forth and reported it abroad in that entire land. ³²And as they went away, behold, they brought to him a mute demoniac, ³³and when the demon was exor-

MARK v: 41. "*Talitha cumi.*" "My lambkin, or pet lamb, rise up."

cised, the mute spoke, and the crowd was astonished, saying, "The like never appeared in Israel." ³⁴But the Pharisees said, "He exorcises the demons by the ruler of the demons."

JESUS RETURNS TO NAZARETH.

Mark vi: 1-6. And he departed thence, and went into his fatherland, and his disciples followed him. ²And Sabbath having arrived, he began to teach in the synagogue, and many heard him, and were astonished, saying, "Whence has this man *all* these things, and what is the wisdom that is imparted to him, and such mighty powers as are wrought through his hands? ³Is not this the carpenter, Mary's son, and brother of Jacob, and *Joseph*, and Judas, and Simon? And are not his sisters present with us?" And they were offended with him. ⁴But Jesus said to them, "A prophet is not destitute of honor, except in his own fatherland, and among his own relations, and in his own family." ⁵And he was unable to do any power there, except that he cured a few invalids, by laying his hands on them. ⁶And he was surprised at their unbelief. And *Jesus* went among the surrounding villages, teaching.

Matthew xiii: 54-58. And coming into his fatherland, he taught them in their synagogue, so that they were astonished, and said, "Whence has this man this wisdom, and these powers? ⁵⁵Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, Jacob and *John*, and *Joseph*, and Simon, and Judas; ⁵⁶and his sisters, are they not all with us? Whence then has this man all these things?" ⁵⁷And they were offended at him. And Jesus said to them, "A prophet is not unhonored, except in his fatherland, and in his own house." ⁵⁸And he did not perform many powers there, because of their unbelief.

MARK VI: 3. Offended—literally, scandalized.

JESUS AGAIN PREACHES IN GALILEE.

Matthew ix: 35-38. And Jesus visited all the cities, and the villages, teaching in their synagogues, and preaching the good news of the reign, and healing every disease, and every malady; and they followed him; * and when he saw the crowds, he was moved with pity for them, because they were demoralized and dispersed, like sheep without a shepherd. * Then he says to his disciples, "Ample indeed the harvest, but the laborers few; * therefore pray the Master of the harvest, that he send out laborers into his harvest."

THE COMMISSION TO THE TWELVE.

Matthew x: 1; 5-12, and xi: 1. And he called his twelve disciples to him, and gave them authority to exorcise unclean spirits, and to cure all kinds of disease, and every malady. * * * These twelve Jesus sent forth, commanding them saying, "Go not into a road of the Gentiles, and enter not into any city of the Samaritans, * but go rather to the lost sheep of the house of Israel. * And as you go, preach, saying, * 'The heavenly reign has come nigh.' Heal [the] sick, raise [the] dead, cleanse lepers; exorcise demons; you have freely received, freely give. * Provide not gold, nor silver, nor copper, in your girdles; * nor a wallet for your journey, nor two tunics, nor sandals, nor yet a staff, for the laborer deserves his sustenance. * And into whatever city or village you enter, search out what worthy person resides there, and remain there till you go thence. * And as you enter into the house, salute it, saying '*Peace to this house.*' * And if the house be worthy, let your peace come on it, but if it be unworthy let your peace return to you. * And whoever

MATT. x: 8. "Raise the dead" is not found in the older MSS., except the Vatican, and is wanting in most of the ancient codices.

will not receive you, nor hear your words, as you leave the house, or city, or town, shake the dust from your feet. ¹⁵Truly

MATT. x: 15; Matt. xi: 23, 24; Mark vi: 11; Luke x: 10-14. "*In the day of judgment, &c.* That is, in the day of the destruction of the Jewish state, called the coming of the Son of Man, ver. 23. The sense of this verse seems to be this: that which formerly befell Sodom and Gomorrah, was more tolerable than what shall befall this city. That the day of judgment here mentioned is to be thus understood, appears from what is said concerning Capernaum, Matt. xi: 23, compared with ver. 22-24, of the same chapter."—Pearce. "Whoever shall witness the calamities which the contumacious Jews shall endure, on account of their rejection of the gospel, shall judge them to have suffered more severely than the inhabitants of Sodom; and the punishments of the latter to have been more mild, when compared with these."—Wetstein. "I assure you, the punishment or destruction that will light upon that city will be such, that the destruction of Sodom shall appear to have been more tolerable than that."—Hammond.

Of course these cities were not to go into the eternal world, to be judged. Their day of judgment had passed, and as cities they were conspicuous examples of the consequences of wickedness. Dr. Clarke observes:

"The day of judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone, out of heaven."

The idea may perhaps be more plainly and exactly expressed, by transposing the phraseology thus: It shall be less tolerable (or more dreadful) in the day of judgment, for that city, than it was for Sodom and Gomorrah. The punishment inflicted on the inhabitants of the "cities of the plain" was more tolerable, that is, less severe, accompanied with less misery, more easily endured, than the judgment would be, which awaited them who should reject Jesus, and despise his gospel and its advocates.—Paige.

Dr. Hammond expresses its meaning in the following paraphrase: "I assure you, the punishment or destruction that will light upon that city, will be such that the destruction of Sodom will appear to be more tolerable than that." He then refers to what he had said in another place on the phrase, *kingdom of God*, where he thus quoted and explained the text: "*Verily, I say unto you, It shall be more tolerable for Sodom in that day* (i. e., not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) in that day of the kingdom of God, *than for that refractory city.* God's dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable; than his dealing with such contumacious, impenitent cities of Judea."—Paraphrase on Matt. x: 15, and Annotations on Matt. iii: 2.

Bishop Pearce says, "*In the day of judgment: i. e., in the day of the destruction of the Jewish state, called the coming of the Son of Man, verse 23.*" He adds, in a note, "The sense of this verse seems to be this: that which formerly befell Sodom and Gomorrah, was more tolerable than what shall befall this city. That *the day of judgment*, here mentioned, is to be thus understood, appears from what is said concerning Capernaum, in chap. xi: 23, com-

I say to you it will be more enduring for the land of Sodom and Gomorrah, in a day of judgment, than for that city.

pared with verses 22 and 24, of the same chapter. Univ. Hist. vol. iv: p. 210."—*Commentary and Note on Matt. x: 15.*

Wakefield translates the text thus: "Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in a day of judgment, than for," etc. And he adds this note: "*In a day of vengeance, punishment or trial.* This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Savior intends to say, is, that when the temporal calamities of that place come upon it, they will be more severe than even those of Sodom and Gomorrah."—*Wakefield's New Testament, Matt. x: 15, and Note in loco.*

Dr. A. Clarke says: "*In the day of judgment: or, punishment, kriseos.* Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but, a day in which God should send punishment on that particular city, or on that person, for their crimes. So the day of judgment of Sodom and Gomorrah was the time in which he destroyed them by fire and brimstone from the Lord out of heaven."—*Commentary on the New Testament, on Matt. x: 15.*

Read carefully comments on Matt. v: 22, &c. Jesus is exhorting his disciples to have entire faith in God. The most that men can do is to destroy the body, but God "is able," "hath power" to destroy both body and soul in Gehenna. It is not said that God has any disposition or purpose of doing so. He is able to do it, as it is said (Matt. iii: 9) he is "able of these stones to raise up children unto Abraham." He never did, and never will raise up children to Abraham of the stones of the street, but he is able to, just as he is able to destroy soul and body in Gehenna, while men could only destroy the body there. Fear the mighty power of God, who could, if he chose, annihilate man, while the worst that men could do would be to destroy mere animal life. It is a forcible exhortation to trust in God, and has no reference to torment after death. Fear not those who can only torture you—man—but fear God who can annihilate (*apokteino*).

1. This language was addressed by Christ to his disciples, and not to sinners.

2. It proves God's ability to annihilate (destroy) and not his purpose to torment. Donnegan defines *apollumi*, "to destroy utterly."

As though Jesus had said: "Fear not those who can only kill the body, but rather him, who, if he chose, could annihilate the whole being. Fear not man but God."

"The destruction of soul and body was a proverbial phrase, indicating utter extinction or complete destruction."—*Paige.*

Dr. W. E. Manley observes that the condition threatened "is one wherein the *body* can be killed. And no one has imagined any such place, outside the present state of being. Nor can there be the least doubt about the nature of this killing of the body; for the passage is so constructed as to settle this question beyond all controversy. It is taking away the natural life, as was done by the persecutors of the apostles. The Jews were in a condition of depravity

“¹⁶Behold I send you forth as sheep among wolves; be wary as *the serpent*, and innocent as the doves. ¹⁷And beware of men, for they will surrender you to sanhedrins, and scourge you in their synagogues, ¹⁸and you shall be led before governors and kings, on my account, as a testimony to them, and the Gentiles. ¹⁹But when they deliver you up, be not anxious how or what you shall speak, for what you shall speak shall be given to you in that hour. ²⁰For it is not you that speak, but the spirit of your Father, speaking by you. ²¹And brother will surrender brother to death; and father child, and children will rise up against parents, and put them to death; ²²and you will be hated by all on my name’s account; but he that perseveres to the end, shall be saved. ²³But when they persecute you in this city, flee into the other, for truly I say to you, you will not finish [preaching to] the cities of Israel, till the Son of Man come.

“²⁴A disciple is not above the teacher, nor a slave above his master. ²⁵To be as the teacher is sufficient to the disciple, and the slave as his master. If they have named the master of the house Beelzebul, how much more those of his household. ²⁶Therefore, fear them not, for nothing is concealed that shall not be revealed, and hid which shall not be known. ²⁷What I tell you in the darkness, speak in the light; and what you hear [whispered] in the ear, preach on the

properly represented by Gehenna. The apostles had been in that condition, but had been delivered from it. By supposing the word to denote a condition now and in the present life, there is no absurdity involved. Sinful men may here suffer both natural death and moral death; but in the future life, natural death cannot be suffered; whatever may be said of moral death. Fear not men, your persecutors, who can inflict on you only bodily suffering. But rather fear him who is able to inflict both bodily suffering, and what is worse, mental and moral suffering, in that condition of depravity represented by the foulest and most revolting locality known to the Jewish people.”

MATT. x: 16. Prudent, sagacious, wary (*phronimos*), not wise (*sophos*).

housetops. ²⁸And be not afraid of those that kill the body, but [who] cannot kill the life, but fear rather him who is able to destroy both life and body in Gehenna. ²⁹Are not two sparrows sold for an assarion? and not one of them shall fall to the earth without your Father. ³⁰And even the hairs of your head are all counted. ³¹Therefore, fear not; you are of more value than many sparrows. ³²Therefore, whoever shall acknowledge me before men, I will acknowledge him in the presence of my heavenly Father. ³³But whoever shall deny me before men, I will also deny him before my heavenly Father. ³⁴Do not suppose that I came to send peace upon the earth; I came not to send peace, but a sword. ³⁵For I came to set a man against his father, and a daughter against her mother; and a daughter-in-law against her mother-in-law; ³⁶and a man's enemies [shall be] those of his own household. ³⁷He is unworthy of me who loves father or mother more than me; and he is unworthy of me who loves son or daughter more than me; ³⁸and he is unworthy of me who does not take up his cross and follow me. ³⁹He who seeks his life shall lose it, and he who has lost his life, on my account, shall find it. ⁴⁰He who receives you receives me; but he who receives me receives him who sent me.

MATT. x: 28. We translate the Greek *psuche* life, rather than soul, as it is rendered in E. V. and R. V. The language seems to teach that the disciples were not to fear those who could not kill the life, that is, destroy the existence, though they might annihilate the body, but that they should rather fear God, who is able to destroy both the body and the existence. See p. 73 for meaning of Gehenna.

MATT. x: 29. An assarion is a cent and a half.

MATT. x: 39. Here *psuche* occurs again, and is rendered life, by the R. V., but "soul" is suggested in the margin. Yet in a note at the bottom the American Committee say, "Strike out the margin." They thus very properly intimate that soul is not to be allowed as the English of *psuche*. This is correct. Life is the only meaning of the word here, as in Matt. x: 28, and elsewhere in the N. T.

"He who receives a prophet in the name of a prophet, shall obtain a prophet's reward; and he who receives a just man, in the name of a just man, shall obtain a just man's reward. "And whoever shall give to one of these little ones only a cup of cold [water] to drink, in a disciple's name, truly I say to you, he shall by no means lose his reward." **Matt. xi: 1.** And it occurred when Jesus had finished his injunctions to his twelve disciples, [that] he departed thence, to teach and to preach in their cities.

Mark vi: 7-13. And he called the twelve to him, and sent them forth in pairs; and he gave them authority over the unclean spirits; ⁸and he charged them that they should take nothing for the journey, except a staff only, no loaf, no traveling-bag, no copper in the girdle; ⁹but to wear sandals, and not to put on two tunics. ¹⁰And he said to them, "Whatever house you enter, there remain till you go thence. ¹¹And whatever place will not receive you, nor hear you, as you go thence shake off the dust under your feet for a testimony to them." ¹²And they went out and preached that [men] should reform. ¹³And they exorcised many demons, and anointed many invalids with oil, and cured them.

Luke ix: 1-6. And he assembled the twelve *apostles*, and gave them power and authority over all the demons, and to cure diseases; ²and sent them forth to preach the reign of God, and to heal, ³and said to them, "Take nothing for the journey, neither staff, nor wallet, nor bread, nor silver, nor have two tunics; ⁴and into whatever house you enter, there remain, and thence depart. ⁵And whoever will not receive you, when you go out from that city, shake off the dust from your feet for a testimony against them." ⁶And they went forth and traveled through the villages, preaching good news, and healing, everywhere.

JOHN BEHEADED.

Matthew xiv: 1-12. At that time Herod the tetrarch heard the fame of Jesus, and said to his servants, "This is John the Immerser; he is raised from the dead; and therefore these powers work in him." ³For Herod had *then* seized John, bound him, and put him in prison, on account of Herodias, his brother Philip's wife. ⁴For John had said to him, "It is not lawful for you to have her." ⁵And wishing to kill him, he feared the people, for they regarded him as a prophet. ⁶But when Herod's birthday was being celebrated, the daughter of Herodias danced among them, and pleased Herod; ⁷whereupon he promised with an oath to give her whatever she might ask. ⁸And she, instigated by her mother, said, "Give me here, on a tray, the head of John the Immerser." ⁹And the king was sorry, but on account of the oaths, and the guests, he commanded it to be given; ¹⁰and he sent and beheaded John, in the prison. ¹¹And his head was brought on a tray, and presented to the little girl, and she brought [it] to her mother. ¹²And his disciples came and took the body, and buried it, and went and told Jesus.

Mark vi: 14-29. And King Herod heard—for his name had become famous—and they said, "John the Immerser has risen from the dead, and so these powers are performed by him." ¹⁶But others said, "He is Elijah;" and others said, "[He is] a prophet, one of the [ancient] prophets." ¹⁸But Herod, when he heard, said, "John, whom I beheaded, he is risen." ¹⁹For Herod himself had sent forth [and] apprehended John, and bound and *put* him in prison, on account of Herodias, his brother Philip's wife, for he had married her. ¹⁸For John said to Herod, "It is unlawful for you to have your brother's wife." ¹⁹And Herodias was enraged against him, and desired to kill him, and could not;

²⁰for Herod feared John, knowing that he was a just and holy man, and protected him, and when he had heard him, he *hesitated much*, and heard him gladly. ²¹And a favorable day arrived, when Herod, on his birthday, made a feast for his nobles, and for the chiliarchs and the chief [men] of Galilee. ²²When the daughter of this Herodias came in and danced, it pleased Herod, and the guests, and the king said to the young girl, "Ask me whatever you will and I will give it to you." ²³And he swore to her, "Whatever you may ask of me I will give to you, even to half of my kingdom." ²⁴And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Immerser." ²⁵And she went in immediately, with haste to the king, and asked saying, "I desire that you would give me instantly, on a tray, the head of John the Immerser." ²⁶And the king was extremely sorry; but for his oath's sake, and the guests, he would not refuse her. ²⁷And the king immediately sent out a guardsman, and ordered him to bring his head; and he went and beheaded him in the prison, ²⁸and brought his head on a tray, and gave it to the little girl, and the little girl gave it to her mother. ²⁹And his disciples heard, and went and carried off his body, and placed it in a tomb.

Luke ix: 7-9. Now Herod the tetrarch heard of all that was done, and he was perplexed, because it was said by some that John had been raised from the dead, ⁸and by some that Elijah had appeared; and by others, [that] a certain ancient prophet had risen. ⁹But Herod said, "I beheaded John; but who is this, of whom I hear such things?" And he tried to see him.

THE TWELVE RETURN AND JESUS GOES TO BETHSAIDA.

Matthew xiv: 13-14. And when Jesus heard [this], he withdrew thence, by a boat, into a desolate place, by himself

and when the crowds heard [it] they followed him by land from the cities. ¹⁴And he came out and saw a great crowd, and he had pity for them and healed their sick.

Mark vi: 30-34. And the apostles assembled with Jesus, and reported all things to him, both what they had done, and what they had taught. ³¹And he says to them, "Come, retire by yourselves into a desolate place, and rest awhile;" for many were there, who were coming and going, and they had not even leisure to eat. ³²And they went away, privately, by boat, into a desolate place. ³³And *they* saw them departing, and recognized *them*, and they ran together there by land, from all the cities, and out-went them. ³⁴And when he came out he saw a great crowd, and he deeply pitied them, because they were like sheep having no shepherd; and he taught them many things.

Luke ix: 10-11. And the apostles, when they had returned, related to him what things they had done, and he took them, and withdrew privately into a city called Bethsaida. ¹¹And the crowds perceiving it, followed him; and he welcomed them, and spoke to them concerning the reign of God; and cured those that needed healing.

John vi: 1-2. After these things Jesus went across the lake of Galilee, that is, of Tiberias; ²and a great crowd followed him, because they saw the signs that he performed on the sick.

THE FIVE THOUSAND FED.

Matthew xiv: 15-21. And when evening had come, the disciples came to him, saying, "The place is desolate, and the hour has already passed, *therefore* dismiss the crowds, that they may go into the villages, and buy themselves food." ¹⁶But Jesus said to them, "They need not go away; you give

them to eat." ¹⁷And they say to him, "We have here only five loaves, and two fishes." ¹⁸And he said, "Bring them here to me." ¹⁹And he commanded the crowds to recline on the grass, and took the five loaves, and the two fishes, and looking up to heaven he gave thanks, and broke the loaves, and gave [them] to the disciples, and the disciples to the crowds. ²⁰And they all ate and were filled, and of the remaining fragments they took up twelve hand-basketfuls. ²¹And those that ate were about five thousand men, besides women and children.

Mark vi: 35-44. And many hours had already passed, and his disciples came to him, and said, "The place is desolate, and many hours have already passed; ³⁶dismiss them, that they may go to the adjacent country and villages, and buy themselves food." ³⁷But he answered, and said to them, "You give them to eat." And they say to him, "Should we go and for two hundred denaries buy loaves, and give them to eat?" ³⁸But he says to them, "How many loaves have you? Go see." And knowing, they say, "Five, and two fishes." ³⁹And he commanded them to make all recline in companies on the green grass, ⁴⁰and they reclined in groups, by hundreds, and by fifties. ⁴¹And he took the five loaves and the two fishes, and looking towards heaven, he gave thanks, and broke the loaves, and gave to the disciples, to set before them; and the two fishes he distributed to all. ⁴²And they all ate and were satisfied. ⁴³And they took up

MATT. xiv: 20, xvi: 9; Mark vi: 43, viii: 19; Luke ix: 17; John vi: 13. The word rendered baskets is *kophinoi*, hand, or traveling baskets. In Matt. xv: 37, xvi: 10, Mark viii: 8, 20, the word is *sphurides*, hampers, or large baskets, as in Acts ix: 25, where Paul was let down in one.

MARK vi: 37. 20 denaries, or \$30, which in those days was equal to at least \$300.

twelve hand-baskets full of fragments, and of the two fishes. "Now those that ate of the loaves were five thousand men.

Luke ix: 12-17. And when the day *already* began to decline, the twelve came, and said to him, "Dismiss the crowd, that they may go into the surrounding villages, and country, and lodge, and find provisions, for we are here in a desolate place." ¹³But he said to them, "You give them to eat." And they said, "We have no more than five loaves, and two fishes, unless we go and buy food for all the people." ¹⁴Now there were about five thousand men. And he said to his disciples, "Make them recline in companies of about fifty each." ¹⁵And they did so, and made them all recline. ¹⁶And he took the five loaves, and the two fishes, and looking towards heaven, he blessed, and broke, and gave to the disciples to distribute to the crowd. ¹⁷And they ate, and were all satisfied; and there were taken up of the remaining fragments, twelve hand-basketfuls.

John vi: 3-15. And Jesus went up into the mountain, and sat there with his disciples. ⁴And the passover, the feast of the Jews, was near. ⁵Then Jesus raised his eyes, and seeing that a great crowd was coming to him, says to Philip, "Whence may we buy loaves that these may eat?" ⁶And he said this to try him, for he knew what he was about to do. ⁷Then Philip answered him, "Two hundred denaries worth of bread are not sufficient, so that each may take a little." ⁸One of his disciples, Andrew, Simon Peter's brother, says to him, ⁹"Here is a little boy who has five barley loaves, and two fishes; but what are these for so many?" ¹⁰Jesus said, "Make the men recline." And there was much grass in the place. The men therefore reclined, in number about five thousand. ¹¹Therefore Jesus took the loaves, gave thanks, and distributed [them] to those reclining; in like manner also

of the fishes; as much as they wished. ¹²And when they were filled, he says to his disciples, "Collect the remaining fragments, so that not any may be lost." ¹³Therefore they collected and filled twelve hand-baskets of fragments, from the five barley loaves, which remained to those that had eaten. ¹⁴The men, therefore, who saw the signs that he did, said, "This is truly the prophet who was to come into the world." ¹⁵Jesus, therefore, knowing that they were about to seize him, that they might *appoint* him king, *flees* again into the mountain by himself.

Matthew xiv: 22-23. And he immediately required the disciples to enter the boat, and precede him to the opposite side, while he should dismiss the crowds. ²³And after he had sent the crowds away, he ascended the mountain, to pray by himself. And when evening came he was there alone.

Mark vi: 45-46. And immediately he required his disciples to go into a boat, and precede him to the opposite side, towards Bethsaida, while he should dismiss the crowd. ⁴⁶And when he had dismissed them, he retired to the mountain, to pray.

JESUS WALKS ON THE SEA.

Matthew xiv: 24-33. And the boat was now many furlongs distant from the land, in the middle of the lake, tossed by the waves; for the wind was adverse. ²⁵And in the fourth watch of the night he went to them, walking on the lake. ²⁶But when the disciples saw him walking on the lake, they were terrified, saying, "It is a phantom!" And they cried aloud for fear. ²⁷But *he* immediately spoke to them, saying, "Courage; it is I; be not afraid." ²⁸And Peter answered him, and said, "If it is you, Master, bid me come to you on the waters." ²⁹And he said "Come." And Peter descended from the boat, and walked on the waters, and went to Jesus. ³⁰But

perceiving the strong wind, he was frightened, and beginning to sink, he cried out, saying, "Master, save me!" ³¹And Jesus instantly extended his hand, and took hold of him, and said, "O Little-faith! why did you doubt?" ³²And as they got up into the boat, the wind abated. ³³And they in the boat worshiped him, saying, "Certainly you are God's son."

Mark vi: 47-52. And when evening came, the boat was in the middle of the lake, and he alone on the land. ⁴⁸And he saw them distressed in rowing, for the wind was against them, and about the fourth watch of the night he comes towards them, walking on the lake, and would have passed by them. ⁴⁹But when they saw him walking on the lake they thought it was a phantom, and cried out; ⁵⁰for they all saw him, and were terrified. And immediately he spoke with them, and says to them, "Take courage; it is I; be not afraid." ⁵¹And he went up to them, into the boat, and the wind subsided, and they were exceedingly amazed among themselves; ⁵²for they understood not about the loaves, and their heart was hardened.

John vi: 16-21. But as evening came on, his disciples went down by the lake; ¹⁷and they entered into a boat, and were crossing the lake to Kapharnaum. And *darkness overtook them*, and Jesus had not yet come to them. ¹⁸And the lake grew boisterous by a great wind blowing. ¹⁹When, therefore, they had rowed about twenty-five or thirty *stadiums*, they saw Jesus walking on the lake, and approaching the boat; and they were afraid. ²⁰But he says to them, ²¹"It is I, fear not." *Then they came to take him into the boat, and immediately the boat was at the land to which it was going.*

MATT. xiv: 33. "Son of God." It will be noticed that here and elsewhere Jesus is called [a] son of God.

JESUS' WORKS OF HEALING.

Matthew xiv: 34-36. And when they had crossed over they came upon the land at Gennesaret. ³³And when the men of the place knew him, they sent through all that country, and brought to him all those diseased, ³⁶and asked of him that they might only touch the fringe of his mantle, and as many as touched were healed.

Mark vi: 53-56. And when they had crossed over, they came upon the land at Gennesaret, and moored. ⁵⁴And when they had come out of the boat, the men of that place immediately recognized him; ⁵⁵and running through that whole adjacent country, carried the sick about on pallets, to where they heard he was. ⁵⁶And wherever he went, into towns, or cities, or the country, they placed the sick in the markets, and implored him that they might only touch the fringe of his mantle, and as many as touched it were cured.

JESUS TEACHES IN KAPHARNAUM.

John vi: 22-71; vii: 1. The next day the crowd that stood on the other side of the lake saw that there was but one other little boat there, and that Jesus went not with *them* into the boat, but [that] his disciples went away alone; ²³though other little boats came from Tiberias, *which was* near the place where they *also* ate the loaves, after the Master gave thanks. ²⁴And when *they* saw that Jesus was not there, nor his disciples, they entered the little boats, and came to Kapharnaum, seeking Jesus. ²⁵And when they found him beyond the lake, they said to him, "Rabbi, when did you come here?" ²⁶Jesus answered them, and said, "Truly, truly, I say to you, you do not seek me because you saw the signs, but because you ate of the loaves and were satisfied. ²⁷Work

not for the perishing food, but for *that* which abides to æonian life, which the Son of Man *gives* you, for him **has the Father, God, sealed.**" ²⁸They said, therefore, to him, "What shall we do that we may work the works of God?" ²⁹Jesus answered and said to them, "This is the work of God, that you believe in him whom he sent." ³⁰They said to him therefore, "What sign do you, that we may see and believe? What do you work?" ³¹Our fathers ate the manna in the desert, as it is written, 'He gave them bread from heaven to eat.'" ³²Jesus therefore said to them, "Truly, truly, I say to you, Moses did not give you the bread from heaven; but my Father gives you the real bread from heaven. ³³For the bread of God is he who descends from heaven and gives life to the world." ³⁴They therefore said to him, "Master, always give us this bread." ³⁵Then Jesus said to them, "I am the bread of life, he who comes to me shall not hunger, and he who believes in me shall never thirst. ³⁶But I said to you that

JOHN vi: 30. "Miracle," in E. V., etymologically signifies a *wonder*. It stands for two words in the original: one meaning *sign*, and so translated 51 times; *token*, once; *miracle*, 22 times; and *wonder*, 3 times. The word *sign* will in every case fully serve to express the original idea. The other word rendered *miracle* means *power* or *deed of power*. It is rendered *power*, 77 times; *wonderful work*, once; *mighty work*, 11 times; *miracle*, 8 times; and variously, 23 times. Singularly, there is another word meaning *wonder*, never translated by *miracle*. It was used by the Greeks to signify *portent*, or *prodigy*, or anything else which excited the astonishment of the people, and is employed in the New Testament 16 times, being uniformly translated *wonder*. Taking the "signs," and "wonders," and "mighty deeds" under cover of the word "miracles," we might expect to differ as to the theory of their production. The apostles had one theory: they were done by Jesus. He had his theory: they were done by his Father. "He doeth the works." Whether they were contrary to natural law, or above natural law, or in the line of natural law, though by unknown forces, the apostles did not speculate. They did not know enough of natural law to speculate upon the operation of the Spirit within them, as related to it. And even in our scientifically enlightened century we are not able to dogmatize negatively as to "miracles," or to affirm that God, the Almighty Spirit, cannot, or never would, work out a purpose by action upon matter without the intervention of usual means. What we are especially concerned about is the facts: not the theory of them. Let each explain them to himself for himself.—Rev. G. L. Demarest, D. D., S. S. Helper.

you have even seen me and have not believed. ³⁷All that the Father gives me shall come to me, and I will by no means cast out him who comes to me. ³⁸Because I have *not* descended from heaven to do my own will, but his will who sent me. ³⁹And this is his will who sent me, that I may lose nothing of all that he has given me, but may raise it at the last day. ⁴⁰For this is my Father's will, that every one who sees the son, and believes in him, may have æonian life; and that I should raise him at the last day."

⁴¹Then the Jews complained about him, because he said, "I am the bread that descended from heaven." ⁴²And they said, "Is not this Jesus, Joseph's son, whose father *also* and mother we know? How then does he say, 'I have descended from heaven?'" ⁴³Jesus answered and said to them, "Complain not among yourselves; "no man can come to me unless *he* who sent me draw him, and I will raise him in the last day. ⁴⁴It is written in the prophets,

"And they shall all be taught of God.'

"Every one who has heard and learned *the truth* of the Father, comes to me. ⁴⁵Not that any one has seen the Father except he who is of *the Father*; he has seen *God*. ⁴⁶Truly, truly, I say to you, he that believes has æonian life. ⁴⁷I am the bread of life. ⁴⁸Your fathers ate the manna in the desert, and died. ⁴⁹This is the bread that descends from heaven, so that a man may eat of it, and not die. ⁵⁰I am that living bread that has descended from heaven; if any one eat of *my* bread he shall

JOHN vi: 37. God gave all to Christ; sent him to be the Savior of the world 1 John iv: 14); gave him the heathen for an inheritance, and the uttermost parts of the earth for a possession (Ps. ii: 8; John iii: 35, xvii: 2; Acts xvii: 26; 1 Cor. xv: 24-28); and all who were given shall one day go to him, and shall be willing to serve him (Ps. cx. 3); and all who go will be received. All are given, all who are given, shall go to Christ, and all who go shall be received.

live to the æon, and the bread which I will give in behalf of the life of the world, is my flesh."

⁵³The Jews, therefore, contended with one another, saying, "How can this man give us his flesh to eat?" ⁵⁴Then Jesus said to them, "Truly, truly, I say to you, unless you eat the Son of Man's flesh, and drink his blood, you have not æonian life in yourselves. ⁵⁵He who eats my flesh, and drinks my blood, has æonian life, and I will raise him at the last day. ⁵⁶For my flesh is true food, and my blood is true drink. ⁵⁷He that eats my flesh, and drinks my blood, dwells in me, and I in him. ⁵⁸As the living Father sent me, and I live through the Father, so he who eats me, even he shall live through me. ⁵⁹This is the bread which came down from heaven; not as the fathers ate, and died; he who eats this bread shall live to the æon." ⁶⁰These things he said, as he taught in a synagogue in Kapharnaum.

⁶¹Many therefore of his disciples, when they heard, said, "This saying is hard, who can hear it?" ⁶²When Jesus, therefore, knew in himself that his disciples complained about this, he said to them, "Does this offend you? ⁶³[What] then if you should see the Son of Man ascend to where he was at first? ⁶⁴The spirit is that which makes alive; the flesh profits nothing. The words that I have spoken to you are spirit, and life. ⁶⁵But there are some of you that do not believe." For *the Savior* knew from the beginning those who believed not, and who it was that should betray him. ⁶⁶And he said, "Because of this I have said to you that no

JOHN vi: 53. One of the oldest of the MSS. reads age-long, *aiōnion*, life, instead of "life in yourselves."

JOHN vi: 63. "The flesh profits nothing." Having found that his figurative language offended his disciples, he explains that when he declared that they must eat his flesh and drink his blood, he meant that they must receive and assimilate his truths. "The words that I have spoken to you, they are spirit, and they are life—the flesh profiteth nothing."

man can come to me unless it be given to him of the Father.”

“Upon this, therefore, many of the disciples went back, and walked no longer with him. “Jesus, therefore, said to the twelve, “And do you also wish to go away?” “Simon Peter answered him, “Master, to whom shall we go? You have words of æonian life; ⁶⁹and we have believed, and know that you are God’s holy one.” ⁷⁰Jesus answered *and said* to them, “Did I not choose you, the twelve, and one of you is an accuser?” ⁷¹Now he spoke of Judas, [son] of Simon of *Kariotus*, for he, being one of the twelve, was *also* about to betray him. **vii: 1.** And after these things Jesus went about in Galilee, for he did not wish to travel in Judea, because the Jews sought to kill him.

PART V.

THE THIRD PASSOVER.

TIME—SIX MONTHS.

JESUS AND THE SCRIBES AND PHARISEES. EATING WITH UNWASHED HANDS.

Matthew xv: 1-20. Then there come to Jesus, from Jerusalem, Pharisees and scribes, saying, ²“Why do your disciples transgress the tradition of the presbyters, for they do not wash their hands when they eat bread?” ³And he answered, and said to them, “Why do you also transgress God’s commands, through your tradition? ‘For God said, ‘Honor the father and the mother;’ and ‘He that reviles father and mother, let him surely die.’ ⁴But you say, ‘Whoever shall say to the father or the mother, “That is a gift by which you might be profited by me, *it is nothing*,” ⁵he shall not honor his father.’ Thus you annul the law of God through your tradition. ⁶Hypocrites! Isaiah prophesied well concerning you, saying:

“⁷This people honor me with their lips,

But their heart is far from me.

⁸But vainly do they worship me,

Teaching doctrines that are [only] the precepts of men.”

MATT. XV: 2. “*Presbuterōn*,” presbyters, is found three times; *presbuteros*, presbyter, sixty-seven times. We have preferred to transliterate rather than translate by the word elder, or elders, as in E. V. and R. V.

¹⁰And he called the crowd to him, and said to them, "Hear and understand: ¹¹that which enters the mouth does not pollute the man; but that which proceeds out of the mouth pollutes the man." ¹²Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard that saying?" ¹³But he answered, and said, "Every plant which my heavenly Father has not planted, shall be uprooted. Let them alone; they are blind leaders. ¹⁴And if the blind lead the blind, both shall fall into a pit." ¹⁵And Peter answered, and said to him, ¹⁶"Explain the parable to us." And he said, ¹⁷"Are you also yet without discernment? Do you not perceive that whatever enters into the mouth, passes into the stomach, and is cast into [the] sewer? ¹⁸But those things which proceed from the mouth, issue from the heart, and they defile the man. ¹⁹For evil purposes come out of the heart: murders, adulteries, fornications, thefts, false testimonies, blasphemies. ²⁰These are the things that pollute the man; but it does not pollute the man to eat with unwashed hands."

Mark vii: 1-23. And the Pharisees and certain of the scribes that came from Jerusalem, resorted to him, ²and saw that certain of his disciples ate bread with common, that is, with unwashed, hands. ³For the Pharisees, and all the Jews holding the tradition of the elders, do not eat until they wash their hands to the elbow; ⁴and coming from a market they do not eat unless they sprinkle themselves; and there are many other things that they have received to hold—immersions of cups, and sextuses, and copper vessels, and couches. ⁵And *both* the Pharisees and the scribes ask him, "Why do not your disciples walk according to the tradition of the elders, but eat the loaf with common hands?" ⁶And he said to them, "Well did Isaiah prophesy concerning you hypocrites, as it is written:

“This people honor me with their lips,
 But their heart is far from me;
 'But in vain do they worship me,
 Teaching as doctrines the precepts of men.'

“You leave the command of God, and retain the tradition of men.” ⁹And he said to them, “Well do you annul the command of God, that you may keep your own tradition. ¹⁰For Moses said, ‘Honor thy father and thy mother,’ and, ‘He who reviles father or mother, let him surely die.’ “But you assert, ‘If a man shall say to the father or the mother, ‘Be that korbān,’ that is, a gift, “by which you might derive a benefit from me,” ¹¹you no longer permit him to do anything for the father or the mother, ¹²annulling the word of God, through your tradition, which you have delivered, and many similar things you do.” “And he called the crowd to him, again, and said to them, “All hear me and understand, ¹³There is nothing outside the man that can enter and pollute him, but the things that proceed from the man are the things that pollute the man. ¹⁴If any man has ears to hear, let him hear.” “And when he went from the crowd, into a house, his disciples asked him concerning the parable. ¹⁵And he says to them, “Are you also so destitute of understanding? Do you not *yet* perceive that whatever from without enters the man does not defile the man? ¹⁶Because it does not enter his heart, but goes into the stomach, and passes into the sewer, purifying all the food.” ¹⁷And he said, “That which proceeds from the man pollutes the man. ¹⁸For from within, out of the heart of men, emanate evil thoughts, adulteries, fornications, murders, ¹⁹thefts, covetousness, malice, deceit, intemperance, envy, blasphemy, pride [and] folly. ²⁰All these evil things emanate from within, and *they* pollute the man.”

Verse 16 omitted in oldest manuscripts.

JESUS HEALS THE SYRO-PHENICIAN'S DAUGHTER.

Matthew xv: 21-28. And Jesus departed thence, and withdrew into the borders of Tyre and Sidon. ²²And behold, a Kanaanitish woman came out of those parts, and cried out, saying, "Pity me, Master, son of David, my daughter is sadly demonized." ²³But he answered her not a word. And his disciples came out and besought him, saying, "Send her away, for she is crying after us." ²⁴But he answered and said, "I am only sent to the lost sheep of the house of Israel." ²⁵But she came, and fell down to him, and said, "Master, help me." ²⁶But he answered, and said, "It is not right to take the children's loaf and cast it to the little dogs." ²⁷But she said, "True, Master, but even the little dogs eat of the crumbs that fall from their master's table." ²⁸Then Jesus answered and said to her, "O woman, your faith is great, be it to you as you will." And from that hour her daughter was healed.

Mark vii: 24-30. And he arose thence, and retired into the borders of Tyre and Sidon; and he entered a house, and desired no one to know, though he could not escape notice. ²⁵But immediately a woman whose little daughter had an unclean spirit, having heard of him, came *in*, and fell down at his feet—²⁶moreover the woman was a Greek, a native of Syro-Phenicia—and she begged that he would exorcise the demon from her daughter. ²⁷And he said to her, "Let the children first be satisfied, for it is not proper to take the children's loaf, and throw it to the little dogs." ²⁸But she answered and said to him, "True, Master, yet even the little dogs under the table eat of the children's crumbs." ²⁹And he said to her, "For this word, go, the demon has gone out from your daughter." ³⁰And she went away to her house, and found her daughter laid upon a couch, and the demon gone out.

JESUS HEALS IN DECAPOLIS.

Mark vii: 31-37. And again he went from the borders of Tyre, and went through Sidon to the lake of Galilee, through the center of the borders of Dekapolis. ³²And they bring to him one who was deaf, and stammered, and they entreat him to place his *hands* on him. ³³And he privately took him from the crowd, and put his fingers into his ears, and spat, and touched his tongue, ³⁴and looking up to heaven, he sighed deeply, and says to him, "Ephphatha," that is, "Be opened;" ³⁵and his ears were opened, and the ligature of his tongue was loosened, and he spoke distinctly. ³⁶And he charged them that they should tell no man, but the more he charged them the more extensively they published it. ³⁷And they were astonished beyond measure, saying, "He has done all things well; he makes both the deaf hear, and the mute speak."

THE MULTITUDE FED.

Matthew xv: 29-38. And Jesus departed thence, and went toward the lake of Galilee; and he ascended the mountain, and sat there. ³⁰And great crowds came to him, bringing deformed, blind, dumb and lame, and many others, and they laid them at his feet, and he healed them; ³¹so that the crowds wondered as they saw [the] mute speaking, [the] crippled whole, and [the] lame walking, and [the] blind seeing, and they glorified the God of Israel. ³²Then Jesus called *the* disciples to him, and said *to them*, "I have compassion on the crowd; for three days they have now remained with me, and have nothing to eat; and I will not send them away fasting, lest they faint on the road." ³³And the disciples say to him, "Whence can we get so many loaves in a desolate place, as to satisfy so great a crowd?" ³⁴And Jesus

says to them, "How many loaves have you?" And they said, "Seven, and a few small fishes." ³⁵And he commanded the crowds to recline upon the ground, ³⁶and he took the seven loaves and the *two* fishes, and offered thanks, and broke, and gave to the disciples, and the disciples to the crowd. ³⁷And they all ate and were satisfied, and they took up of the fragments that remained, seven large basketfuls. ³⁸And they who had eaten were about four thousand men, besides women and children.

Mark viii: 1-9. In those days the crowd was again very great, and they had nothing to eat, and he called his disciples, and says to them, ²"I have pity on the crowd, for they now continue with me three days, and have nothing to eat, ³and if I dismiss them fasting to their home, they will faint on the road, and some of them are from a great distance." ⁴And his disciples answered him, *and said*, "Whence can any one satisfy them with loaves here in a desolate place?" ⁵And he asked them, "How many loaves have you?" And they said, "Seven." ⁶And he commanded the crowd to recline on the ground, and he took the seven loaves, and having given thanks, he broke, and gave to his disciples to distribute, and they placed them before the crowd. ⁷And they had a few small fishes, and having offered praise for them, he commanded [them] to set these before them. ⁸And they *all* ate and were satisfied; and they took up of the remaining fragments seven large basketfuls. ⁹And they were four thousand. And he dismissed them.

JESUS AND THE PHARISEES.

Matthew xv: 39; xvi: 1-12. And he sent away the multitudes and entered into the boat, and came into the borders of Magadan. **xvi: 1-12.** And the Pharisees and Sadducees

came, and to try him they asked him to show them a sign from heaven. ²But he answered, and said to them, "An evil and adulterous generation seeks a sign, and a sign shall not be given to it, except the sign of Jonah." And he left them, and departed. ⁴And the disciples went to the opposite side, and forgot to take loaves. ⁵And Jesus said to them, "Observe and shun the leaven of the Pharisees and Sadducees." ⁷And they reasoned among themselves, saying, "Because we brought no loaves." ⁸But Jesus, knowing, said, "Why do you reason among yourselves, O you of little faith, because you have no loaves? ⁹Do you not perceive nor recollect the five loaves of the five thousand, and how many small baskets you took up, ¹⁰nor the seven loaves of the four thousand, and how many large baskets you took up? ¹¹Why do you not perceive that I spoke not to you about loaves, but to shun the leaven of the Pharisees and Sadducees?" ¹²Then they understood that he did not tell them to shun the leaven of the loaves, but of the teaching of the Sadducees and Pharisees.

Mark viii: 10-21. And he immediately entered the boat with his disciples, and came into the region of Dalmanutha. ¹¹And the Pharisees came forth, and began to argue with him, seeking of him *to see* a sign from heaven, trying him. ¹²And he sighed deeply in his spirit, and says, "Why does this generation seek a sign? Truly I say to you, no sign shall be given to this generation." ¹³And he left them, and re-embarking, he crossed to the other side. ¹⁴And they forgot to take loaves, and they had but one loaf with them in the boat. ¹⁵And he

MATT. xvi: 3 is omitted in V. "When evening comes you say, 'Fair weather, for the heaven is red;' and in the morning, 'A storm to-day, for the heaven is red and lowering.' Hypocrites! You can accurately judge the face of the heaven, but you cannot distinguish the signs of the times!"

charged them, saying, "Take heed; beware of the leaven of the Pharisees, and the leaven of Herod." ¹⁶And they reasoned with each other, "Because we have no loaves." ¹⁷And knowing it, he says to them, "Why do you reason because you have no loaves? Do you not yet perceive, nor understand? ¹⁸Is your heart hardened? Having eyes, do you not see, and having ears, do you not hear, and do you not remember? ¹⁹When I broke the five loaves among the five thousand, how many hand-baskets of fragments took you up?" They say to him, "Twelve." ²⁰"And when the seven among the four thousand, how many large basketfuls of fragments took you up?" And they say to him, "Seven." ²¹And he said to them, "Do you not yet understand?"

JESUS HEALS A BLIND MAN.

Mark viii: 22-26. And they come to Bethsaida; and they bring a blind man to him, and beseech him to touch him. ²³And he took the blind man's hand, and conducted him out of the village, and when he had put spittle on his eyes, and placed his hands on him, he asked him, "Do you see anything?" ²⁴And he looked up and said, "I see men, because I see [them] as trees, walking." ²⁵Then he placed his hands on his eyes again, and he looked steadily, and was restored, and saw everything distinctly; ²⁶and he sent him away to his home, saying, "Do not enter into the village."

PETER CONFESSES CHRIST.

Matthew xvi: 13-20. And when Jesus came into the parts of Kaisarea of Philip, he asked his disciples, saying, "Who do men say that the Son of Man is?" ¹⁴And they said, "Some [say] John, the Immerser; some, Elijah, and others Jeremiah, or one of the prophets." ¹⁵And he says to

them, "But who do you say that I am?" ¹⁶And Simon Peter answered, and said, "You are the Christ, the son of the living God." ¹⁷And Jesus answered and said to him, "Happy are you, Simon Bar-Jonah, for flesh and blood have not revealed it to you, but my heavenly Father. ¹⁸And I also say to you that you are a rock, and on this rock I will build my assembly, and the gates of Hadēs shall not triumph over it. ¹⁹I will give the keys of the heavenly reign to you, and whatever you bind on the earth shall be bound in the heavens, and whatever you loose on the earth shall be loosed in the heavens." ²⁰Then he charged the disciples that they should tell no man that he was the Christ.

Mark viii: 27-30. And Jesus and his disciples went out to the villages of Kaisarea of Philip, and on the road he asked his disciples, saying to them, "Who do men say that I am?" ²⁸And they told him, saying, "[Some say] 'John the

MATT. xvi: 18. "Thou art *Petros* and on this *petra*," in Greek; in Aramaic, "Thou art, *Kephas*, and on this *kepha*." Christ does not say "on thee," Peter the man, but on this rock. *Petra*, the feminine, refers not to Peter, but to his statement, confessing Christ. The Greek *ekklesia*, rendered church, ordinarily, seems to denote congregation, or assembly, rather than church, as the word is usually understood. At the time these words were spoken Christians were not associated in church relations, as now, but every group of Christians was an *ekklesia*, an assembly, or congregation. It is derived, by some, from *ekkalein*, to call out. Others derive it from the Hebrew *kel*, an assembly. Parkhurst observes, "In the Seventy, this word almost constantly answers to the Hebrew *kel* which denotes an *assembly* or *congregation*, and is often applied to the *general assembly* of the Israelitish people." In proof of this, he refers to Deut. xviii: 16, xxxi: 30; Joshua ix: 35; 1 Kings xviii: 14, 22, 56, 66. This statement is confirmed from Acts vii: 38, where it is said, "Moses was in the church (*ekklesia*), in the wilderness." See also Gesenius's Hebrew Lexicon, as translated by Robinson, on the word *kel*. In Acts xix: 32-41, the word *ekklesia* occurs three times, and is uniformly rendered by the word *assembly* in our common English version. The Greeks used it to denote any popular assembly, met for any purpose whatsoever. "The gates of *Hadēs*" denotes the powers of destruction. It is our Lord's way of saying that his church cannot be destroyed. The reader will see that as *petra* is in the feminine, and that as it is on *petra* that Christ's assembly is built, the Catholic doctrine of the primacy of Peter has no foundation. It is not on Peter, but on the confession of Christ, that his church is founded.

Immerser,' and others, 'Elijah,' and others, 'One of the prophets.'" ²⁰And he asked them, "But who do you say that I am?" Peter answers, and says to him, "You are the Christ, *the son of God.*" ³⁰And he charged them that they should tell no man of him.

Luke ix: 18-20. And it occurred as he was praying in private, the disciples were with him, and *Jesus* asked them saying, "Who do *men* say that I am?" ¹⁹And they answered, and said, "[Some say] 'John, the Immerser;' and others, 'Elijah;' and others that 'A certain ancient prophet has risen.'" ²⁰And he said to them, "But who do you say that I am?" And Peter answering, said, "The Christ of God."

OUR LORD FORETELLS HIS DEATH AND RESURRECTION.

Matt. xvi: 21-28. From that time Jesus Christ began to disclose to his disciples that he must go to Jerusalem, and suffer much from the presbyters, and high priests, and scribes, and be killed, and be raised the third day. ²²And Peter took him and remonstrated with him, and said, "Far be it from you, Master: this shall not happen to you." ²³But he turned and said to Peter, "Get behind me, adversary; you are an offense to me, for you regard not the things of God, but those of men." ²⁴Then Jesus said to his disciples, "If any man wishes to come after me let him renounce himself, and let him bear his cross and follow me, for whoever wishes to save his life shall lose it; ²⁵and whoever shall lose his life on my account shall find it. ²⁶For what is a man profited if he

MATT. xvi: 25, 26. In the E. V. the Greek word *psuche* is rendered "life" twice in one verse, and twice "soul," in the other. In the R. V. it is rendered "life" all four times, but is put as "soul" in the margin. It should be life, always. Clarke says: "Lose his own soul, or lose his life." On what authority many have translated the word *psuche*, in the twenty-fifth verse, life, and in this verse, soul, I know not; but am certain it means life in both places. If a

gain the whole world, and forfeit his life, or what shall a man give in exchange for his life? ²⁷For the Son of Man is about to come in his Father's glory, with his messengers, and then he will recompense each one according to his doing. ²⁸Truly I say to you *that* there are some standing here who will not taste death till they see the Son of Man coming in his reign.'

Mark viii: 31-38. ix: 1. And he began to teach them that the Son of Man must suffer many things, and be rejected by the presbyters, and the high priests, and the scribes, and be killed, and after three days rise again. ³²And he spoke this word plainly. And Peter took him aside, and began to remonstrate with him. ³³But *Jesus*, turning round, and looking on his disciples, reprimanded Peter, and says, "Get behind me, adversary, for you think not the things of God, but

man should gain the whole world, its riches, honors and pleasures, and lose his life, what would all these profit him, seeing they can only be enjoyed during life?"

But it is not the mere animal life that is referred to; it is the faculty of enjoying life. The selfish man, who chiefly seeks to save his life, loses it, and he who unselfishly is willing to sacrifice it, gains thereby. It profits one not at all to gain even the world, if he loses his life, or degrades the quality of his life by the process.

It is true, also, that one may lose his soul in the process of seeking gain, but the text does not refer to the soul, true though it is that the soul is often lost—not beyond recovery, but still lost, like the silver, the sheep, and the prodigal, to be at length found by the great Seeker, who will not cease from his divine labors "until he finds" all the lost.

MATT. xvi: 27; Mark viii: 35-37; Luke ix: 24, 25. The Son of Man is *about* to come. We have called attention to the strange fact in the E. V. and R. V., of the almost constant overlooking of the significant and emphatic word *mellō*, about. It is often the key-word to the correct understanding of a passage, and yet it is frequently unrecognized in both translations. Here, instead of saying according to R. V., "The Son of Man shall come," indefinitely, the language is, "The Son of Man is about, *mellei*, to come." This makes the second coming to be then near, and verse 28 corroborates: "There are some standing here who will not taste death till they see the Son of Man coming in his kingdom." The second coming of Christ was during the life-time of those who heard him speak.

the things of men." ³⁴And he called to the crowd with his disciples, and said to them, "If any man desires to come after me, let him renounce himself, and take up his cross, and follow me. ³⁵For whoever desires to save his life shall lose it, and whoever shall lose his life, for my sake, and for the good news, shall save it. ³⁶For what does it profit a man to gain the whole world, and forfeit his life, ³⁷or what shall a man give in exchange for his life? ³⁸If, therefore, any one shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of Man will also be ashamed of him, when he comes in his Father's glory, with the holy angels." **ix: 1.** And he said to them, "Truly I say to you that there are some of those that stand here, who will not taste death, till they see God's kingdom come with power."

Luke ix: 21-27. And he charged them, and commanded [them] to tell this to no man, saying, ²²"The Son of Man must suffer many things, and be rejected by the presbyters, and high priests, and scribes, and be killed, and be raised up on the third day." ²³And he said to all, "If any one wishes to come after me, let him renounce himself, and take up his cross, daily, and follow me. ²⁴For whoever wishes to save his life will lose it; and whoever shall lose his life on my account will save it. ²⁵For what is a man profited if he gain the whole world, and lose, or forfeit himself? ²⁶For whoever shall be ashamed of me and my words, the Son of Man will be ashamed of him, when he comes in his own glory, and the Father's, and the holy angels.' ²⁷But I tell you truly, some of those that stand here will not taste death till they see the reign of God."

THE TRANSFIGURATION.

Matthew xvii: 1-13. And six days after, Jesus takes with him Peter, and Jacob, and John, his brother, and pri-

vately conducts them up into a high mountain, ²and he was transformed in their presence, and his face shone as the sun; and his garments became white as the light. ³And behold, Moses and Elijah appeared to them, talking with him. ⁴And Peter addressed Jesus and said, "Master, it is good for us to be here. If you desire, I will make here three booths,—for you one, and Moses one, and Elijah one." ⁵While he was speaking, behold, a luminous cloud enveloped them, and behold, a voice from the cloud, saying, "This is my son, the beloved, in whom I delight, hearken to him." ⁶And when the disciples heard it, they fell on their faces, and were greatly frightened. ⁷And Jesus came near, touched them, and said, "Arise, and be not afraid." ⁸Then they raised their eyes, but they saw no one except Jesus *himself*. ⁹And as they were descending the mountain, Jesus charged them, saying, "Tell the vision to no man, till the Son of Man shall be raised from the dead." ¹⁰And *the* disciples asked him, saying, "Why then do the scribes say that Elijah must first come?" ¹¹And he answered and said, "Elijah indeed comes, and will restore all things, but I say to you, ¹²that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. So also the Son of Man is about to suffer by them." ¹³Then the disciples understood that he spoke to them of John, the Immerser.

Luke ix: 28-36. And it occurred about eight days after these words, that he took Peter, and John, and Jacob, and went up into the mountain to pray. ²⁹And it occurred, as he prayed, [that] the form of his face was changed, and his raiment [became] glittering white. ³⁰And behold, two men conversed with him, who were Moses and Elijah, ³¹who appeared

MATT. xvii: 2. The word here is more than "transfigured;" it is "transformed." Verse 6, Matthew says "face."

in glory, and spoke of his departure, which he was about to accomplish in Jerusalem. ³²But Peter, and those with him, were drowsy, but having remained awake, they saw his glory, and the two men that stood with him. ³³And it occurred, as they were departing from him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three booths,—for you one, and for Moses one, and for Elijah one," not knowing what he said. ³⁴And as he thus spoke, a cloud came and enveloped them, and they feared as they entered the cloud. ³⁵And a voice came out of the cloud, saying, "This is my son, the beloved, hearken to him." ³⁶And when the voice ceased Jesus was found alone. And they kept it close, and told no man, in those days, what they had seen.

Mark ix: 2-13. And six days after, Jesus takes Peter, and Jacob, and John, and privately conducts them by themselves, up into a high mountain, and he was transformed in their presence. ³And his clothing became exceedingly resplendent; whiter than any fuller on earth could whiten. ⁴And Elijah and Moses appeared there to them, and were conversing with Jesus. ⁵And Peter exclaimed to Jesus, "Rabbi, it is good for us to be here; and let us make three booths,—one for you, and one for Moses, and one for Elijah." ⁶For he knew not what to answer, for they were terrified. ⁷And there came a cloud enveloping them, and a voice out of the cloud [saying], "This is my son, the beloved, hear him." ⁸And suddenly looking around they saw no one any longer with themselves, except Jesus, only. ⁹And as they were descending the mountain, he charged them that they should relate to no man what they had seen, till the Son of Man should be raised from the dead. ¹⁰And they kept the matter to them-

LUKE ix: 32. *Diagrégorēsantes*, waking after an interval, into full wakefulness. The word is nowhere else found.

selves, discussing what "the rising again from the dead" could mean. "And they asked him, saying, ["Why do] the scribes say that Elijah must first come?" "And he said to them, "Elijah is indeed coming first, to restore all things, and how is it written of the Son of Man that he must first suffer much, and be despised? "But I say to you that Elijah has come, as it is written of him, and they have done to him whatever they pleased."

THE DEAF AND DUMB SPIRIT EXORCISED.

Matthew xvii: 14-20. And when they had come to the crowd, there came to him a man, kneeling to him, and saying, "Master, have pity on my son, for he is a lunatic, and is sick, for he frequently falls into the fire, and frequently into the water; and I brought him to your disciples, but they could not cure him." "And Jesus answered and said, "O unbelieving and perverse generation! How long shall I be with you? How long shall I endure you? Bring him here to me." "And Jesus reproved him, and the demon went out of him, and the boy was cured from that hour. "Then the disciples came to Jesus privately, and said, "Why could not we exorcise it?" "And he says to them, "On account of your little faith; for truly I say to you, if you have faith as a mustard-grain, you shall say to this mountain, 'Be removed from here, there,' and it shall remove, and nothing will be impossible to you."

Mark ix: 14-29. And when they came to the disciples they saw a great crowd about them, and the scribes disputing with them, "and immediately all the crowd, when they saw him, were awestruck, and running to him saluted him. "And he asked them, "What are you disputing about with

MATT. xvii: 21. This verse in E. V. is not genuine. It is in Mark ix: 29.

them?" ¹⁷And one of the crowd answered him, "Teacher, I have brought to you my son, who has a mute spirit, ¹⁸and whenever it seizes him, it convulses him, and he froths, and grates his teeth, and pines away; and I spoke to your disciples to exorcise it, but they could not." ¹⁹And he answers them, and says, "O unbelieving generation! How long shall I be with you? How long shall I endure you? Bring him to me." ²⁰And they brought him to him. And when he saw him, the spirit immediately threw him into spasms, and he fell on the ground, and rolled about, frothing. ²¹And he asked his father, "How long a time is it since this has befallen him?" And he said, "From childhood; ²²and often it has thrown him into fire, and into waters, to destroy him; but if you can do anything, have pity on us, and help us." ²³And Jesus said to him, "If you can! All things are possible to him that believes." ²⁴The father of the child immediately cried out with tears, and said, "I believe, help my unbelief." ²⁵And when Jesus saw that the crowd was running together, he rebuked the impure spirit, saying to it, "Mute and deaf spirit, I command you to come out of him, and enter him no more." ²⁶And it came out, crying out, and greatly convulsing him, and he became like one dead, so that many said, "He is dead." ²⁷But Jesus took his hand, and raised him up, and he stood up. ²⁸And when he had entered a house his disciples asked him privately, "[Why] could not we exorcise it?" ²⁹And he said to them, "This kind can go out only by prayer and fasting."

Luke ix: 37-43. And it occurred on the next day, when they had descended the mountain, [that] a great crowd met him. ³⁸And behold, a man from the throng cried out, saying, "Teacher, I pray you look on my son, for he is my only child. ³⁹And behold, a spirit seizes him, and he suddenly

cries out, and it so dashes, and convulses him, that he froths, and after bruising him, it departs from him with difficulty. ⁴⁰And I implored your disciples to exorcise it, but they could not." ⁴¹And Jesus answered, and said, "O faithless and perverse generation! How long shall I be with you, and endure you? Bring your son here." ⁴²And while he was approaching, the demon dashed him down, and violently convulsed him. But Jesus reproved the impure spirit, and cured the boy, and delivered him to his father. ⁴³And all were amazed at the majesty of God.

THE DEATH AND RESURRECTION OF JESUS FORETOLD.

Matthew xvii: 22-23. And while they were traveling in Galilee, Jesus said to them, "The Son of Man is about to be delivered into men's hands. ²³And they will kill him, and the third day he will be raised." And they were exceedingly grieved.

Mark ix: 30-32. And they departed thence, and passed through Galilee, and he desired that no man should know it; ³¹for he taught his disciples, and said to them, "The Son of Man is delivered up into the hands of men, and they will kill him; and when he is killed, after three days he will rise again." ³²But they did not understand the language, and were afraid to ask him.

Luke ix: 43-45. And while all were wondering at all the things that he was doing, he said to his disciples, "Fix these words in your ears, for the Son of Man is about to be delivered into men's hands." ⁴⁵But they did not understand this word, and it was veiled from them, that they might not perceive it, and they were afraid to ask him concerning this saying.

THE COIN FOR THE TEMPLE SERVICE.

Matthew xvii: 24-27. And when they came to Kapharnaum the collectors of the di-drachma came to Peter, and said, "Does not your teacher pay the di-drachma?" ²He says, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon, from whom do the kings of the earth receive taxes, or tribute, from their sons, or from aliens?" ³And when he said, "From aliens," Jesus said to him, "Then are the sons exempt. ⁴But that we may not offend them, go to the lake, and cast a hook, and take the first fish that comes up, and when you have opened his mouth you will find a stater; take that and give to them for me and you."

THE STRUGGLE FOR SUPERIORITY.

Matthew xviii: 1-14. In that hour the disciples came to Jesus, saying, "Who, then, is greater [than others] in the heavenly kingdom?" ²And he called a little child to him, and placed it among them, and said, ³"Truly I say to you, if you do not turn and become as little children, you will not enter into the heavenly reign. ⁴Whoever, therefore, shall humble himself as this little child, will be the greater in the heavenly reign. ⁵And he who receives one such little child in my name, receives me. ⁶And he who shall give cause of offence to one of these little ones, that believe in me, it would be profitable for him that an upper mill-stone were hung about his neck, and that he be sunk in the depths of the lake.

MATT. xvii: 24. About a half shekel, or 30 cents. See Ex. xxx: 13, 14. A shekel was 60 cents

MATT. xviii: 6. "The punishment here alluded to, though not in use among the Jews themselves, was so among the Greeks, Romans, and the surrounding nations; where it was inflicted on criminals of the worst sort, especially parricides and those guilty of sacrilege. The custom seems to have grown into a proverb for dreadful and inevitable ruin."—*Greswell*.

"Alas for the world, because of offences! For it is necessary that offences come, but alas for that man through whom the offence comes! ⁸If, then, your hand or your foot offend you, cut it off, and cast it from you. It is good for you to enter life crippled, or lame, rather than having two hands, or two feet, to be cast into the æonian fire. ⁹And if your eye offend you, tear it out, and cast it from you. It is good for you to enter life one-eyed, rather than having two eyes, to be cast into the fiery Gehenna.

¹⁰"See that you do not despise one of these little ones; for I say to you that in the heavens their angels continually see the face of my heavenly Father. ¹²What do you think? Should any man have a hundred sheep, and should one of them go astray, will he not leave the ninety-nine and go on the mountains, and seek the stray one? ¹³And if he should find it, truly I tell you, that he rejoices over it more than over the ninety-nine which did not go astray. ¹⁴So it is not the purpose of my heavenly Father that one of these little ones should perish."

Luke ix: 46-50. And a debate sprang up among them, [as to] which of them should be greater. "But when Jesus saw the thought of their heart, he took a little child, and placed it beside him, and said to them, ⁴⁸ "Whoever receives this little child in my name, receives me; and whoever shall receive me, receives him who sent me; for he who is least among you all, the same is great." ⁴⁹And John answered and said, "Master, we saw one exorcising demons in your name, and we forbade him, because he does not follow us." ⁵⁰And Jesus said to him, "Forbid not; for he that is not against you, is for you."

Mark ix: 33-50. And they came to Kapharnaum; and

MATT. xviii: 11. S. and V. omit this verse.

when he was in the house he asked them, "What were you discussing on the road?" ³⁴But they were silent, for they debated on the road who [was] greater [than others]. ³⁵And he sat down, and called the twelve, and says to them, "If any man desires to be first, he shall be last of all, and servant of all." ³⁶And he took a little child, and placed it among them, and folding it in his arms, he said to them, ³⁷"Whoever shall receive one of *these* little children in my name, receives me, and whoever receives me, receives not me, but him that sent me." ³⁸John said to him, "Teacher, we saw one exorcising demons in your name, and we forbade him, because he followed not us." ³⁹But Jesus said, "Do not forbid him, for there is no man [who] will do a mighty work in my name, and be able, readily, to speak ill of me. ⁴⁰For he that is not against us, is for us. ⁴¹For whoever may give you a cup of water to drink, in the name that you are Christ's, truly I say to you, he shall by no means lose his reward. ⁴²And whoever shall offend one of these little ones that believe, it would be better for him if an upper mill-stone were hanged about his neck, and he thrown into the lake. ⁴³And

MARK. ix: 43-50. *Fire that never shall be quenched.* The word answering to *never shall be quenched*, ver. 43, 45, is *asbesion*; but in ver. 44, 46, 48, the phrase is *ou shennutai*, translated *not quenched*; of which the former is an adjective, derived from the latter, though it is translated as a verb in the future tense; the latter is a verb. The worm and the fire are here added as characteristics and aggravations of *Gehenna*, ver. 43; and the whole description is metaphorical, and, by the use of lively and terrible figures, denotes a state of awful misery. So far, I suppose, all agree. But whether that misery be temporary or endless, is yet a question in dispute. The terms here used, therefore, should be well considered; because the question itself is of vital consequence.

The adjective, used in ver. 43, 45, occurs in the passages cited below, from Strabo, Plutarch, Josephus, and Eusebius. "Strabo, the celebrated geographer, speaking of the Parthenon, a temple at Athens, says, 'In this was the inextinguishable or *unquenchable lamp*,' by which he simply means the lamp which was kept continually burning, but which was extinguished or quenched, ages ago. Plutarch, the well known author of the biographies familiarly termed 'Plutarch's Lives,' calls the sacred fire of the temple *unquenchable fire*, though he says, in the very next sentence, they had sometimes gone out.

if your hand offend you, cut it off; it is good for you to enter the life crippled, [rather] than to enter Gehenna, into the inex-tinguishable fire, with two hands. ⁴⁵And if your foot offend

Josephus, speaking of a festival of the Jews, says that every one brought fuel for the fire of the altar, which 'continued *always unquenchable*,' although it had actually ceased, and the altar itself had been destroyed with the temple, at the time he wrote. Eusebius, the father of ecclesiastical history, describing the martyrdom of several Christians at Alexandria, says, 'They were carried on camels through the city, and in this elevated position were scourged, and finally consumed in *unquenchable fire*,' though it could not have burned, probably, more than an hour or two at the most. These authors, writing in their own tongue, or a language with which they were perfectly familiar, must have known, most assuredly, the value and import of the phrase 'unquenchable fire;' and it is as clear as demonstration can make it, that they did not understand it to mean *endless*."—Univ. Expos. (N. Ser.) vol. iv., pp. 338, 339. The Scriptural usage of the word is similar. It often occurs where it cannot be understood to indicate an *endless burning*. The adjective is not found in the Old Testament; nor does it occur in the New, except in the passage under consideration, and Matt. iii: 12, and the parallel place, Luke iii: 17. And that *unquenchable* does not mean *endless* in the two places last named, see note on Matt. iii: 12. But the verb, here used in ver. 44, 46, 48, and from which the adjective is derived and has its force, occurs several times in the Old Testament. Its usage may show in what manner the Jews understood it when applied to *fire*. See Isa. i: 31; xxxiv: 10; lxvi: 24; Jer. iv: 4; vii: 20; xvii: 27; xxi: 12; Ezek. xx: 47, 48; Amos v: 6. In all these cases, though punishment be indicated by the fire, yet the unquenchableness of that fire does not denote that the punishment shall be endless: for the judgments were to be executed on the earth, and their end is manifest. The same word occurs, Ezek. xxxii: 7, where it is translated *cover*. This, however, being its *positive* form, does not clearly indicate its force, when used *negatively*. The same is true of several other passages where the word occurs, and which I therefore omit. But the same word is applied to the sacred fire, in a manner which more clearly, if possible, demonstrates the fact that it does not denote *endless*. "And the fire upon the altar shall be burning in it; it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out." Lev. vi: 12, 13. It is worthy of remark that Josephus, as before quoted, calls this fire by the same name, *unquenchable*, although, when he wrote, it had already been *put out* and effectually *quenched*.

So much in regard to the general usage of these words. But it is agreed, on all hands, that this passage in Mark has special reference to Isa. lxvi: 24, and that its peculiar forms of expression are taken from that place, almost literally. And, as our Lord gives no intimation to the contrary, we are justified in the belief that he used the language in the same sense as the prophet. To what kind of fire, then, did Isaiah refer? and to what kind of punishment? "And it shall come to pass that from one new moon to another, and from one Sabbath

you, cut it off; it is good for you to enter the life lame, [rather] than to be cast into Gehenna with two feet. "And if your eye offend you, tear it out; it is good for you to enter the reign

to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for *their worm shall not die, neither shall their fire be quenched*; and they shall be an abhorring unto all flesh." Isa. lxvi: 23, 24. This, it will be observed, was to be accomplished, while *Sabbaths* and *new moons* continued; and while men built houses, and planted vineyards, and occupied them, as appears by comparing ch. lxvi: 17-22, with lxvi: 22-24. The "learned Gataker" thus speaks of the *fire* and the *worm*: "The prophet, in this clause, pursueth the allegory taken from corpses unburied. And this the Jewish doctors, some of them, taking notice of, but withal taking it literally that this shall be part of the strange sights, ver. 19, that should be shown to Gog's and Magog's army, that though the judgment inflicted on them be by fire, Ezek. xxxviii: 22, yet the worms that bred in their carcasses, lying many months unburied, Ezek. xxxix: 9, shall live in the fire; which fiction, others, to shun, say that the *worm* hath reference to the bodies unburned; the *fire* to their cities burnt down with fire from above. Ezek. xxxix: 9. See Rev. xx: 6, 8. But such selves need not; the *worm* hath reference to such vermin as is wont to breed in and feed on dead corpses; such carcasses especially as lie so long above ground, until they rot, and become as dung or carrion, Job xxi: 26; Ps. lxxxiii: 10; Isa. xiv: 11, 19, 20; the *fire*, to the burning of such bodies, not fit now to be stirred, or removed, but to be consumed by fire, in the places where they lie, ch. ix: 5; xxx: 33; Ezek. xxxix: 9. So that the resemblance is taken from the bodies that lie rotting on the face of the earth, till they crawl all over with worms and maggots, and in regard both of their unfitness to be managed and the multitude of them, it is a *long time* ere they can be consumed with fire." So much for the usual exposition; by which the undying worm and unquenchable fire are represented as enduring for a long time. And in the *spiritual* application which Gataker thought it necessary to make, he by no means confines it to a future endless punishment, but allows it to be at least equally applicable to judgments executed on the earth: "By the whole similitude, or allegory, that dreadful, direful, and detestable condition is expressed, that shall, at first or last, befall all obstinate wicked ones; sometimes in exemplary judgments executed upon them in this world; partly, by inward torture of mind, Dan. v: 6; partly, by corporeal pains, 2 Chron. xxi: 18, 19; Acts xii: 23; and ignominious usages; Isa. xxii: 17, 18; Jer. xxii: 18, 19. The punishment here indicated is horrible, truly; yet there is no evidence that it was to endure without end. It was rather the same which our Lord predicted, on several occasions, as the *damnation of hell*, and a time of unequalled tribulation. See Matt. iii: 7; xxiii: 33; xxiv: 21; and the notes. See also Matt. xxiii: 34-36.

It may be added that the function of worms is to prevent putrefaction, and fire consumes and purifies. What should their moral analogue be, but discipline? The worm and the fire symbolize purifying correction.

Every one shall be salted with fire, &c. Some have strangely supposed that

of God one-eyed,[rather] than to have two eyes, and be cast into Gehenna, "where their worm does not die, and the fire is not quenched. "For every one shall be salted with fire, and every sacrifice shall be salted with salt. "Salt is good; but if the salt become saltless, with what will you season it? Have salt in yourselves, and be at peace with each other. "

FORGIVENESS.

Matthew xviii: 15-35. "And if your brother should sin, go show him his fault between you and him alone. If he hear you, you have gained your brother. "But if he hear [you] not, take with you one or two besides, so that by the mouth of two or three witnesses every word may be proved. "And if he should disregard them,inform the assembly; and

our Lord meant the fire of hell will eternally preserve the bodies of men in a fit condition to be tormented, even as salt preserves flesh from putrefaction. But Bishop Brownell's exposition seems much more reasonable: "The opinions of commentators on this very obscure verse are almost endless; but the following seems as probable as any; namely, after declaring that every sacrifice, however painful, must be made, rather than renounce our faith, ver. 43-48, Christ adds as a reason, that 'every one' who devotes himself to the service of God 'shall be salted with fire,' that is, shall be fitted for that service by trials, and difficulties, and mortifications; in the same way as 'every sacrifice' offered under the law was to be 'salted with salt,' Lev. ii: 13, before it could be acceptable to God. According to this, 'every one' means every Christian, or person who devotes himself to God; 'to be salted' is taken figuratively for to be perfected, rendered acceptable in the sight of God, which is sanctioned by Matt. v: 13; Col. iv: 6; and 'fire' denotes trials and sufferings. Comp. 1. Cor. iii: 13-15."—*Brownell*. "Every one shall be salted for the fire of God's favor; that is, shall be prepared to be offered a sacrifice to God, holy and acceptable. For although the proposition be universal, it must be limited by the nature of the subject thus: Every one, who is offered a sacrifice to God, shall be salted for the fire, as every sacrifice is salted with salt."—*Macknight*. So far is Macknight from finding in this passage any proof that some must endure endless misery, that he qualifies it somewhat, apparently fearful that his readers would understand it to teach the final salvation of all men. "The crosses, afflictions, and severe sacrifices, occasioned by the practice of piety and the profession of true Christianity, are here compared to fire; even to a fire which produces the same effect on the mind which salt produces on flesh, preserving it from corruption."—*Beausobre*.—*Paige*.

MATT. xviii: 15. S. omits "against thee."

if he disregard the assembly, then let him be to you as the Gentile and the tax-collector. ¹⁸Truly I say to you, whatever things you shall bind on the earth, shall be bound in [the] heavens, and whatever you may loosen on the earth, shall be as loosened in [the] heavens. ¹⁹Again, truly I say to you, that if two of you on earth agree about anything which they may ask, it shall be done for them by my heavenly Father. ²⁰For where two or three are assembled into my name, there am I, among them."

²¹Then Peter came and said to him, "Master, how often shall I forgive my brother, if he sin against me? Till seven times?" ²²Jesus says to him, "I say to you not [only] till seven times, but till seventy times seven. ²³Therefore, in this [respect] the heavenly reign resembles a king who wished to settle an account with his slaves. ²⁴And when he had begun to settle, they brought to him one who was a debtor for ten thousand talents. ²⁵But as he was unable to pay, his master ordered him to be sold, and his wife, and the children, and all he had, and payment to be made. ²⁶Therefore, the slave fell down and rendered him homage, saying, 'Have patience with me, master, and I will pay you all.' ²⁷Then the master of the slave, being moved with pity, released him, and forgave the debt. ²⁸But the slave went out and found one of his fellow-slaves, who owed him a hundred denaries, and seizing him, he choked him, saying, 'Pay what you owe.' ²⁹Therefore, the fellow-slave fell down and besought him, say-

MATT. xviii: 20. "Into my name." *Eis onoma* and *en onoma* are not the same. "Into my name" implies the thought of association with him. So **xxviii: 19.**

MATT. xviii: 24. Some of the oldest MSS. say many talents—10,000 talents would be more than \$11,000,000.

MATT. xviii: 28. A denary is about 14 cents.

ing, 'Have patience with me, and I will pay you.' ³⁰And he would not, but went away and cast him into prison, till he should pay the debt. ³¹When, therefore, his fellow-slaves saw what had been done, they were very sorry, and went to their master, and related all that had been done. ³²Then his master called him to him, and said to him, 'Wicked slave! I remitted all that debt to you because you entreated me. ³³Ought you not to have had pity on your fellow-slave, as I also had pity on you?' ³⁴And his master was angry, and delivered him to the jailers, till he should pay all that he owed. ³⁵So, also, my heavenly Father will do to you, if you do not from your hearts forgive each one his brother."

THE SEVENTY-TWO COMMISSIONED.

Luke x: 1-16. Now after these things the Master appointed seventy-two others, and sent them by pairs before his face, into every city and place where he was about to go; and he said to them, "The harvest is indeed ample, but the laborers few; therefore entreat the Master of the harvest that he send out laborers into his harvest. ³Go, behold, I send you as lambs among wolves. 'Carry no purse, nor sachel, nor sandals; and salute no man by the way; and into whatever house you enter, first say 'Peace to this house.' 'And if a son of peace be there, your peace shall rest on it; otherwise it shall return to you. 'And in that house remain, eating and drinking such things as they have; for the laborer is worthy of his hire. Go not from house to house. 'Also, into whatever city you enter, and they receive you, eat such things as are set before you; and cure the sick in it, and say to them, 'God's reign has come nigh you.' ¹⁰But into whatever city you enter, and they do not receive you, go into its open squares and say, ¹¹'Even the dust of your city that adheres to our feet, we wipe off against you. Know this, how-

ever, that God's reign has come near.' "I say to you, it will be more endurable for Sodom in that day than for that city. "Alas for you, Chorazin! Alas for you, Bethsaida! For if the mighty works that were wrought in you had been done in Tyre and Sidon, they would have reformed long ago, sitting in sackcloth and ashes. "But it will be more endurable for Tyre and Sidon, in the judgment, than for you. "And you, Kapharnaum, shall you be exalted to heaven? You shall go down to Hadēs. "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him that sent me."

JESUS JOURNEYS TO JERUSALEM.

Luke ix: 51-56. And it occurred, when the days of his withdrawal were being completed, he resolutely set his face to go to Jerusalem, "and sent messengers before his face, and they went and entered a Samaritan village to prepare for him. "And they did not receive him, because his face was as if he was going to Jerusalem. "And when his disciples, Jacob and John, saw [this], they said, "Master, do you desire us to command fire to descend from heaven to consume them, even as Elijah did?" "But he turned and reproved them, and said, "You know not what kind of spirit you are of." "And they went to another village.

John vii: 2-10. And the Jews' feast of the tabernacles was near. "His brothers, therefore, said to him, "Depart hence, and go into Judea, [so] that your disciples may see your works that you do. 'For no man does anything in secret, and seeks that it be openly known. If you do these things, manifest yourself to the world.'" "For even his brothers did not believe on him. "Jesus therefore said to them, "My time has not yet come, but your time is always ready. "The world

cannot hate you; but it hates me, because I testify that its works are evil. ⁸Go up to the feast; I do not go up to this feast, because my time has not yet fully arrived." ⁹When he said these things to them, he remained in Galilee. ¹⁰But when his brothers had gone up, then he also went up to the feast, not publicly, but privately.

JESUS HEALS TEN LEPERS.

Luke xvii: 11-19. And it occurred, as he was going to Jerusalem, that he went through the interior of Samaria and Galilee. ¹²And as he entered a certain village, ten lepers met him, ¹³who stood at a distance, and raised their voices, saying, "Jesus, Master, pity us!" ¹⁴And when he saw them he said to them, "Go, show yourselves to the priests." And it occurred as they went, they were cleansed. ¹⁵And one of them, when he saw that he was cured, returned, glorifying God with a loud voice; ¹⁶and he fell on his face at his feet, giving him thanks; and he was a Samaritan. ¹⁷And Jesus, answered and said, "Were not the ten cleansed? But where [are] the nine? ¹⁸Was there none found but this alien to return and give glory to God?" ¹⁹And he said to him, "Arise! go your way; your faith has saved you."

LUKE xvii: 19. "Your faith has saved you," is not in the Vatican codex.

PART VI.

THE FEAST OF TABERNACLES, AND UNTIL JUST BEFORE THE FOURTH PASSOVER.

TIME—ABOUT SIX MONTHS.

JESUS AT THE FEAST OF TABERNACLES.

John vii: 11-52. The Jews, therefore, sought him during the feast, and said, "Where is he?" ¹²And there was much murmuring about him among the crowds; some said, "He is a good man;" others said, "No, but he misleads the people." ¹⁴No man, however, spoke with freedom concerning him, for fear of the Jews. ¹⁴And now the feast being half over, Jesus went up into the temple, and taught. ¹⁶Therefore the Jews wondered, saying, "How does this man know letters, not having learned?" ¹⁶Therefore Jesus answered them, and said, "My teaching is not mine, but his that sent me. ¹⁷If any man chooses to do his will, he shall know of the teaching, whether it is from God, or [whether] I speak of myself. ¹⁸He that speaks from himself seeks his own glory; but he that seeks the glory of him that sent him, is true, and there is no unrighteousness in him. ¹⁹Has not Moses given you the law, and [yet] not one of you does the law? Why do you seek to kill me?" ²⁰The crowd answered, "You have a demon; who is seeking to kill you?" ²¹Jesus answered, and said to them, "I have done one work, and you all wonder because of this. ²²Moses has given you circumcision, not that it is of Moses,

but *because it is of the fathers*, and you circumcise a man on [the] Sabbath. ²⁵If a man receive circumcision on [the] Sabbath, so that the law of Moses may not be violated, are you angry with me, because I have made a man entirely well on [the] Sabbath? ²⁴Judge not according to appearance, but judge righteous judgment."

²⁶Then some of the Jerusalemites said, "Is not this he whom they seek to kill? ²⁶And behold, he is talking openly, and they say nothing to him. Do the rulers truly acknowledge that this is the Christ? ²⁷But we know this man, whence he is; when the Christ comes, no one knows whence he is." ²⁸Jesus therefore cried out, teaching in the temple, and saying, "You know me, and you know whence I am, and I have not come of myself, but he that sent me is true, whom you do not know. ²⁹I know him, because I am *with* him, and he sent me." ³⁰Then they sought to seize him, but no man laid hands on him, because his hour had not yet come. ³¹But many of the crowd believed in him, and said, "When the Christ comes, will he do more signs than those that this man has done?"

³²The Pharisees heard the crowd murmuring thus about him, and the high-priests and the Pharisees sent officers to arrest him. ³³Jesus, therefore, said, "Yet a little while I am with you, then I go to him that sent me. ³⁴You will seek

JOHN vii: 34. "You shall not find me!" This language of our Lord to the Jews is thought by many to teach their final exclusion from his favor. It is usually misquoted thus: "If ye die in your sins, where God and Christ are ye never can come." The exact words are, "I go my way, and you will seek me and not find me, and you will die in your sins; where I go you can not come."—John vii: 34, viii: 21. But he uttered similar words to his disciples (John xiii: 33): "Little children, yet a little while I am with you. You shall seek me; and as I said unto the Jews, where I go, you can not come; so now I say to you."

To this it is replied that he said to his disciple Peter, "You can not follow me now, but you shall follow me afterward." True; but he also told the

me, and not find me; and where I am you cannot come."

²⁵The Jews then said among themselves, "Where is this man about to go, that we shall not find him? Is he about to go to the dispersed among the Greeks, and to teach the Greeks?"

Jews, "You shall not see me till you shall say, Blessed is he that comes in the name of the Lord." (Matt. xxiii: 39.) In both instances he meant that he should not be followed at that time, but in neither case did he mean that they should be excluded from his presence forever.

It is not possible to render exactly the different shades of the Greek negative. Sometimes one "not," sometimes two or even three "nots" occur in a sentence. In the above passages Jesus says, "Ye shall seek me and shall *not* find me;" but in Matt. xxiv: 34, he says, "This generation shall *not not* pass away," &c., and in Matt., xxiv: 21, "Great tribulation, such as was not since the beginning of the world to this time, *not not not* shall be." The single not in John vii: 34, viii: 31, and xiii: 33, implies that the negative is not final, and hence the same Jews are told, "Ye shall not see me till ye shall say: Blessed is he that cometh in the name of the Lord." The double and triple forms imply the strongest possible negative, while the single negative is less positive. In fact, the single negative in the same language addressed to the disciples, John viii: 51, supplemented by the words, "You cannot follow me now, but you shall follow me afterwards," shows that the "not" does not indicate a final negative, and the same language addressed to the Jews supplemented by Matt. xxiii: 39, above quoted, proves that the "not" is not final.

The famous commentators thus explain the passage: "This whole clause is to be understood as future, though the words are and cannot are both in the present tense. The meaning is, where I shall be, you will not be able to come. That is, he, the Messiah, would be in heaven; and though they would earnestly desire his presence and aid to save the city and nation from the Romans, yet they would not be able to obtain it,—represented here by their not being able to come to him. This does not refer to their individual salvation, but to the deliverance of their nation. It is not true of individual sinners, that they seek Christ in a proper manner, and are not able to find him. But it was true of the Jewish nation, that they looked for the Messiah, and sought his coming to deliver them, but he did not do it."—*Barnes*. "Rather, the time shall come, when your afflictions shall so increase, that ye shall desire, though too late, and in vain, that a prophet like me should arise among you, who should relieve you by his counsel and assistance."—*Calmet*.

The final salvation of the soul is not referred to.

JOHN vii: 35. The dispersed among the Gentiles. Literally, the Greeks, "*Grotius*, *Wetstein*, *Rosenmueller* and *Kuinoel*, understand by the 'dispersed' the *Jews* scattered among the Gentiles, as in 2 Macc. i: 27. That the Israelites were at that time dispersed over the whole world, is known from *Philo Judæus* and *Josephus*."—*Scott*.

³⁶What is this word that he said, 'You will seek me, and will not find me, and where I am you cannot come?'"

³⁷And on the last day, the great [day] of the feast, Jesus stood and cried, saying, "If any man thirst, let him come to me, and drink. ³⁸He that believes in me, as the Scripture said, 'Out of his belly shall flow rivers of living water.'" ³⁹But this he said concerning the Spirit which those believing in him were about to receive; for the Spirit was not yet [given] neither was Jesus glorified. ⁴⁰[Some] therefore, of the crowd, when they heard these words, said, "This is truly the prophet"; "some said, "This is the Christ;" others said, "Does the Christ, then, come from Galilee? ⁴¹Has not the Scripture said that the Christ comes of David's seed, and from Bethlehem, the village where David was?" ⁴²[Thus] division occurred in the crowd because of him; "and some of them said they should arrest him, but no one laid hands on him. ⁴³Then the officers came to the high-priests and Pharisees, and they say to them, "Why did you not bring him?" ⁴⁴But the officers answered, "Man never so spake." ⁴⁵The Pharisees, therefore, answered them, "Have you also been misled? ⁴⁶Do any of the rulers, or of the Pharisees, believe in him? ⁴⁷But this rabble, who do not know the law, are accursed." ⁴⁸But Nicodemus—he who came to him before, being one of them—says to them, ⁴⁹"Does our law judge a man until it first hear from him, and know what he does?" ⁵⁰They answered, and said to him, "Are you also from Galilee? Search and see; for no prophet rises out of Galilee." * * *

JOHN vii: 36. See comments on John vi: 34.

JOHN vii: 39. "Omit the word 'given,' which is not expressed at all in the original, and read 'because neither was Jesus glorified.'"—*Alford*.

JOHN vii: 53: viii: 11, inclusive. It is to be regretted that the beautiful story of "the woman taken in adultery" is not authentic. It is not con-

JESUS ANNOUNCES HIMSELF AS GOD'S SON.

John viii: 12-20. Again, therefore, Jesus spoke to them, saying, "I am the Light of the world; he who follows me will not walk in the darkness, but *he has* the light of life." ¹³Then the Pharisees said to him, "You testify concerning yourself, your testimony is not true." ¹⁴Jesus answered, and said to them, "Even though I testify concerning myself, my testimony is true; because I know whence I came, and where I go; but you know not whence I came, nor where I go. ¹⁵You judge according to the flesh: I [thus] judge no man. ¹⁶But even though I judge, my judgment is true, because I am not alone, but I and the Father that sent me. ¹⁷And it is also written in your law that the testimony of two men is true. ¹⁸I am he who testifies concerning myself, and the Father that sent me testifies concerning me." ¹⁹Then they said to him, "Where is your Father?" Jesus answered *and said*, "You know

tained in S., V. or A., nor in most fathers and ancient versions. There are several expressions in it not contained elsewhere in John. The style of the narrative differs from the rest of John. A. has a blank space where the more recent MSS. record the accounts, showing that it was known but not received. It is undoubtedly a *post-apostolic* tradition. We give a rendering from Stephens's Greek text, amended by other codices: "And they went each to his own house. ¹Now Jesus went to the mountain of the olive trees. ²And in the early [morning] he came again to the temple, and all the people came to him, and he sat down and taught them. ³And the scribes and the Pharisees bring a woman caught in adultery, and placing her among them, ⁴they say to him, 'Teacher, this woman was taken in the very act [of] committing adultery. ⁵Now, in the law, Moses commanded us to stone such women; what say you?' ⁶But they said this, trying him, that they might have something of which to accuse him. But Jesus, stooping down, wrote on the ground with his finger. ⁷And when they continued asking him, he rose and said, 'Let the sinless one among you, cast the first stone at her.' ⁸And again stooping down, he wrote on the ground. ⁹And when they heard [this] they went out, one by one, beginning from the presbyters, even to the last, and left Jesus only, and the woman, standing among them. ¹⁰And Jesus, rising and seeing no one but the woman, said to her, 'Woman, where are they, your accusers? Has no one condemned you?' ¹¹And she said, 'No one, Master.' And Jesus said, 'Neither do I condemn you; go, and sin no longer.' See Dent xiii: 9; xvii: 7.

neither me nor my Father; if you knew me, you would also know my Father." ²⁰These words he spoke in the treasury, as he taught in the temple, and no man arrested him, because his hour had not yet come.

JESUS DECLARES HIS DEATH.

John viii: 21-59. Then he said to them again, "I go away, and you will seek me, and will die in your sin; where I go you cannot come." ²²Then the Jews said, "Will he kill himself, that he says, 'Where I go you cannot come'?" ²³And he said to them, "You are from below, I am from above; you are of this world, I am not of this world. ²⁴Therefore I said to you that you will die in your sins, for unless you believe that I am, you will die in your sins." ²⁵They said, therefore, to him, "Who are you?" *Then* Jesus said to them, "Even what I said to you at the beginning; ²⁶I have many things to say and to judge concerning you; but he that sent me is true, and the things I heard *with* him, these I say to the world." ²⁷They knew not that he spoke to them of the Father, *God*. ²⁸Jesus therefore said, "When you have lifted up the Son of Man, then you will know that I am, and [that] I do nothing of myself, but as the Father taught me, so I say these things. ²⁹And he that sent me, he has not left me alone: [he] is with me, because I always do the things that are pleasing to him." ³⁰[After] speaking these things many believed in him. ³¹Jesus therefore said to the Jews who had believed in him, "If you abide in my word, you are genuine disciples; ³²and you will know the truth, and the truth will free you." ³³They answered him, "We are Abraham's descendants, and to no one at any time have we been slaves; how say you, 'You shall be freed?'" ³⁴Jesus answered them, "Truly, truly, I say to you, that every one

that commits sin, is a slave of the sin. ³⁵But the slave continues not in the house to the æon; the son does continue to the æon. ³⁶If, then, the son free you, you shall be free indeed. ³⁷I know that you are Abraham's offspring; but you seek to kill me because my word has no place in you. ³⁸I tell what I have seen with the Father; and you also do what you have heard from [your] father." ³⁹They answered and said to him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, you will do Abraham's works; ⁴⁰but now you are seeking to kill me, a man who has spoken the truth to you, which I have heard from God. Abraham did not do this! "You do the works of your father." They said to him, "We have not been born of fornication, we have one Father, God." ⁴²Jesus said to them, "If God were your Father, you would love me, for I proceeded and came forth from God; for I have not even come of myself, but he sent me. ⁴³Why do you not understand my speech? Because you cannot hear my word. "You are from [your] father, the adversary, and you desire to do the lusts of your father. He was a man-slayer from the beginning, and stands not in the truth, because truth is not in him. When he speaks a lie, he speaks from his own, because he is a liar, and the father of it. ⁴⁴But because I speak the truth, you do not believe me. ⁴⁵Who of you convicts me of sin? If I speak truth, why do you not believe me? "He that is from God hears God's words; on this account you hear not, because you are not from God." ⁴⁶The Jews answered, and said to him, "Say we not well that you are a Samaritan, and have a demon?" ⁴⁷Jesus answered, "I have not a demon, but I

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honor my Father, and you dishonor me. ⁵⁰But I seek not my glory; there is one who seeks it, and judges. ⁵¹Truly, truly, I say to you, if any man keep my word, he shall not see death to the æon." ⁵²The Jews said to him, "Now we know that you have a demon; Abraham and the prophets died, and you say, 'If any one keep my word he will by no means see death, to the æon'." ⁵³Are you greater than our father Abraham, who died, and the prophets, [who] died? Whom do you make yourself?" ⁵⁴Jesus answered, "If I glorify myself, my glory is nothing. He who glorifies me is my Father, of whom you say that he is your God; ⁵⁵and [yet] you know him not, but I know him, and if I say that I know him not, I shall be a liar like you. But I know him, and keep his word. ⁵⁶Abraham, your father, rejoiced to see my day, and he saw it, and was glad." ⁵⁷Then the Jews said to him, "You are not yet fifty years old, and *has Abraham seen you?*" ⁵⁸Jesus said to them, "Truly, truly, I say to you, I am before Abraham was born." ⁵⁹Therefore they took up stones to cast at him, but Jesus concealed himself, and left the temple.

THE NEIGHBOR—THE GOOD SAMARITAN.

Luke x: 25-37. And behold, a certain lawyer stood up trying him, and saying, "Teacher, what shall I do to inherit æonian life?" ³⁸And he said to him, "What is written in the law? How do you read [it]?" ³⁹And he, answering, said,

JOHN viii: 58. "I am [he]" (*ego eimi*) occurs in Mark xiii: 6, Luke xxi: 8, where in the parallel passage, Matt. xxiv: 5, the record is in full, *I am the Christ*. The same phrase, *I am*, is in verse 24, 28, of this same eighth chapter, also iv: 26, xiii: 19, Mark xiv: 62; and in these places it is so translated in the Common Version. It is, moreover, translated in the E. V., "*It is I,*" in Matt. xiv: 27, Mark vi: 50, Luke xxiv: 39, John vi: 20. It is also translated in the E. V., "I am [he]," in John ix: 9, xviii: 5, 6, 8; and in Matt. xxvi: 22-25, it occurs as a question, "*Is it I?*" Here then, in every instance besides John viii: 58—the place under consideration—it clearly means, and is to be translated, and is in the E. V. translated, *I am he*, or in words equivalent to it. This is the acknowledged meaning everywhere else in the Four Gospels, and,

“‘You shall love the Lord your God with all your heart, and with all your life, and with all your strength, and with all your mind;’ and ‘Your neighbor as yourself.’” ²⁸And he said to him, “You have correctly answered. Do this, and you shall live.” ²⁹But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” ³⁰Jesus, replying, said, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who, having both stripped and beaten him, departed, leaving him half dead. ³¹And accidentally, a certain priest was going down that road, and looking at him he passed along on the opposite side. ³²And in like manner a Levite, also, when he came to the place, looked, and passed along on the opposite side. ³³But a certain Samaritan, traveling, came near him, and when he saw him, he pitied him, ³⁴and coming to him, he bandaged his wounds, pouring oil and wine on [them], and setting him on his own beast, led him to a khan, and took care of him. ³⁵And on the next day, taking out two denaries, he gave them to the keeper of the khan, and said, ‘Take care of him, and whatever you expend more, I will repay to you on my return.’ ³⁶Which of these three seems to you a neighbor to him who fell among the robbers?” ³⁷And he said, “He that showed pity towards him.” And Jesus said to him, “Go, and do likewise.”

JESUS IN MARTHA'S HOME.

Luke x: 38-42. As they went on, he entered into a certain village, and a certain woman named Martha received him into her house; ³⁹and she had a sister called Mary, who

It may be added, in the whole New Testament. To translate it in the same way in John viii: 58, therefore, meets the first great law of interpretation, which is *usage*.—*Folsom*.

LUKE x: 27. “With all your life,” not soul. To love God with all the life, is to consecrate not only the mind, heart, and strength, but the entire being.

also sat at the Master's feet, and listened to his word. "But Martha was distracted with much serving, and she approached, and said, "Master, do you not care that my sister has left me to serve alone? Tell her, then, to assist me." "And the Master answered, and said to her, "Martha, Martha, you are anxious and troubled about many things; "but few things, or one, is needful, and Mary has chosen the good part that shall not be taken away from her."

JESUS TEACHES HIS DISCIPLES TO PRAY.

Luke xi: 1-13. And it occurred, as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Master, teach us to pray, as John taught his disciples." ²And he said to them, "When you pray, say, Father, hallowed be thy name; thy reign come; ³give us daily our sufficient bread, and forgive us our sins; for we ourselves, also, forgive every one who is indebted to us; and bring us not into temptation." ⁴And he said to them, "Who of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves, for my friend has come to me on his journey, and I have nothing to set before him.' ⁵And he, answering from within, shall say, 'Do not trouble me; the door is now closed, and my children are in bed with me; and I cannot rise to give you.' ⁶I tell you even if he will not rise and give [to] him because he is his friend, yet, on account of his importunity, he will rise and give him as many [loaves] as he wants. ⁷And I say to you, ask and it shall be given you; seek, and you shall find, knock, and it shall be opened to you; ⁸for every one that asks, receives; and he

LUKE xi: 2-4. S and V say, "Father, hallowed be thy name;" omitting "which art in heaven;" V omits "thy will be done, as in heaven, so on the earth."

that seeks, finds; and to him who knocks, it *is* opened. ¹¹And what father [is there] among you, who, if his son ask a fish, will give him a serpent instead of a fish? ¹²Or, also, if he ask an egg, will give him a scorpion? ¹³If you, then, being evil, know how to give good gifts to your children, how much more will the heavenly Father give [the] Holy Spirit to those that ask him?"

THE JOYFUL RETURN OF THE SEVENTY-TWO.

Luke x: 17-24. . And the seventy-two returned with joy, saying, "Master, even the demons are subject to us in your name." ¹⁸And he said to them, "I saw the adversary, like lightning, falling from heaven. ¹⁹Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. ²⁰But rejoice not in this, that the spirits are subject to you; but rejoice that your names are registered in the heavens." ²¹In that hour he exulted in the Holy Spirit, and said, "I praise thee, Father, Lord of the heaven and the earth, that thou hast hidden these things from the wise and discerning, and hast revealed them to babes; yes, Father, for so it seemed good in thy sight. ²²All things are given to me by my Father, and no one knows who the son is, except the Father, and who the Father is, except the son, and he to whom the son is disposed to reveal [him]." ²³And turning to the disciples, he said, privately, "Happy are those eyes that see what you see; ²⁴for I tell you that many prophets and kings desired to see what you see, and did not see them; and to hear what you hear *of me*, and did not hear them."

A BLIND MAN RESTORED.

John ix: 1-34. And as he passed by, he saw a man blind from birth. ²And his disciples questioned him, saying,

“Rabbi, who sinned, this man, or his parents, that he was born blind?” ³Jesus answered, “Neither this man, nor his parents, sinned, but that the works of God might be manifested in him. ‘We must work the works of him who sent us, while it is day; [the] night comes, when no man can work. ‘While I am in the world, I am the world’s light.’ ‘When he had said this he spit on the ground, and made clay of the spittle, and put the clay upon his eyes, and said to him. ⁷“Go to the pool of Siloam,” which, translated, is Sent, “and wash.” He went away, and washed, and came seeing. ⁸Then the neighbors, and those who had previously seen him, that he was a beggar,—said, “Is not this he who sat and begged?” ⁹Others said, “This is he.” Others said, “No, but he is like him.” ¹⁰He said, “I am [he].” Then they said to him, “How then, were your eyes opened?” ¹¹He answered, “The man who is called Jesus made clay, and rubbed my eyes, and said to me, ‘Go to Siloam, and wash.’ I went, *therefore*, and washed, and obtained sight.” ¹²And they said to him, “Where is he?” He says, “I do not know.” ¹³They bring him who was formerly blind, to the Pharisees. ¹⁴And it was Sabbath when Jesus made the clay, and opened his eyes. ¹⁵Then the Pharisees asked him again how he obtained his sight. And he said to them, “He put clay on my eyes, and I washed, and see.” ¹⁶Then some of the Pharisees said, “This man is not from God, because he does not keep the Sabbath.” But others said, “How can a man that is a sinner perform such signs?” And there was a division among them. ¹⁷Then they say again to the blind man, “What do you say concerning him; that he opened your eyes?” And he said, “He is a prophet.” ¹⁸The Jews, therefore, did not believe concerning him; that he was blind, and had obtained sight, till they had called the parents of him who had obtained sight.

¹⁹And they asked them, saying, "Is this your son, who you say was born blind? ²⁰How then does he now see?" His parents answered, and said, "We know that this is our son, and that he was born blind; ²¹but we do not know how he now sees; we do not know who opened his eyes; ask him; he is of age; he will speak concerning himself." ²²His parents said these things because they feared the Jews; for the Jews had already agreed that if any one should confess him [to be] Christ, he should be excommunicated from the synagogue. ²³On this account his parents said, "He is of mature age, ask him." ²⁴Therefore the second time they called the man that was blind, and said to him, "Give glory to God; we know that this man is a sinner." ²⁵Then he answered, "I know not whether he is a sinner; one thing I do know: that having been blind, I now see." ²⁶Therefore they said to him, "What did he to you? How did he open your eyes?" ²⁷He answered them, "I have already told you, and did you not hear? Why then do you wish to hear again? Do you also wish to become his disciples?" ²⁸And they ridiculed him, and said, "You are his disciple; but we are Moses' disciples. ²⁹We know that God spoke to Moses, but we know not whence this man is." ³⁰The man answered, and said to them, "This is the wonder; that he opened my eyes, and you do not know whence he is. ³¹We know that God does not hear sinners; but if any man is a worshiper of God, and does his will, he hears him. ³²From the æon it was not heard that any one opened the eyes of a man born blind. ³³If this man were not from God, he could do nothing." ³⁴They answered and said to him, "You were wholly born in sins, and do you teach us?" And they cast him out.

JESUS, THE TRUE SHEPHERD.

John ix: 35-41: and x: 1-21. Jesus heard that they

had cast him out, and having found him, said, "Do you believe on the Son of Man?" ²⁶And he replied, "Master, and who is he, that I may believe in him?" ²⁷Jesus said to him, "You have even seen him, and it is he who is talking with you." ²⁸And he said, "Master, I believe." And he made obeisance to him. ²⁹And Jesus said, "I came into this world for judgment; that those not seeing may see; and those seeing may become blind." ³⁰Those of the Pharisees who were with him, heard these things, and said to him, "Are we blind, also?" ³¹Jesus said to them, "If you were blind, you would not have sin, but now [as] you say 'We see,' your sin remains. **x: 1-21.** Truly, truly, I say to you, he who does not enter into the sheepfold by the door, but goes up another way, is a thief, and a robber; ²but he who enters by the door, is shepherd of the sheep. ³The doorkeeper opens to him, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. ⁴When he has put forth all his own, he goes before them, and the sheep follow him, because they recognize his voice. ⁵And they will not follow a stranger, but will flee from him; because they do not recognize the voice of strangers." ⁶Jesus spoke this proverb to them, and

JOHN ix: 39. "Contrast John viii: 15; xii: 47. Christ does not hesitate to state truths at different times in forms which make his statements apparently contradictory. He does not come to announce judgment or condemnation, but to provide mercy; nevertheless, he has come for judgment. Since he draws to himself all that love the divine character and the divine life, and repels all that are worldly and selfish, he does not condemn, but they that reject him are self-condemned, testifying that they love darkness rather than light, because their deeds are evil."—*Abbott.*

"'For judgment I am come,' etc. The word *krima* sometimes means condemnation; but it cannot well have that signification here, as Jesus so frequently and explicitly stated that he came not to condemn, but to bless. John iii: 17; v: 45; vi: 38, 39; xii: 47. It seems rather to denote the manifestation of the true characters of men, which would be one of the results of his ministry. I came into the world, that the children of light and the children of darkness might be distinguished."—*Paige.*

they did not know what things they were which he spoke to them. ⁷Then said Jesus to them again, "Truly, truly, I say to you, I am the door of the sheep. ⁸All that came are thieves and robbers, but the sheep did not hear them. ⁹I am the door; if any man comes in by me, he shall be saved; and shall come in, and go out, and find pasturage. ¹⁰The thief does not come except to steal, and kill, and destroy; I came that they may have *æonian* life, and may have abundance. ¹¹I am the true shepherd; the true shepherd lays down his life in behalf of the sheep. ¹²But the hired servant, not being a shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees, and the wolf seizes and scatters [them]; ¹³because he is a hired servant, and does not care for

JOHN x: 8. "I am inclined," says Abbott, "to take *before* as an adverb signifying precedence in rank or authority as it does in Col. i: 17; James v: 12, and 1 Peter iv: 8, and to understand the passage, *All whosoever come claiming precedence above me, are thieves and robbers*. The verb *come* is in the aorist tense, and does not necessarily indicate a coming in the past only, but would be properly used for the enunciation of a general principle. The prophets of the Old Testament claimed no such precedence above Christ. On the contrary, they were but his heralds; and John the Baptist distinctly disavowed such precedence (Matt. 3: 14; John i: 26, 27; iii: 30). The Pharisees, on the other hand, denied Christ's right to teach, because he did not belong to their schools (John vii: 15), and in their conference with the blind man had put themselves above Christ (John ix: 16, 24). Where there is no general agreement among scholars I hesitate to offer an interpretation which differs from all, but this appears to me on the whole more consistent with the context, and with the teaching of the New Testament elsewhere, than any other, and not inconsistent with the original. If this be a correct interpretation, Christ's claim here is directly antagonistic to those who would make an eclectic religion by selecting truth from all the world's religious teachers, including Christ among the rest. For he declares all to be robbing the world of truth, not imparting it, who deny him the pre-eminent rank as a religious teacher. On the other hand, he does not stigmatize genuine moral teachers, such as Buddha or Socrates, as thieves and robbers, for they had no knowledge of Christ, and claimed no precedence above him." S omits "before me."

JOHN x: 10. The S. reads "*æonian* life."

JOHN x: 11. "I am the true or real shepherd." Canon Farrar well says, "*Kalon*," good (in E. V.), is untranslatable. Jesus would not call himself good, but true."

the sheep. ¹⁴I am the true shepherd; and I know mine, and mine know me; ¹⁵even as the Father knows me, and I know the Father. And I lay down my life in behalf of the sheep. ¹⁶And I have other sheep, which are not of this fold; I must bring them also, and they will hear my voice, and there shall come to be one flock, one shepherd. ¹⁷On this account the Father loves me, because I lay down my life that I may receive it again. ¹⁸No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This command I received of my Father." ¹⁹There was a division again among the Jews, because of these words. ²⁰Therefore many of them said, "He has a demon, and is insane; why do you hear him?" ²¹Others said, "These are not the words of a demon; can a demon open the eyes of the blind?"

JESUS ASSERTS HIS DIVINITY.

John x: 22-42. Then occurred the Feast of Dedication, at Jerusalem; it was Winter; ²³and Jesus was walking in the temple, in Solomon's portico. ²⁴The Jews, therefore, surrounded him, and said to him, "How long do you hold our life in suspense? Tell us plainly if you are the Christ." ²⁵Jesus answered, "I told you, and you did not believe; the

JOHN x: 16. "One flock; one shepherd." The word rendered "fold" in A. V. is properly "flock" in R. V. This is a sublime prophecy of the final result of the labors of the Son of Man. All are to become united in one glorious church, of which Jesus Christ is the shepherd and head. 1 Cor. xi: 3; Eph. v: 23. All shall acknowledge him as their guide and ruler, even as the shepherd is the guide of his flock. Phil. ii: 10, 11. Such was the purpose for which Jesus came into the world; to save all men, even sinners, and convert them to God; to put away all enmity from their hearts, and to make them willing subjects to God and to righteousness. He has sufficient power to perform the work assigned him, and he will prosecute it to its final completion. Then, and not before, will he resign his kingdom and his power, and, with the children whom God has given him, will become subject to the Father and God of all. 1 John iv: 14; 1 Tim. i: 15; Heb. ii: 7-9; 1 Cor. xv: 24-28.

works that I do in my Father's name, they testify concerning me. ²⁶But you do not believe, for you are not of my sheep. ²⁷My sheep hearken to my voice, and I recognize them, and they follow me; ²⁸and I give them æonian life; and they shall not perish to the æon, and no one shall wrest them out of my hand. ²⁹The Father who has given them to me is superior to all; and no one can wrest aught out of the Father's hand. ³⁰I and the Father are one." ³¹The Jews took up stones again, to stone him. ³²Jesus answered them, "I have shown you many good works from the Father; on account of which of these works do you stone me?" ³³The Jews answered him, "We do not stone you for a good work, but for blasphemy, because, being a man, you make yourself a god." ³⁴Jesus answered them, "Is it not written in your law, 'I said, you are gods?' ³⁵If he called them gods to whom the word of God came,—and the Scripture cannot be broken,—do you say of him whom the Father consecrated, and sent into the world, 'You blasphemest!' because I said 'I am God's son?' ³⁶If I do not my Father's works, believe me not. ³⁷But if I do, and if you believe me not, believe the works, so that you may know and understand that the Father is in me, and I in the Father." ³⁸Then they sought to arrest him, but he slipped out of their hand,—³⁹and he departed again, beyond the Jordan, into the place where John first immersed, and remained there,—⁴⁰and many came to him, and said, "John, indeed, performed no sign; but all things that John said, con-

JOHN x: 33-36. To the charge of making himself God, or a god, Jesus replies by saying that he was a god as others were gods, to whom the word of God came, and he scorns the idea that he had claimed to be God, because he had said he was God's son. He had only claimed this, and that he had been consecrated by the Father. He had thus assumed divinity, but not to be Deity.

cerning this man, were true." "And many there believed in him.

THE SICKNESS OF LAZARUS.

John xi: 1-16. Now a certain man was sick,—Lazarus of Bethany,—of the village of Mary, and her sister Martha, and it was that Mary who anointed the Master with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. "Therefore the sisters sent to him, saying, "Master, see; he whom you love is sick." "And when Jesus heard [it], he said, "This sickness is not unto death, but on account of the glory of God, that the son of God may be glorified by it." "Now Jesus loved Martha, and her sister, and Lazarus. "When, then, he heard that he was sick, he remained in the place where he was, two days. "Then, after this, he says to *his* disciples, "Let us go into Judea, again." "The disciples say to him, "Rabbi, the Jews recently sought to stone you, and are you going there again?" "Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he does not stumble, because he sees the light of this world. "But if any man walk in the night, he stumbles, because the light is not in him." "These things he said, and after this he says to them, "Our friend Lazarus has fallen asleep; but I go that I may waken him." "The disciples, therefore, said to him, "Master, if he has fallen asleep, he will be saved." "But Jesus had spoken concerning his death; though they thought he was speaking of the repose of slumber. "Then, therefore, Jesus said to them plainly, "Lazarus is dead, and I rejoice on your account, that I was not there, so that you may believe. But let us go to him." "Then Thomas, who is called Didymus, said to his fellow-disciples, "Let us go also, that we may die with him."

RESURRECTION OF LAZARUS.

John xi: 17-53. When Jesus, therefore, went to *Bethany*, he found that he had already been four days in the tomb. ¹⁸Now Bethany was near Jerusalem, distant about fifteen stadia. ¹⁹And many of the Jews joined those about Martha and Mary, to console them concerning their brother. ²⁰Martha, therefore, when she heard that Jesus was coming, met him, but Mary still sat in the house. ²¹Then Martha said to Jesus, "Master, if you had been here, my brother would not have died; ²²and even now I know that whatever you may ask of God, God will give you." ²³Jesus says to her, "Your brother shall rise again." ²⁴Martha says to him, "I know that he will rise again in the resurrection, in the last day." ²⁵But Jesus said to her, "I am the resurrection and the life; he that believes in me shall live, even though he die. ²⁶and whoever lives and believes in me, shall not die to the æon. Do you believe this?" ²⁷She says to him, "Yes, Master, I have believed that you are the Christ, the Son of God, he that comes into the world." ²⁸And when she had said this she went and called her sister Mary, privately, saying, "The Teacher is here, and calls for you;" ²⁹and when she heard, she rose up quickly, and came to him. ³⁰Now Jesus had not yet come into the village, but was still in the place where Martha met him. ³¹The Jews, therefore, who were with her in the house, consoling her, seeing Mary rise up, and go out quickly, followed her, thinking, "She is going to the tomb, to mourn there." ³²Then, when Mary came where Jesus was, and saw him, she fell at his feet, saying to him, "Master, if you had been here, my brother would not have died." ³³When Jesus, therefore, saw her weeping, and the Jews who had come with her, weeping, he was agitated, and trembled with emotion, ³⁴and said,

“Where have you laid him?” They say to him, “Master, come and see.” ³⁵Jesus wept. ³⁶Therefore the Jews said, “See how he loved him!” ³⁷But some of them said, “Could not this man who opened the eyes of the blind, cause that this man also should not die?” ³⁸Jesus, therefore, again being agitated within himself, goes to the tomb. Now it was a cave, and a stone was lying on it. ³⁹Jesus says, “Take away the stone.” Martha, the sister of him who had died, says to him, “Master, he smells now, for it is the fourth day.” ⁴⁰Jesus says to her, “Did I not tell you that if you would believe, you should see the glory of God?” “Thereupon they took away the stone. And Jesus raised his eyes, and said, “Father, I thank thee that thou hast heard me, “and I knew that thou hearest me always; but on account of the crowd standing near, I spoke, so that they may believe that thou hast sent me.” ⁴³And speaking these words, he cried with a loud voice, “Lazarus, come forth!” “He that had been dead, came forth, having his hands and feet bound with bandages, and his face wrapped in a face-cloth. Jesus says to them, “Unbind and release him.” ⁴⁴Therefore many of the Jews that came to Mary, and saw what he had done, believed in him. ⁴⁵But some of them went to the Pharisees, and told them what things Jesus had done. ⁴⁶Thereupon the high-priest and the Pharisees convened a sanhedrin, and said, “What are we doing? for this man performs many signs. ⁴⁷If we allow him thus, all will believe in him; and the Romans will come and take away both our place and nation.” ⁴⁸And a certain one of them, Kaiaphas, being high-priest that year, said to them, “You know nothing, ⁴⁹neither do you consider that it is better for you that one man should die in behalf of the people, than that the whole nation should perish.” ⁵¹But he said this, not of his [mere]self, but being

high-priest that year, he predicted that Jesus was about to die in behalf of the nation; ⁵²and not only in behalf of the nation, but that he might gather into one the widely-dispersed children of God. ⁵³Therefore, from that day, they consulted together in order to kill him.

JESUS GOES TO THE FEAST OF TABERNACLES.

Matthew xix: 1-2. And it occurred, when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea, beyond the Jordan; ²and great crowds followed him, and he healed them there.

Mark x: 1. And having arisen thence, he comes into the borders of Judea, and beyond the Jordan, and again crowds come together to him, and again, as he was accustomed, he taught them.

JESUS CURES AN INFIRM WOMAN.

Luke xiii: 10-17. And he was teaching in one of the synagogues on the Sabbath; ¹¹and behold, there was a woman who had a spirit of infirmity eighteen years, and was bent double, and unable to stand erect all that time. ¹²And when Jesus saw her, he called her, and said to her, ¹³“Woman, you are released from your infirmity.” And he placed [his] hands on her, and she immediately stood erect, and glorified God. ¹⁴And the synagogue-ruler, being angry because Jesus had healed on the Sabbath, answered, and said to the crowd, “There are six days in which it is proper to work; in these come and be healed, and not on the Sabbath.” ¹⁵But the Master answered him, and said, “Hypocrites! does not each one of you, on the Sabbath, loosen his ox or his ass from the manger, and lead him away to water? ¹⁶And ought not this woman, being a daughter, of Abraham, whom the adversary has bound, lo, [these] eighteen years, to be re-

leased from this bond on the Sabbath day?" "And as he said these things, all his opponents were abashed; and all the crowd rejoiced at all the glorious deeds that were wrought by him.

THE JOURNEY TOWARDS JERUSALEM.

Luke xiii: 18-21. And he said, "What is God's reign like? And to what shall I liken it? "It is like a mustard-grain, which a man took and planted in his garden, and it grew, and became a tree, and the birds of the heaven lodged in its branches." "And again he said, "To what shall I liken God's reign? "It is like leaven, which a woman took and mixed with three satons of meal, till the whole was leavened."

THE LAMENT OVER JERUSALEM.

Luke xiii: 22-35. And he passed through cities and towns, teaching, and traveling towards Jerusalem. "And

LUKE xiii: 23-30. No intelligent reader ought to suppose this language literal—that there is a door at which men knock, after death, for admission into heaven. The Kingdom of God is Christ's reign on earth, and its gate signifies entrance into it. "The Kingdom of God," "Kingdom of Heaven," etc., is always in this world. Matthew calls it a gate, Luke a door. And every careful reader will see that the language is entirely confined to the present. "Are those who are being saved few?" The question relates entirely to the number then accepting Christianity. But inasmuch as all Christians believe that the great mass will be finally saved, it is very inconsistent for any one thus believing to apply this language to man's final condition. "Are there few that are now being saved?" is the literal rendering of the question. From what? Not from endless torment, but from certain evil consequences in this world. And the answer to Jesus shows that the application was confined to those to whom he was speaking. "Lord" (say they) "we have eaten and drunk in thy presence, and thou hast taught in our streets." The words apply entirely to those who had heard him speak in their streets namely, the Jews, whose advantages were about to be taken away, and given to the Gentiles, who were to enter the kingdom by faith, with faithful Abraham, while they were thrust out. The weeping and gnashing of teeth represents their chagrin and rage at their lot, despising the Gentiles as they did. See Matt. vii: 13, 14. The language in Luke has a more special application to the Jews than similar language in Matthew, which may be applied to every age since Christ, and to the present. It is as true now as at the time Jesus spoke, that the path of Christian goodness is a difficult one, followed by a comparative few,

one said to him, "Master, are those [who are] being saved, few?" And he said to them, "Earnestly endeavor to enter through the narrow door; for I say to you, many will seek to enter, and will not be able." "When the householder shall rise, and shut the door, and you stand outside, and begin to knock at the door, saying, 'Master, open to us;' and he will answer, and say to you, 'I know you not, whence you are,' you will then begin to say, 'We ate and drank in your presence, and you have taught in our open squares;' and he will say, 'I tell you, I do not know whence you are; depart from me, all you workers of wickedness.' "There will be the weeping and the gnashing of the teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in God's reign, and you yourselves cast out. "And they will come from east and west, and from north and south, and will recline [at table] in God's reign; and behold there are last who will be first, and there are first who will be last. "

"In the same hour certain Pharisees approached, saying to him, "Go out and depart hence; for Herod means to kill you. " And he said to them, "Go and tell that fox, Behold, I exorcise demons, and perform cures to-day, and to-morrow, and on the third [day] I end my course. "But I must go on to-day, and to-morrow, and the next [day], for it is not possible for a prophet to perish out of Jerusalem. "O Jerusalem, Jerusalem, killing the prophets, and stoning those sent to you; how often have I

while the way of wickedness is broad and much traveled. But it will not always be so. Whoever refers the language to the final condition of the human race, must admit that only a few will ever be holy and happy, while the great multitude will be lost. It has no such application, but teaches that at the time Jesus spoke the many went wrong, while only the few chose the way of life.

desired to gather your children, as a bird [gathers] her brood, under [her] wings, and you would not! ⁸Behold, your habitation is left to you; and I say to you that you will not see me till you shall say, 'Blessed [is] he who comes in [the] name of [the] Lord!'"

THE SUPPER WITH THE PHARISEE.

Luke xiv: 1-24. And it occurred, as he went to eat bread on a Sabbath, in the house of one of the Pharisee-rulers, that they were watching him. ²And behold, there was a certain dropsical man in his presence, ³and Jesus, answering, said to the lawyers, and the Pharisees, "Is it lawful to cure on the Sabbath, or not?" ⁴But they were silent. And taking hold of him, he cured, and dismissed him. ⁵And he said to them, "If a son, or [even] an ox, belonging to any of you, shall fall into a pit, will he not immediately draw him out, on the Sabbath?" ⁶And they could not reply to these things.

⁷And he spoke a parable to those that had been invited, as he observed how they chose the principal couches, saying to them, ⁸"When you are invited by any one to a marriage-feast, do not recline on the principal couch, lest a more honorable man than you may have been invited by him, ⁹and he who invited you and him should come and say to you, 'Give place to this man!' and then with shame you will proceed to occupy the farthest place. ¹⁰But when you are invited, go and recline in the farthest place, that when he who invited you comes, he may say to you, 'Friend! go up higher;' then you will be honored by all

LUKE xiii: 35. After declaring that Jerusalem would not come to him, and that it would be abandoned to destruction, Jesus says that it shall again see him, and say, "Blessed is he who comes in the name of the Lord." He thus teaches that after the wicked Jews have been punished, they will be restored.

reclining with you; ¹¹for every one who exalts himself shall be humbled, and he who humbles himself shall be exalted.' ¹²And he also said to him who had invited him, "When you make a dinner, or a supper, do not call your friends, nor your brothers, nor your relations, nor rich neighbors, lest they should invite you again, also, and a recompense be made you; ¹³but when you make a feast, invite poor, crippled, maimed, blind [persons], and you shall be happy; ¹⁴because [though] they have nothing with which to recompense you, yet you shall be recompensed at the resurrection of the righteous." ¹⁵And when one of those reclining [at table] with him heard it he said, "Happy he who shall eat bread in the reign of God." ¹⁶And he said to him, "A certain man made a great supper, and invited many. ¹⁷And he sent his slave at the hour of supper, to say to those that had been invited, 'Come, for [all] things are now ready.' ¹⁸And they all as one began to excuse

LUKE xiv: 14. "The resurrection of the righteous." The true meaning of this passage may be understood by comparing it with Isa. lxxv: 17-25; lxxvi: 20-24; Dan. xii: 1-3; Mal. iii: 16-18; iv: 1-6; Matt. xiii: 40-43; xvi: 27, 28; Luke xxi: 28-33. The ancient prophets predicted that, on the establishment of the Messiah's kingdom, a manifest distinction should be made between the wicked and the just or the righteous; that the wicked should be punished and the just rewarded. A peculiar exaltation, or lifting up, or deliverance, which is the primary meaning of resurrection, is indicated as the portion of the righteous, at that period. And our Lord taught the same doctrine. The redemption of his true disciples was to be accomplished when he came to establish his kingdom; and then were they to shine forth as the sun in the kingdom of their Father. To this blessedness of his followers I suppose Jesus to have referred, by the resurrection of the just. And this supposition is confirmed by the fact, that what he required the Pharisees to do, in order to share that blessedness, was precisely what, at other times, he required others to do, in order to enter his kingdom, or to partake in the benefits of the Messiah's reign. For example, he required the rich young man to bestow his possessions on the poor, if he would obtain eternal life, or, as he subsequently explained the phrase, enter into the kingdom of heaven. And he assured his disciples, who had already forsaken all, that they should be abundantly rewarded, when the Son of Man should sit on his throne; in other words, when his kingdom should be established in power and great glory. See Matt. xix: 16-30.—*Paige*.

themselves. The first said to him, 'I have bought a farm, and I must go out and see it. I beseech you have me excused.' ¹⁹And another said, 'I have bought five yoke of oxen, and I must go and test them; I beseech you have me excused.' ²⁰And another said, 'I have married a wife, and consequently I cannot come.' ²¹And having returned, the slave reported these things to his master. Then the householder, being angry, said to his slave, 'Go out at once into the open squares, and streets, and bring in here the poor, and crippled, and blind, and lame.' ²²And the slave said, 'Master, what you ordered is done, and still there is room.' ²³And the master said to the slave, 'Go out into the lanes, and fields, and urge [the people] to come in, so that my house may be filled; ²⁴for I tell you that no one of those men that have been invited shall taste my supper.'"

THE TEST OF DISCIPLESHIP.

Luke xiv: 25-35. And great crowds were going with him, and he turned, and said to them, ²⁶"If a man comes to me, and hates not his father, and mother, and brothers, and sisters, and wife, and children, and even his own life, he cannot be my disciple. ²⁷Whoever, therefore, does not bear his own cross, and come after me, cannot be my disciple. ²⁸For who of you wishing to build a tower, does not first sit down, and compute the expense, whether

LUKE xiv: 24. This evidently refers to the Jews, who rejected Christ, and who, consequently, have ever since been debarred from enjoying the truths and principles of his religion.

LUKE xiv: 26. The hyperbole of this language is evident from Matthew's version, which gives the literal meaning (Matt. x: 37), "loves father and mother more than me." A similar use of terms is found in Rom. ix: 13, and Deut. xxi: 15-17. It is only an intense form of expression to indicate the love that Jesus requires of his followers.

he has [wherewith] to finish, ²⁹lest, having laid a foundation, and not being able to finish, all who see it begin to deride him, saying, ³⁰'This man began to build, but was unable to finish.' ³¹Or, what king going to engage another king in battle, will not sit down first, and consult whether he is able with ten thousand, to meet the [king] coming against him with twenty thousand; ³²but if not, while the other is at a distance, he sends an embassy, and asks for peace. ³³So, therefore, no one of you, who does not bid farewell to all his possessions, can be my disciple. ³⁴Therefore, the salt is good; but if even the salt should become tasteless, with what shall it be salted? ³⁵It is not fit for land, nor for manure; they throw it away. Let him that has ears to hear—hear."

PARABLES OF THE LOST SHEEP AND THE LOST COIN.

Luke xv: 1-10. And all the tax-collectors and sinners drew near to hear him. ²And both the scribes and Pharisees complained, saying, "This man receives sinners, and eats with them." ³And he uttered this parable to them, saying, "What man of you having a hundred sheep, and having lost one of them, does not leave the ninety nine, in the desert, and go after that which is lost, till he finds it? ⁴And when he has found it, he lays it on his shoulder, rejoicing. ⁵And when he comes home, he calls together the friends, and the neighbors, saying to them, 'Rejoice with me, for I have found my sheep—the lost one.' I say to you that thus there will be [more]

LUKE xv: 1-32. The "Lost Sheep," the "Lost Coin," and the "Prodigal Son." These wonderful parables teach universal salvation. Had they been related to teach a partial salvation, they would have represented the shepherd as having found say twenty sheep, while eight were irreclaimable; the woman would have lost, say six pieces of silver, and found but two, while four were utterly gone; and the father would have had, say four disobedient children, only one

joy in heaven over one reforming sinner, than over ninety-nine just ones, needing no reformation. ⁸Or, what woman, having ten drachmas, if she lose one drachma, does not light a lamp, and sweep, and carefully search the house, till she finds it? ⁹And when she has found it she calls the friends and neighbors together, saying, 'Rejoice with me, for I have found the drachma which I had lost!' ¹⁰Thus, I say to you, there is joy in the presence of the angels of God over one reforming sinner."

PARABLE OF THE PRODIGAL SON.

Luke xv: 11-32. And he said, "A certain man had two sons, ¹²and the younger of them said to the father, 'Father, give me the part of the property falling to me;' and he divided his living between them. ¹³And, a few days after, the younger son gathered all together, went abroad into a distant country, and there squandered his property in profligate living. ¹⁴And when he had spent all, a great famine occurred throughout that country, and

of whom returned, while three wandered in the great desert of sin, irredeemable forever. But this is not the teaching of these simple yet divine stories. Their significance is not in the loss of sheep, or silver, or prodigal, nor in the value placed on them by their owners, nor in their diligence in searching. There are beautiful lessons in all this, but the emphasis is placed where the Christian world does not always place it, not on the loss, or the finding of a part, but on the fact that the search was continued until *all the lost were found*. The word that Christians overlook, is the word *until*. "*Until he find it*," "*Until she find it*," the search continues for sheep and silver, and the father of the prodigal waits *until* he can see his son return, until he can say, "My lost son is found." These parables teach beyond all controversy, that, however many are lost, they are all found, that when the search is finished there are no lost. Christianity tolerates no final loss. All the lost are to be found by the heavenly Seeker. When the divine task is consummated the entire race will be brought home—"no wanderer lost, a family in heaven." The language of our Savior can have no significance, if he does not accomplish the redemption of all souls.

It should be noted that the silver, and the sheep, and the prodigal, were all lost, and afterwards found. The lesson is that restoration will follow loss.

he began to be in want; ¹³and he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed swine; ¹⁴and he longed to be filled with the carob pods which the swine were eating, and no man gave to him. ¹⁵And when he came to himself, he said, 'How many of my father's hired servants have an abundance of loaves, and I perish here with famine. ¹⁶I will arise, and go to my father, and say to him, 'Father, I have sinned against heaven, and in your presence; ¹⁷I am no longer fit to be called your son; make me as one of your hired servants.' ¹⁸And he arose and went to his father. But while he was at a distance, his father saw him, and was moved with pity, and ran, and fell on his neck, and tenderly kissed him. ¹⁹And the son said to him, 'Father, I have sinned against heaven, and in your presence; I am no longer fit to be called your son; make me as one of your hired servants.' ²⁰But the father said to his slaves, 'Quick! bring out the robe, the best one, and clothe him, and put a finger-ring on his hand, and sandals on the feet, ²¹and bring the fattened calf, [and] sacrifice it, and let us eat, and be joyful; ²²for this my son was dead, and is alive; he was lost, and is found.' And they began to be joyful. ²³Now his elder son was in a field, and as he was approaching the house, he heard a sound of music, and dancing, ²⁴and he called one of the slaves, and inquired what these things meant. ²⁵And he said to him, 'Your brother has arrived, and your father has sacrificed the fattened calf, because he has received him safe.' ²⁶And he was enraged, and refused to enter; but his father came out, and entreated him. ²⁷And he, answering, said to the father, 'Behold I have slaved for you so many years, and never disobeyed a command of yours, and you

never gave me a kid, that I might be joyful with my friends; ³⁰but when this son of yours came, who has devoured your living with courtesans, you have sacrificed the fattened calf for him.' ³¹And he said to him, 'Child, you are always with me, and everything of mine is yours. ³²But it is proper to be joyful and glad; for this your brother was dead, and is alive; and [was] lost, and is found.' "

PARABLE OF THE UNJUST STEWARD.

Luke xvi: 1-17. And he said, also, to the disciples, "There was a certain rich man, who had a steward, who was accused to him of squandering his property. ²And having called him, he said to him, 'What is this I hear concerning you? Render the account of your stewardship, for you can no longer be steward.' ³And the steward said to himself, 'What shall I do? for my master takes the stewardship from me. I have not strength to dig, and I am ashamed to beg. 'I know what to do, that when I am put out of the stewardship, they may receive me into their own houses.' ⁴And having summoned each one of his master's debtors, he said to the first, 'How much do you owe my master?' ⁵And he said, 'A hundred baths of oil'; and he said to him, 'Take your writings, and sit down quickly, and write fifty.' ⁶And to another, he said, 'And how much do you owe?' And he said, 'A hundred kors of wheat.' He said to him, 'Take your writings, and write eighty.' ⁷And the master applauded the unjust steward, because he had acted shrewdly, for the sons of this æon are shrewder toward their generation, than the

LUKE xvi: 6. A bath was 7½ gallons; a kor a little more than 75 gallons.

sons of the light. ⁹And I say to you, make for yourselves friends of the Mammon of unrighteousness, that when it fails, they may receive you into æonian tabernacles. ¹⁰He who is faithful in the least, is also faithful in much; and he who is unjust in least, is unjust, also, in much. ¹¹If, therefore, you have been unfaithful in unrighteous Mammon, who will confide the true to you? ¹²And if you have been unfaithful in that which is another's, who will give you that which is your own? ¹³No domestic is able to serve two masters; for either he will hate the one, and love the other; or he will cling to one, and slight the other. You cannot serve God and Mammon." ¹⁴And the Pharisees, who were avaricious, heard these things, and they ridiculed him. ¹⁵And he said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly prized before men, is an abomination in the sight of God. ¹⁶The law and the prophets [were] until John; from then the good news of the reign of God is preached, and every man enters violently into it. ¹⁷But it is easier for the heaven and the earth to pass away, than for one letter-tip of the law to fail."

Luke xvi: 18. "Every one that puts away his wife, and marries another, commits adultery; and he that marries one who has been put away from a husband, commits adultery."

PARABLE OF THE RICH MAN AND LAZARUS.

Luke xvi: 19-31. "Now there was a certain rich man,

LUKE xvi: 9. Make such use of worldly possessions as shall aid you when the approaching calamities shall come. Use your wealth in doing good, and thus even Mammon shall befriend you, and aid you to enjoy the gospel advantages—æonian tabernacles.

LUKE xvi: 19-31. *The rich man and Lazarus; Hadēs.* A full exposition of the meaning of Hadēs may be given here. It is rendered hell by the

and he wore purple and fine linen, living in mirth and splendor every day. ²⁰And a certain beggar, named Lazarus, was laid at his gate, covered with ulcers, ²¹and long-

E. V. ten times, and grave once. The R. V., translating from Westcott and Hort's Greek Text, finds it but ten times—giving *thanate*, death, in 1 Cor. xv: 50—and does not translate it. It is a proper noun, the name of an imaginary place, and in any rendering should stand untranslated.

What does the word signify, in the N. T.? It is in Greek what *Sheol* is in Hebrew, and means in the N. T. what *Sheol* does in the Old.

Sheol, rendered *Hādēs* in the Greek Septuagint, occurs exactly sixty-four times in the O. T., and is translated hell thirty-two times, pit three times, and grave twenty-nine times. Dr. George Campbell, a celebrated critic, says that "*Sheol* signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery."

Professor Stuart (orthodox Congregational) only dares claim *five* out of the sixty-four passages, as affording any proof that the word means a place of punishment after death. "These," he says, "*may* designate the future world of woe," though he adds: "I concede, to interpret all the texts which exhibit *Sheol* as having reference merely to the *grave* is possible; and, therefore, it is possible to interpret them as designating a death violent and premature, inflicted by the hand of Heaven."

Rev. Dr. Whitby remarks: "*Sheol* throughout the Old Testament, signifies not a place of punishment for the souls of bad men only, but the grave, or place of death." Dr. Chapman: "*Sheol*, in itself considered, has no connection with future punishment." Dr. Allen: "The term *Sheol* itself, does not seem to mean anything more than the state of the dead in their dark abode." Edward Leigh, who, says Horne's "Introduction," was one of the most learned men of his time, and his work a valuable help to the understanding of the original language of the Scriptures, observes that "all learned Hebrew scholars know the Hebrews have no proper word for hell." Prof. Stuart: "There can be no reasonable doubt that *Sheol* does most generally mean the *under-world*, the *grave* or *sepulcher*, the *world of the dead*. It is very clear that there are many passages where no other meaning can reasonably be assigned to it. Accordingly, our English translators have rendered the word *Sheol* grave, in thirty instances out of the whole sixty-four instances in which it occurs." Dr. Thayer, in his "Theology of Universalism" quotes as follows: "Dr. Whitby says that Hell throughout the Old Testament signifies the grave, or the place of death." Archbishop Whately: "As for a future state of retribution in another world, Moses said nothing to the Israelites about that." Paley declares that the Mosaic dispensation "dealt in temporal rewards and punishments. The blessings consisted altogether of worldly benefits, and the curses of worldly punishments." Prof. Mayer says, that "the rewards promised the righteous, and the punishments threatened the wicked, are such only as are awarded in the present state of being." To the same important fact testify Prof. Wines, Bush, Arnauld, and other distinguished theologians.

That *Sheol*, or *Hādēs*, in the Old Testament does not mean a place of punishment in the future world, is evident from the following considerations:

ing to be fed with that which fell from the rich man's table; and even the dogs came and licked his ulcers. ²²And it occurred that the poor man died, and was borne away by the angels

1. *It is in this world. The lowest Hadēs is on earth.* Deut. xxvii: 22, 24, 25. "For a fire is kindled in mine anger, and shall burn unto the lowest *Hadēs* and shall consume the earth with her increase, and set on fire the foundations of the mountains." See Jonah ii: 2; Rev. vi: 8.

2. Hence *David*, after having been in *Hadēs*, was delivered from it. Ps. xxx: 3; 2 Sam. xx: 5, 6. "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. When the waves of death compassed me, the floods of ungodly men made me afraid. The sorrows of *Hadēs* compassed me about; the snares of death prevented me;" so that there is escape from *Hadēs*. Ps. xviii: 5, 6; cxvi: 3; lxxxvi: 12, 13; Rev. xx: 13; Ps. xvii: 5; xxx: 3.

3. *Jonah* was in the fish only seventy hours, and declared he was in *Hadēs* forever. He escaped from *Hadēs*. Jon. ii: 2-6: "Out of the belly of *Hadēs* cried I, and thou heardest my voice; earth with her bars was about me forever." Even an *eonian Hadēs* lasted but three days.

4. *It is a place where God is*, and, therefore, must be an instrumentality of mercy. Ps. cxxxix: 8: "If I make my bed in *Hadēs*, behold, thou art there."

5. *Men having gone into it are redeemed* from it. 1 Sam. ii: 6: "The Lord killeth and maketh alive; he bringeth down to *Hadēs* and bringeth up."

6. *Jacob wished to go there.* Gen. xxxviii: 35: "I will go down into *Hadēs* unto my son mourning."

7. *If the word means a place of endless punishment, then David was a monster.* Ps. lv: 15: "Let death seize upon them, and let them go down quick into *Hadēs*."

8. *Job desired to go there;* xiv: 13: "Oh, that thou wouldst hide me in *Hadēs*."

9. *Hezekiah expected to go there.* Isa. xxxviii: 10: "I said in the cutting off of my days, I shall go to the gates of *Hadēs*."

10. *Korah, Dathan and Abiram* (Numbers xvi: 30-33) not only went there, "but their houses, and goods, and all that they owned, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods, they, and all that appertained to them, went down alive into *Hadēs*, and the earth closed upon them; and they perished from among the congregation."

11. *It is in the dust.* Job. xvii: 19: "They shall go down to the bars of *Hadēs*, when our rest together is in the dust."

12. *It has a mouth*, is, in fact, the grave. See Ps. cxli: 7. "Our bones are scattered at *Hadēs's* mouth, as when one cutteth and cleaveth wood upon the earth."

13. *It has gray hairs*, Gen. xlii: 38: "And he said, my son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to *Hadēs*."

14. *The overthrow of the king of Babylon is called Hadēs.* Isa. xiv:

to Abraham's bosom. And the rich man died, also, and was buried; ²³and in Hadēs, being in torments, he raised his eyes, and saw Abraham at a distance, and Lazarus

9-15, 22-23: "*Hadēs* from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from the thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave and the noise of thy viols; the worm is spread under thee, and the worms cover thee." All this imagery demonstrates temporal calamity, a national overthrow, as the signification of the word *Hadēs*.

15. *The captivity of the Jews is called Hadēs.* Isa. v: 13, 14. "Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore, *Hadēs* hath enlarged herself and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it."

16. *Temporal overthrow is called Hadēs.* Ps. xlix: 14: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in *Hadēs*, from their dwelling." Ezek. xxxii: 26-27: "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *Hadēs*, with their weapons of war, and they have laid their swords under their heads." Men are in *Hadēs* with their swords under their heads. This cannot mean a state of conscious suffering.

17. *All men are to go there.* No one can escape the Bible *Hadēs*. Ps. lxxxix: 48.

18. *There is no kind of work there.* Eccl. ix: 10.

19. *Christ's soul was in Hadēs.* Acts ii: 27-28.

20. *It is a way of escape from punishment.* Amos vii: 2.

21. *The inhabitants of Hadēs are eaten by worms, vanish, and are consumed away.* Job. vii: 9-24; Ps. xlix: 14.

22. *Hadēs is a place of rest.* Job xvii: 6.

23. *It is a realm of unconsciousness.* Ps. vi: 5; Is. xxxviii: 18. Eccl. ix: 10.

24. *All men will be delivered from Hadēs.* Hos. xiii: 17.

25. *Hadēs is to be destroyed.* Hos. xiii: 14: "O, *Hadēs!* I will be thy destruction." Rev. xx: 13, 14: "And death and *Hadēs* delivered up the dead which were in them, and death and *Hadēs* were cast into the lake of fire."

In addition to the passages already quoted, the word *Hadēs* occurs in the following texts: Job. xi: 7, 8; Ps. cxxxix: 8; xviii: 5; lxxxvi: 13; cxvi: 3; Prov. xv: 11; xxiii: 14; xxvii: 20; Isa. xxviii: 15-18; lvii: 9; Ezek. xxxi: 16-17; Jon. ii: 2; Amos ix: 2; Hab. ii: 5.

Whitby, on Acts ii: 27, says: "That Sheol throughout the Old Testament, and *Hadēs* in the Septuagint, answering to it, signify not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death, appears, 1st; From the root of it, Sheol, which signifies to ask, to crave and

in his bosom, "and he cried out, and said, 'Father Abraham, pity me, and send Lazarus that he may dip the end of his finger in water, and cool my tongue; for I am

require. 2d: Because it is the place to which the good as well as the bad go, etc."

The word is found in the N. T. (omitting 1 Cor. xv: 55) ten times, and is improperly translated hell in E. V., and is properly untranslated in the R. V. The word is from *a*, not, and *eidō*, to see, and means concealed, invisible. It has exactly the same meaning as Sheol, literally, the grave, or death, and figuratively destruction, downfall, calamity, or punishment in this world, with no intimation whatever of torment or punishment beyond the grave.

The Greek Septuagint, which our Lord used when he read or quoted from the Old Testament, gives *Hadēs* as the exact equivalent of the Hebrew Sheol, and when the Savior, or his apostles, used the word, they must have meant the same as is meant in the Old Testament. When *Hadēs* is used in the New Testament, we must understand it just as we do Sheol (or *Hadēs*) in the Old Testament.

It must not be forgotten that contact with the heathen had corrupted the opinions of the Jews, at the time of our Savior, from the simplicity of Moses, and that by receiving the traditions and fables of paganism, they had made void the word of God. They had accepted *Hadēs* as the best Greek word to convey the idea of Sheol, but without investing it at first with the heathen notions of the classic *Hadēs*, as they afterwards did. What these ideas were, the classic authors inform us.

Gibbon says (Milman's Gibbon, Ch. xxi): "The Jews had acquired at Babylon a great number of Oriental notions, and their theological opinions had undergone great changes by this intercourse. We find in Ecclesiasticus, and the Wisdom of Solomon, and the later prophets, notions unknown to the Jews before the Babylonian captivity, which are manifestly derived from the Orientals. Thus God, represented under the image of light, and the principle of evil under that of darkness: the history of good and bad angels; paradise and hell, etc., are doctrines of which *the origin*, or at least the positive determination, can only be referred to the Oriental philosophy."

In what sense, then, did our Lord employ *Hadēs*, in the Rich Man and Lazarus? What does the story teach?

It is a parable. This is denied by some Christians, who ask, Does not our Savior say: "There was a certain rich man?" etc. True, but all his parables begin in the same way. "A certain rich man had two sons." "The ground of a certain man brought forth plentifully." "A certain man made a great supper," and the like. In Judges ix: we read, "The trees went forth, on a time, to anoint a king over them, and they said to the olive tree, Reign thou over us." This language is positive, and yet it describes something that never could have occurred. All fables, parables, and other fictitious accounts which are related to illustrate important truths, have this positive form, to give force, point, lifelikeness to the lessons that they inculcate.

It has also been said that parables may be literal histories. To this we reply that many of them never could have occurred. It is impossible, for exam-

distressed in this flame.' ²²But Abraham said, 'Child, remember, that in your life-time you received your good things; and Lazarus, in like manner, bad things; but now here he is

ple, for the trees to go out and choose one of their number as king. A parable is not, therefore, necessarily, a possible occurrence.

Dr. A. Clarke, in his notes on this story, says: "This account of the rich man and Lazarus is either a parable or a real history. If it be a parable, it is what may be; if it be a history, it is what has been."

We demur: It does not follow that it *may* be true, if it is a parable. Apply his language to the parable of the trees. If it be a parable, then the trees may some time or other move off from the places where they are rooted, and hold an election for king. This is a parable, and yet it is impossible for it to be a true account. So that a parable may or may not be a true story.

If this is a literal account, then we can interpret every part of it literally; if not, then a literal understanding will involve us in difficulty.

Did a certain rich man die? And a poor man likewise? Did the rich man enter a world of punishment after death? These questions will readily be answered in the affirmative by many Christians. But when we press the matter further, and ask if the rich man literally writhed in flames, if the beggar was really carried about in Abraham's bosom, and if a drop of water would have alleviated the sufferings of the rich man, the reply is: "No, these are figurative expressions." But if this be a true story, a literal account of what has happened, of what the Savior actually saw, what right has any one to say that these flames, this water, and Abraham's bosom are figurative? Either good men when they die are carried in Abraham's bosom, and sinners burn in real fire, hereafter, or Dives, Lazarus, and all the characters and circumstances are figurative and not literal. If this is history, we must interpret every part of it literally. Nobody will agree to do that. If a parable, then it is *all* figurative. Inasmuch as no one will consent that all of it is literal, it follows that all is figurative, for no one can show, or has a right to assume, that a portion is history and the rest parable. The palpable absurdities of a literal construction have driven learned men almost universally to confess it a parable. They would have been glad to sustain their views of the future by this story; but candor compels them to take the view we adopt.

Says Lightfoot: "Whoever believes this not to be a parable let him believe also those little friars, whose trade is to show the monuments of Jerusalem to pilgrims, and point exactly to the place where the house of the rich glutton stood."

Dr. Whitby says: "That this is only a parable, and not a real history of what was actually done, is evident from the circumstances of it, namely, the rich man lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom, his discourse with Abraham, his complaint of being tormented in flames, and his desire that Lazarus might be sent to cool his tongue; and if all this be confessedly parable, why shall the rest be accounted history?" Hammond makes the same general comments, and Wakefield remarks, "To them who regard the narrative a reality, it must stand as an unanswerable argument for the purgatory of the papists."

comforted, and you are distressed. ²⁰And besides all this, between us and you a great chasm is fixed, so that those wishing to cross hence to you are unable, nor can any cross

Again, in the Gemara Babylonicum, Jewish writings originating during the Babylonish captivity, containing doctrines entertained by Pagans concerning the future state, but not recognized by the followers of Moses, this story occurs. Surrounded by Chaldeans, the Jews imbibed their errors, and the religion they had received of Moses became very much corrupted by the heathen traditions, accepted by the people among whom they had sojourned. The seventy years which they passed in Babylon effected a material change in their religion. We are familiar with the heathen views on this subject. They denominate the state of the dead, without any reference to their happiness or misery, *Hadēs*; the same word that is employed in the parable, "In *Hadēs* he lifted up his eyes." In this state of the dead, this *Hadēs*, they supposed two apartments, Elysium, the abode of the happy, and Tartarus, the dwelling place of the damned. Between these two abodes there flowed a river, corresponding to the chasm in our text.

Now this story is founded on these heathen views. They were not obtained from the Bible, for the Old Testament contains nothing resembling them. They were among those traditions which our Savior condemned when he told the scribes and Pharisees, "Ye make the word of God of none effect through your traditions," and when he said to his disciples, "Beware of the leaven, or doctrine, of the Pharisees."

As the Pagan story runs—a story popular among the Jews before the Savior was born—there once lived two men, the one rich and exalted, and the other poor and degraded. They died, and their conditions were reversed: The rich man became miserable, and the poor man happy. Nothing whatever is said concerning the character of either of them. Now our Savior seized the imagery of this story, not to endorse its truth, but just as we now relate any other fable. He related it as found in the Gemara, not for the story's sake, but to convey a moral to his hearers; and the Pharisees and scribes to whom he addressed this and the five preceding stories, felt—as we shall see—the force of its application to them.

The commentator, Macknight, Scotch Presbyterian, says truly:

"It must be acknowledged that our Lord's descriptions are not drawn from the writings of the Old Testament, but have a remarkably affinity to the descriptions which the Grecian poets have given. They represent the abodes of the blest as lying contiguous to the region of the damned, and separated only by a great impassable gulf in such sort that the ghosts could talk to one another from its opposite banks. If from these resemblances it is thought the parable is formed on the Grecian mythology, it will not at all follow that our Lord approved of what the common people thought or spoke concerning these matters, agreeably to the notions of Greeks. In parables, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be such as are most familiar to the people, and the images made use of are such as they are best acquainted with."

over thence to us.' ²¹Then he said, 'I entreat you then, father, to send him to my father's house; ²²for I have five brothers, that he may testify to them, that they, also, may not come

Dr. Bloomfield says: "No responsibility on our Lord's part is involved in this case; for our best commentators and theologians are agreed that in parabolic narrations, provided the doctrines inculcated be strictly true, the terms in which they are expressed may be adapted to the prevailing notions of those to whom they are addressed."—*Greek Test., in loco.*

How did Jesus apply the story? To teach that a great change was about to take place; that the Jewish nation, and especially the scribes and Pharisees, were about to die as a power, as a church, as a controlling influence in the world; while the common people among them, and the Gentiles outside of them, were to be exalted, in the new order of things.

The details of the parable show this: "There was a certain rich man clothed in purple and fine linen." In these first words, by describing their very costume, the Savior fixed the attention of his hearers on the Jewish priesthood. They were, emphatically, the rich men of that nation. His description of the beggar was equally graphic. He lay at the gate of the rich, only asking to be fed by the crumbs that fell from the table. Thus dependent were the common people, and the Gentiles, on the scribes and Pharisees. We remember Christ once rebuked them for shutting up the kingdom of heaven against these. They lay at the gate of the Jewish hierarchy. For the Gentiles were literally restricted to the outer court of the temple. Hence in Rev. xi: 12, we read: "But the court, which is without the temple, leave out, and measure it not, for it is given unto the Gentiles." They could only walk the outer court, or lie at the gate. We remember the anger of the Jews at Paul, for allowing Greeks to enter the temple. This is the significance of the language of the Kanaanitish woman, Matt. xv: 27, who desired the Savior to heal her daughter. The Savior, to try her faith, said: "It is not well to cast the children's bread to the little dogs." "True, master, yet the little dogs eat of the crumbs that fall from their master's table." The prophet (Isa. i: 6) represents the common people of Israel as "full of wounds, bruises, and putrifying sores." They were thus regarded; and these two brief, graphic descriptions given by the Savior, at once showed his hearers that he was describing those two classes, the Jewish priesthood and nation, on the one hand, and the common people, Jews and Gentiles, on the other. And now see a striking point, not always observed. The rich man died and was buried. This class died officially, nationally, and their power departed. The kingdom of God was taken from them, and conferred on others.

But, while the beggar died, he was not buried. If this were a literal account would Christ have spoken of the burial of one and not of the other? The reason is obvious. The Gentiles, publicans and sinners were not buried, they were translated into the kingdom of God's dear son, where is neither Jew nor Greek, but where all are one in Christ Jesus. This is the meaning of the expression "Abraham's bosom." They accepted the true faith, and so became one with faithful Abraham. Abraham is called the father of the faithful, and the beggar is represented to have gone to Abraham's bosom, to denote the fact

into this place of torment.' "But Abraham says, 'They have Moses and the prophets, let them hear them.' "And he said, 'No, Father Abraham, but if one went to them

which is now history, that the common people and Gentiles accepted Christianity, and have since continued Christian nations, enjoying the blessings of the Christian faith.

What is meant by the torment of the rich man? The misery of those proud men, when, soon after, their land was captured, and their city and temple possessed by barbarians, and they scattered like chaff before the wind—a condition in which they have continued from that day to this. All efforts to bless them with Christianity have proved unavailing. At this very moment there is a great gulf fixed so that there is no passing to and fro. And observe, the Jews do not desire the gospel. Nor did the rich man ask to enter Abraham's bosom with Lazarus. He only wished Lazarus to alleviate his sufferings by dipping his finger in water and cooling his tongue. It is so with the Jews today. They do not desire the gospel; they only ask those among whom they sojourn to tolerate them and soften the hardships that accompany their wanderings. The Jewish church and nation is now dead. Once they were exalted to heaven, but now they are thrust down to *Hades*, the kingdom of death; and the gulf that yawns between them and the Gentiles shall not be abolished till the fullness of the Gentiles shall come in, and "then Israel shall be saved."

We have no application for the five brethren, nor is it necessary. We do not know what is referred to by the fattened calf in the parable of the lost sheep. In all these stories subordinate details are thrown in to fill out and complete the sketch. Prof. Stuart has well remarked, "Comparison is not to be extended to all the circumstances of the allegory," or, as another has said in plainer terms, "Parables do not go on all fours." The main design is continually regarded, while the minor details are thrown in to complete the sketch and make it life-like.

The meaning of this parable is admirably stated by T. B. Thayer, D. D., in his "Theology of Universalism":

The doctrine taught in this parable is the rejection and punishment of the Jews, and the calling of the Gentiles into the privileges and blessings of the Gospel.

(a) The rich man, clothed in purple and fine linen, and faring sumptuously every day, represents the Jews, their wealth of spiritual privileges and blessings, "because that unto them were committed the oracles of God" (Heb. iii: 1-3).

(b) Lazarus, the beggar, feeding on crumbs, and full of sores, represents the Gentiles, their spiritual poverty and ignorance.

(c) Their death represents respectively the change in their conditions, which took place on the setting up of the gospel kingdom in the earth. The rich man dead, is the Jewish nation dead to, or deprived of, all its former privileges and gifts of divine knowledge. Lazarus dead, is the Gentiles dead to their former condition of spiritual poverty and unbelief. Death in both cases is the opposite of the former life; as death is always the opposite of life.

from the dead, they would reform.' ³¹And he said to him, 'If they do not hear Moses and the prophets, neither will they be convinced, if one [should] rise from the dead.' "

(d) Lazarus in Abraham's bosom, represents the Gentiles translated into the new life of Gospel faith and knowledge and salvation.

(e) The rich man in torment represents the Jews suffering the punishment of their sins, in the destruction of their city and temple, and the sore calamities which have fallen on them ever since.

(f) The great gulf represents the antagonism of unbelief between Jews and Christians (Gentiles), and the utter want of religious sympathy and fellowship which separates the two people.

(g) The request of the rich man respecting his five brethren, and the reply of Abraham, are only put in to show the obstinacy of the Jews in their refusal to believe in Christ as the Messiah; since, if their own Scriptures (Moses and the prophets), could not convince them, neither would they be persuaded "if one went unto them from the dead." And this was literally and singularly verified; for when a real Lazarus was raised from the dead by Jesus, the chief priests and Pharisees not only refused to believe, but were so enraged that they sought to kill both Jesus and Lazarus. John xi: 12.

These views are not presented by us to escape the force of this parable, for, if literal, though it proves the existence of a world of fire after death; in which few now believe, there is not a word in it in favor of endless punishment.

Theophylact, of Bulgaria, wrote eight hundred years ago: "This parable can be explained in the way of allegory; so that we may say, by the rich man is signified the Jewish people, for they were formerly rich, abounding in all divine knowledge, wisdom and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen their priesthood; for the Levites were clothed in sacerdotal vestments of fine linen, and they fed sumptuously and lived splendidly every day. Daily they offered the morning and evening sacrifice, which they called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates, for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution."

The rich man, or the Jews, were and are in the same hell in which David was when he said: "The pains of hell (*Hades*) gat hold on me, I found trouble and sorrow," and "Thou hast delivered my soul from the lowest hell." Not in endless wo in the future world, but in misery and suffering in this.

But is this a final condition? No, wherever we locate it, it must end. Paul asks the Romans, "Have they (the Jews) stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit, that blindness is in part happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. As it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them when I

FORGIVENESS OF INJURIES.

Luke xvii: 1-10. And he said to his disciples, "It is impossible that offences should not come; but alas for him through whom they come. 'It would be better for him if an upper mill-stone were hanged about his neck, and he thrown into the lake, rather than that he should offend one of these little ones. 'Take heed to yourselves; if your brother sin, reprove him; if he reform, forgive him; 'and if he sin against you seven times in a day, and *if* seven times he turn, saying, 'I reform,' you shall forgive him."

'And the apostles said to the Master, "Increase our faith!" 'And the Master said, "If you have faith as a mustard-grain you shall say to this mulberry tree, 'Be uprooted, and be planted in the lake,' and it shall obey you. 'But which of you having a slave plowing, or feeding cattle, will say to him, as he comes in from the field, 'Come at once, and recline [at table]?' 'But will he not say to him, 'Make ready, that I may sup; gird yourself and serve me, while I eat, and drink, and afterwards you may eat, and drink?' 'Does he thank the slave because he did what was commanded? 'So also you, when you shall have done all the things commanded you, say, 'We are unprofitable slaves, for we have only done what we were bound to do.' "

THE SUDDEN DESTRUCTION OF JERUSALEM ANNOUNCED.

Luke xvii: 20-37. And having been asked by the

shall take away their sins." xi: 11, 25, 27. To this end Christ labored and wrought; this is the consummation announced by God's holy prophets since the world began, that, in the dispensation of the fullness of times his son should gather unto himself all nations, kindreds and families.

In brief terms, then, we may say that this is a fictitious story or parable describing the fate in this world of the Jewish and Gentile people of our Savior's times, and has not the slightest reference to the world after death, nor to the fate of mankind in that world.

Pharisees when God's reign was coming, he answered them, and said, "The reign of God does not come with observation, nor will they say, 'Behold here,' or 'there;' for behold, the reign of God is within you." ²²And he said to his disciples, "Days will come when you will desire to see one of the days of the Son of Man, and you will not see it." ²³And they will say to you, 'Behold there', and 'Behold here:' [but] follow [them] not; ²⁴for even as the lightning flashing out of one part under heaven, shines to the other part under heaven, so will the Son of Man be. ²⁵But first he must suffer many things, and be rejected by this generation. ²⁶And as it occurred in the days of Noah, so will it also be in the days of the Son of Man. ²⁷They ate, they drank, they married, they were given in marriage, till the day Noah entered the ark; and the flood came, and destroyed them all. ²⁸In like manner, as it occurred in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; ²⁹but on the day that Lot went out from Sodom, it rained sulphur and fire from heaven, and destroyed them all. ³⁰Thus will it be in the day when the Son of Man is revealed. ³¹In that day let him who shall be on the roof, and his furniture in the house, not descend to take it away; and in like manner let him who shall be in the field not turn back. ³²Remember Lot's wife! ³³Whoever shall endeavor to save his life, will lose it; and whoever shall lose it, will preserve it. ³⁴I tell you in that night there will be two men on a couch; one will be taken, and the other left. ³⁵Two women will be grinding together; one will be taken, and the other left. ³⁶There shall be two men in the field; the one

LUKE xvii: 33. The impropriety of translating *psuche*, soul, is seen in this verse. Jesus is here delineating the destruction of Jerusalem, and warns his disciples how to escape the coming calamities. V. 36 is omitted by S. V. H.

shall be taken, and the other left." ³⁷And they answer, and say to him, "Where, Master?" and he said to them, "Where the body [is], there, also, will the vultures be assembled."

THE TRUE PRAYER.

Luke xviii: 1-8. And he spoke a parable to them, that they ought always to pray, and not be weary, saying, ³⁸"There was a judge in a city, that feared not God, nor regarded man. ³⁹But there was a widow in the same city, and she went to him, saying, 'Give me justice from my opponent!' ⁴⁰And he would not for a time; but afterwards he said to himself, 'Though I fear not God, nor regard man, yet because this widow troubles me, I will render her justice, lest at last her continual coming should annoy me.' ⁴¹And the Master said, "Hear what the unjust judge says; and will not God do justice to those, his chosen ones, who cry to him day and night, and be compassionate towards them? ⁴²I tell you that he will speedily do justice for them. But when the Son of Man comes, will he indeed find the faith on the earth?"

THE PUBLICAN AND THE PHARISEE.

Luke xviii: 9-14. And he spoke this parable, also, to some who trusted in themselves, that they were just, and despised all others: ¹⁰"Two men went up into the temple to pray; the one a Pharisee, and the other a tax-collector. ¹¹The Pharisee stood by himself, and prayed thus: 'God, I give thee thanks that I am not like other men, plunderers, unjust, adulterers, or, even like this tax-collector; ¹²I fast twice in the week; I tithe of all that I acquire.' ¹³But the tax-collector, standing at a distance, would not even raise the eyes to the heaven, but beat his breast, saying, 'God be mer-

ciful to me, the sinner!' "I tell you that this man went down to his house, justified rather than the other; for every one that exalts himself, shall be humbled; but he that humbles himself shall be exalted."

THE YOUNG RULER.

Mark x: 17-30. And as he was going out on his way, there came one running up, who, kneeling before him, asked him, "Good Teacher, what shall I do that I may inherit æonian life?" ¹⁸And Jesus said to him, "Why do you call me good? No one is good but one — God. ¹⁹You know the commands, 'Do not murder;' 'do not commit adultery;' 'do not steal;' 'do not testify falsely;' 'honor your father and mother.'" ²⁰And he said to him, "Teacher, from my childhood I have kept all these." ²¹Then Jesus looked on him, [and] loved him, and said to him, "You lack one thing yet — go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow me." ²²But he looked sad at the word, and went away sorrowing, for he had great wealth. ²³Then Jesus looked round, and said to his disciples, "With what difficulty shall those that have riches enter into the reign of God." ²⁴And the disciples were astonished at his words. But Jesus answered again, and said to them, "Children, how difficult it is to enter the reign of God. ²⁵It is easier for a camel to enter through a needle's eye, than for a rich man to enter the reign of God." ²⁶And they were amazed, saying to him, "Who then can be saved?" ²⁷Jesus looking on them, said, "With men it is impossible; but not with God; for all things are possible with God." ²⁸Peter began to say to him, "Behold, we have abandoned all, and followed you; *what, therefore, shall we have?*" ²⁹Jesus said to him, "Truly I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or

children, or lands, on my account, and on account of the good news, ³⁰who will not receive a hundred fold now, in this season, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and æonian life in the coming æon."

Luke xviii: 18-30. And a certain ruler asked him, saying, "Good Teacher, what shall I do to inherit æonian life?" ¹⁹And Jesus said to him, "Why do you call me good? No one is good, but one—God. ²⁰You know the commands, 'Do not commit adultery;' 'Do not kill;' 'Do not steal;' 'Do not bear false testimony;' 'Honor father and mother.' "And he said, "All these I have observed from my childhood." ²²And having heard [this], Jesus said to him, "You lack one thing yet: sell all that you have, and distribute to the poor; and you shall have treasure in heaven; and come, follow me." ²³But when he heard these things, he was greatly grieved; for he was exceedingly rich. ²⁴And observing him, Jesus said, "With what difficulty *do* those having riches, enter into the reign of God! ²⁵It is easier for a camel to enter a needle's perforation, than for a rich man to enter the reign of God!" ²⁶And those that heard it, said, "And who can be saved?" ²⁷And he said, "The things impossible with men, are possible with God." ²⁸Then Peter said, "Behold, we have left our own [homes], and followed you." ²⁹And he said to them, "Truly, I tell you, that there is no man who has left house, or wife, or brothers, or parents, or children, on account of the reign of God, ³⁰who will not receive manifold in this season, and æonian life in the coming æon."

Matthew xix: 16-29. And behold, one approaching, said

LUKE xviii: 25. The other evangelists employ *rhapidos*, a common needle; but Luke, a physician, uses the word *belonē*, a surgeon's needle. The word *trēma*, a perforation, is also a medical term used by Luke, and once by Matthew.

to him, "Master, what good thing shall I do that I may have æonian life?" ¹⁷And he said to him, "Why do you ask me about the good? There is [but] one who is good; but if you desire to enter into the life, obey the commands." ¹⁸He says to him, "Which?" Jesus says, " 'You shall not kill;' 'You shall not commit adultery;' 'You shall not steal;' 'You shall not testify falsely; ¹⁹Honor the father and the mother;' and 'You shall love your neighbor as yourself.' " ²⁰The young man said to him, "I have kept all these; what lack I still?" ²¹Jesus replied, "If you desire to be perfect, go, sell your property, and give to the poor, and you shall have treasure in heaven; and come, follow me." ²²And the young man, when he heard this word, went away sorrowful, for he had great possessions. ²³Then Jesus said to his disciples, "Truly, I tell you, that it is difficult for a rich man to enter the reign of the heavens. ²⁴And again I tell you, it is easier for a camel to pass through a needle's perforation, than for a rich man to enter the reign of God." ²⁵And when the disciples heard [this], they were exceedingly astonished, saying, "Who, then, can be saved?" ²⁶And Jesus, looking upon [them] said to them, "This is impossible with men; but all things are possible with God." ²⁷Then Peter answered, and said to him, "Behold, we have forsaken all, and followed you; what, then, shall we have?" ²⁸And Jesus said to them, "Truly, I tell

MATT. xix: 16. Jesus indicates that it was a state of happiness to be enjoyed on the earth; for he tells him it might be obtained by keeping the commandments. Ver. 17. But the state of final holiness and blessedness, revealed in the Scriptures, is represented as a gift from God, not as the reward of works. See Rom. iv: 4; 2 Tim. i: 9; Tit. iii: 5. The state of spiritual life and peace produced in the hearts of men, while they dwell on the earth, by faith in the gospel and obedience to its precepts, is frequently denominated *life* and *eternal life*. See John v: 24; 1 John iii: 14. Comp. 1 John iii: 3; James i: 25; ii: 14-17. The meaning of the question, I apprehend, is simply this: What must I do in order to become thy disciple and a member of thy kingdom? referring, as a Jew naturally and necessarily would, to the kingdom of the Messiah, otherwise called the kingdom of heaven, or of God.—*Paige*.

you that you who have followed me, in the Renovation, when the Son of Man shall sit on his throne of glory, you shall sit on twelve thrones, judging the twelve tribes of Israel. ²⁰And every one that has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of my name, will receive manifold, and inherit æonian life."

THE LABORERS IN THE VINEYARD.

Mark x: 31. But many first shall be last, and last, first.

Matthew xix: 30. "But many shall be last [that are] first, and first [that are] last."

Matthew xx: 1-16. For the reign of the heavens resembles a householder, who went out early in the morning to hire laborers for his vineyard. ²And having agreed with the laborers for a denary a day, he sent them into his vineyard. ³And going out about the third hour he saw others standing idle in the market. ⁴And he said to them, 'Go you also into my vineyard, and I will give you what is just.' And they went. ⁵And again he went out about the sixth and ninth hours, and did the same. ⁶And he went out about the eleventh [hour], and found others standing, and he says to them, 'Why do you stand here all the day idle?' They say to him, 'Because no man hired us.' He says to them, 'You also go into the vineyard.' ⁸And at evening, the master of the vineyard says to his steward, 'Call the laborers, and give the hire, beginning from the last to the first.' ⁹But each of those that came at the eleventh hour received a denary. ¹⁰And when the first came they supposed that they should receive more; and they also received a denary apiece. ¹¹But when they had received it they complained against the householder, saying, ¹²'These last have worked [only] one

hour, and you have made them equal to us, who have endured the burden, and the scorching heat of the day.' ¹³But he answered and said to one of them, 'Comrade, I do not injure you; did you not agree with me for a denary?' ¹⁴Take that which is yours, and go; I will give to the last as to you. ¹⁵Is it not lawful for me to do what I will with my own? Is your eye evil, because I am good?' ¹⁶Thus the last shall be first, and the first, last."

DIVORCE AND MARRIAGE.

Mark x: 2-12. And Pharisees approaching, asked him, "Is it lawful for a man to put away his wife?" ³And he answered and said to them, "What did Moses command you?" ⁴And they said, "Moses permitted [us] to write a bill of divorcement, and to put her away." ⁵And Jesus said to them, "He wrote you this command because of your obduracy of heart; ⁶but from the beginning of creation he made them male and female. ⁷On this account a man shall leave his father and mother, ⁸and the two shall become one flesh; so that they are no longer two, but one flesh. ⁹What God has united, then, let not man sever." ¹⁰And in the house the disciples again asked him concerning this. ¹¹And he says to them, "Whoever shall put away his wife, and marry another, commits adultery with her; ¹²and if she shall put away her husband, and marry another, she commits adultery."

Matthew xix: 3-12. And [the] Pharisees went to him, trying him and saying, "Is it lawful [for a man] to put away his wife for every cause?" ⁴And he answered, and said, "Have you not read that he who created [them] at the first, made them male and female, ⁵and said, 'On this account, a man shall leave the father, and the mother, and shall cling to his wife, and the two shall be one flesh?' ⁶So that they

are no longer two, but one flesh. What, then, God has united, let not man separate." "They say to him, "Why, then, did Moses command to give a bill of divorcement, and put her away?" "Jesus says to them, "Moses, indeed, permitted you to divorce your wives, on account of your obduracy of heart; but from the beginning, it was not so. "But I say to you, whoever divorces his wife, except on account of unchastity, makes her an adulteress." "The disciples say to him, "If this is the case of the man with the wife, it is unprofitable to marry!" "But he said to them, "All men cannot receive this word, but only those to whom it is given; "for there are some eunuchs that were born so, from their mother's womb; and there are eunuchs made eunuchs by men; and there are eunuchs who made themselves eunuchs, on account of the reign of the heavens. He who is able to accept [this] let him accept it."

LITTLE CHILDREN BLESSED.

Mark x: 13-16. And they were bringing little children to him, that he might touch them; and the disciples reproved them. "But when Jesus saw it, he was displeased, and said to them, "Permit the little children to come to me; forbid them not, for of such is the reign of God. "Truly I say to you, whoever will not receive the reign of God like a little child, will by no means enter it;" "and he took them in his arms, laid his hands on them, and blessed them.

Matthew xix: 13-15. Then little children were brought to him, that he might lay hands on them, and pray; but his disciples reproved them. "And Jesus said, "Permit the little children to come to me, and hinder them not, for of such is

MARK x: 13-16; Matt. xix: 13-15; Luke xviii: 15-17. This language demonstrates the innate purity of human nature.

the reign of the heavens." "And he laid the hands on them and departed thence.

Luke xviii: 15-17. And they were bringing to him the babes also, that he might touch them; and the disciples, seeing it, reproved them. "But Jesus called them, and said, "Permit the little children to come to me, and forbid them not, because of such is the reign of God. "Truly I say to you, whoever will not receive the reign of God as a little child, he will by no means enter into it."

JESUS PREDICTS HIS DEATH.

Mark x: 32-34. And they were on the road going up to Jerusalem; and Jesus was preceding them, but they were amazed, and they followed him, and were afraid, and he took the twelve aside, again, and began to tell them the things about to befall him. "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the high-priests, and to the scribes, "and they will condemn him to death, and will deliver him to the Gentiles; and they will deride him, and spit on him, and scourge him, and kill him, and after three days he will rise again."

Matthew xx: 17-19. And when Jesus was about to go up to Jerusalem, he took the twelve disciples, privately; and said to them on the road: "Behold, we go up to Jerusalem, and the Son of Man will be delivered to the high-priests, and scribes, "and they will condemn him to death, and deliver him to the Gentiles, to ridicule, and to scourge, and to crucify; and on the third day he will be raised up."

Luke xviii: 31-34. And he took the twelve to him and said to them, "Behold, we are going up to Jerusalem, and all

LUKE xviii: 31. The Old Testament prophecies here referred to (Luke xviii: 31), have been collated by Gilpin. Possibly modern criticism might not accept them all as applying to Jesus.

the things written through the prophets will be accomplished in the Son of Man, ²²for he will be delivered to the Gentiles, and will be derided, and shamefully treated, and spit upon; ²³and they will scourge him, and kill him; and the third day he will rise again." ²⁴And they understood none of these things, and this thing was hidden from them, and they understood not the things that were spoken.

AMBITION OF ZEBEDEE'S SONS.

Matthew xx: 20-28. Then came to him the mother of Zebedee's sons, with her sons, making obeisance, and asking something of him. ²¹And he said to her, "What do you wish?" She said to him, "Say that these, my two sons, may sit, one on your right hand, and one on your left, in your reign." ²²But Jesus answered, and said, "You do not know what you request. Can you drink the cup that I am about to drink?" They say to him, "We can." ²³He says to them, "You will indeed drink of my cup; but to sit at my right and the left, is not mine to give, except to whom it has

"Section I, containing the earliest intimations of the Messiah. (Gen. iii: 15; xvii: 7; xix: 22; xviii: 26; xxviii: 14; 1 Chron. xvii: 11; Isa. xlii: 6; xlix: 8; Jer. xxxiii: 20, 21. Isa. xi: 1, 2. Jer. xxxiii: 5, 6; xxxiii: 15. Ezek. xvii: 22, 23. Zech. iii: 8; vi: 12, 13. Mic. iv: 1, 7. Isa. ii: 2; xxv: 7; ii: 3, 4; xl: 6-9. Gen. xlix: 10. Num. xxiv: 17. Isa. xlix: 6. Dan. vii: 13, 14. Isa. xli: 27; xl: 9; xlix: 13. Mal. iv: 2.)

"Section II, containing those prophecies which relate to the birth of the Messiah. (Isa. xl: 3-5. Mal. iv: 5; iii: 1. Ps. ii: 6-8. Isa. vii: 14. Mic. v: 2. Isa. ix: 2, 6, 7.)

"Section III, containing those prophecies which relate to the life of the Messiah—his preaching and his miracles. (Deut. xviii: 18. Isa. liii: 2, 3; xlii: 2, 3; lii: 7. Zech. ii: 10, 11. Isa. xlii: 1, 4. Isa. xi: 3-5; lxi: 1, 2. Mic. iv: 2. Isa. viii: 14. Ps. cxviii: 22, 23, 24. Isa. xxviii: 16; xxix: 14. Zech. ix: 9. Hag. ii: 7, 9. Isa. xxxv: 5, 6; xlii: 7; xlix: 9; xl: 11; xlix: 10.)

"Section IV, containing such prophecies as relate to the death, resurrection, and exaltation of the Messiah. (Ps. xli: 9. Zech. xi: 12, 13; xiii: 7. Isa. liii: 7, 8. Ps. xxxv: 11; xxxviii: 13; xxii: 16. Isa. i: 6. Mic. v: 1. Ps. lxix: 21; xxii: 16, 18. Zech. xiii: 6. Ps. xxii: 1, 7, 8. Joel ii: 30-32. Dan. ix: 24-26. Isa. liii: 4-6, 10, 12. Zech. xii: 10. Ex. xii: 46. Zech. xiii: 1. Isa. liii: 9. Ps. ii: 1, 2, 4. Ps. xvi: 10. Hos. vi: 2. Job xix: 25. Hos. xiii: 14. Ps. cx: 1-4.)"

been prepared by my Father." ²⁴And when the ten heard they were much displeased with the two brothers; ²⁵but Jesus called them to him, and said, "You know that the rulers of the Gentiles domineer over them, and the great exercise authority over them. ²⁶It is not so among you, but whoever may wish to become great among you, let him be your servant; ²⁷and whoever may wish to be first among you, let him be your slave; ²⁸even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many."

Mark x: 35-45. And Jacob and John, Zebedee's two sons, came to him, saying to him, "Teacher, we wish that you should do for us whatever we shall ask of you." ³⁶And he said to them, What do you wish that I shall do for you?" ³⁷And they said to him, "Grant to us that we may sit, the one at your right hand, and the other at [the] left, in your glory." ³⁸But Jesus said to them, "You know not what you ask. Can you drink the cup that I drink, or be immersed with the immersion in which I am being immersed?" ³⁹And they said to him, "We can." And Jesus said to them, "You will drink the cup that I drink, and you will be immersed with the immersion in which I am immersed, ⁴⁰but to sit at my right hand, or at [the] left, is not mine to give, except for whom it is prepared." ⁴¹And the ten having heard were exasperated at Jacob and John. ⁴²But Jesus, having called them, says to them, "You know that those presuming to rule the Gentiles domineer over them, and their great ones exercise authority over them. ⁴³But it is not so among you; but whoever may wish to be great among you, shall be your servant; ⁴⁴and whoever among you may desire to become first, shall be slave of all. ⁴⁵For even the Son of Man came not to be served, but to serve, and to give his life a ransom for many."

THE BLIND MEN HEALED.

Mark x: 46-52. And they come to Jericho. And as he was departing from Jericho, with his disciples, and a great crowd, Bartimeus, a blind beggar, the son of Timeus, sat by the roadside, ⁴⁷and when he heard that it was Jesus, the Nazarene, he began to cry out, and say, "Son of David, Jesus, have pity on me!" ⁴⁸And many reprov'd him, charging him to be quiet; but he cried out much more, "Son of David, have pity on me!" ⁴⁹And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take courage; arise, he calls you!" ⁵⁰And throwing off his mantle, he sprang up and came to Jesus. ⁵¹And Jesus addressed him, and said, "What do you desire that I should do to you?" The blind man said, "Rabbuni! That I may receive my sight." ⁵²And Jesus said to him, "Go; your faith has saved you." And he immediately received his sight, and followed him on the road.

Matthew xx: 29-34. And as they departed from Jericho, a great crowd followed him. ³⁰And, behold, two blind men, sitting by the roadside, hearing that Jesus passed by, cried out, saying, "*Pity us, Jesus, son of David!*" ³¹And the crowd rebuked them, that they should be silent, but they cried the more, saying, "*Pity us, Lord, son of David!*" ³¹And Jesus stood, and called them, and said, "What do you wish that I shall do for you?" ³²They say to him, "Master, that our eyes may be opened." ³⁴And Jesus, being moved with pity, touched their eyes, and they immediately received sight, and followed him.

Luke xviii: 35-43. And it occurred, as he approached Jericho, that a certain blind man sat by the roadside, begging, ³⁶and hearing a crowd passing along, he asked, "What may this be?" ³⁷And they told him, "Jesus, the Nazarene,

passes by." ³⁸And he shouted, saying, "Jesus, son of David, pity me!" ³⁹And those who went before, reproved him, that he should be silent; but he cried out much more, "Son of David, pity me!" ⁴⁰And stopping, *he* commanded him to be led to him, and having approached, he asked him, "What do you desire that I shall do to you?" And he said, "Master, that I may receive sight." ⁴²And Jesus said to him, "Receive your sight; your faith has saved you." ⁴³And instantly he received sight, and followed him, glorifying God. And all the people saw it and gave praise to God.

ZACCHEUS CONVERTED—THE PARABLE OF THE LOANS.

Luke xix: 1-28. And he entered, and was passing through Jericho; ²and behold, a man named Zaccheus, a chief tax-collector, and rich, ³sought to see who Jesus was, and could not, on account of the crowd, for he was of small stature; ⁴and he ran before, and climbed a mulberry tree, to see him, for he was about to pass that way. ⁵And when Jesus came to the place, he looked up, and said to him, "Zaccheus, hasten down, for to-day I must abide in your house." ⁶And he hastened down, and received him, rejoicing. ⁷And all that saw it, murmured, saying, "He has gone in to lodge with a sinful man." ⁸But Zaccheus, standing up, said to the Master, "Behold, Master, the half of my possessions I give to the poor, and if I have extorted anything from any man, I restore four-fold." ⁹And Jesus said to him, "To-day salvation has come to this house, since he, also, is a son of Abraham. ¹⁰For the Son of Man has come to seek and to save the lost."

¹¹And as they heard these things he proceeded, and spoke a parable, because he was near Jerusalem, and they thought that the reign of God was about to appear, immediately. ¹²Therefore, he said, "A certain nobleman went into a distant

country, to receive for himself a kingdom, and return. ¹³And he called ten of his slaves, and gave them ten minas, and said to them, 'Traffic till I come.' ¹⁴But his citizens hated him, and sent an embassy after him, saying, 'We are not willing for this man to reign over us.' ¹⁵And it occurred, on his return, having received the royalty, that he ordered those slaves to be called to him, to whom he gave the silver, that he might know what they had gained by traffic. ¹⁶And the first came near, saying, 'Master, your mina has gained ten minas.' ¹⁷And he said to him, 'Well done, good slave, because you have been faithful in very little, possess authority over ten cities.' ¹⁸And the second came, saying, 'Master, your mina has made five minas.' ¹⁹And he said, also, to this one, 'You also be over five cities.' ²⁰And the other came, saying, 'Master, behold your mina, which I had laid up in a napkin, ²¹for I feared you, because you are a harsh man; you take up what you did not lay down, and reap what you did not sow.' ²²He said to him, 'Out of your own mouth will I judge you, evil slave! You know that I am a harsh man, taking up what I laid not down, and reaping what I did not sow? ²³Why, then, did you not place my silver on the [broker's] table, [so] that coming, I might have exacted the same, with interest?' ²⁴And he said to those standing near, 'Take the mina from him, and give it to him who has [gained] the ten minas.' ²⁵And they said to him, 'Master, he has ten minas.' ²⁶I tell you, that, to every one who has, more shall be given: and from him who has not, even what he has shall be taken. ²⁷But bring hither these, my enemies, who were not willing for me to reign over them, and slay them in my presence.' ²⁸And having said these things, he went on before them, going up to Jerusalem.

JESUS RETIRES TO EPHRAIM.

John xi: 54-57. Jesus, therefore, no longer walked publicly among the Jews, but departed thence into the region near the desert, into a city called Ephraim, and there remained with the disciples. ⁵⁵And the Jews' Passover was near, and many went up to Jerusalem, out of the country, before the Passover, to purify themselves. ⁵⁶Then they looked for Jesus, and said to each other, standing in the temple, "What do you think? Will he not come to the feast?" ⁵⁷Now the high-priests and the Pharisees had commanded that if any man knew where he was, he should show it, that they might arrest him.

JESUS ANOINTED BY MARY.

Mark xiv: 3-9. And while he was in Bethany, as he reclined [at table] in the house of Simon, the leper, a woman came, having an alabaster flask of nard ointment, very costly, [and] she broke the alabaster flask, and lavished [the ointment] on his head. 'And some were displeased, [saying] among themselves, "Why has this loss of ointment been incurred? 'For this ointment could have been sold for more than three hundred denaries, and given to the poor.'" 'And they censured her. But Jesus said, "Let her alone! Why do you trouble her? She has done a beautiful work for me. 'For you always have the poor among you; and when you choose you can do them good; but you do not always have me. 'She has done what she could; she has anointed my body beforehand, for the burial. 'And I tell you truly, wherever the good news may be preached, in the whole world, that, also, which this woman has done, shall be told as her memorial."

Matthew xxvi: 6-13. And Jesus, having arrived in

Bethany, in the house of Simon, the leper, ⁷a woman came to him, having an alabaster flask of very precious ointment, which she poured on his head, as he reclined. ⁸And when the disciples saw it, they were displeased, saying, ⁹“For what reason is this waste, for this [ointment] might have been sold for much, and given to the poor.” ¹⁰But Jesus perceived it, and said to them, “Why do you trouble the woman? She has wrought a good work for me. ¹¹For you always have the poor among you, but you do not always have me. ¹²For, as she has lavished this ointment on my body, she has done it to prepare me for burial. ¹³Truly I tell you, wherever this good news shall be preached, in the whole world, what this woman has done, shall be told as her memorial.”

John xii: 1-11. Therefore, six days before the Passover, Jesus went to Bethany, where Lazarus was, whom Jesus raised from [the] dead. ²They, therefore, made him a supper there, and Martha served, but Lazarus was one of those that reclined with him. ³Then Mary took a pound of very costly nard ointment, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the aroma of the ointment. “But,” says one of the disciples, that Judas Iskariot, who was about to betray him, ⁴“Why was this ointment not sold for three hundred denaries, and given to the poor?” ⁵Now he said this, not because he cared about the poor, but because he was a thief, and having the box, carried what was placed in it. ⁶Jesus therefore said, “Let her alone; [it was] that she might keep it for the day of my embalming. ⁷For you always have the poor with you, but you do not always have me.” ⁸A great crowd of the Jews, therefore, knew that he was there; and they came, not only on account of Jesus, but, also, that they might see

Lazarus, whom *Jesus* raised from the dead. ¹⁰ *And even* the high-priests consulted that they might kill Lazarus also; ¹¹ because on his account many of the Jews went away, and believed in *Jesus*.

PART VII.

THE ENTRY INTO JERUSALEM, AND EVENTS PRECEDING THE PASSOVER.

TIME—FOUR DAYS.

THE ENTRY INTO JERUSALEM.

Mark xi: 1-10. And when they approach Jerusalem, to Bethphage and Bethany, near the mountain of the olives, he sends two of his disciples, ²and says to them, "Go to the village opposite you, and as soon as you enter it, you will find a colt fastened, on which no man has yet sat; unfasten, and bring him, ³and, if any one say to you, 'Why do you this?' reply, 'The Master needs him,' and immediately he sends it again hither." ⁴And they went and found a colt fastened at a door outside, in a cross-road; and they unfastened him. ⁵And some of those standing there said to them, "Why do you unfasten the colt?" ⁶And they said to them as Jesus had said; and they allowed them. ⁷And they bring the colt to Jesus, and throw their mantles on him, and he sat on him. ⁸And many spread their mantles on the road, and others spread foliage which they had cut out of the fields. ⁹And those going before, and those following, shouted, "Hosanna! Blessed [is] he that comes in the name of the Lord! ¹⁰And Blessed [is] the coming reign of our father David. Hosanna in the highest!"

Matthew xxi: 1-9. And when they were near Jerusalem, and came to Bethphage, by the mountain of the olives, then Jesus sent two disciples, ²saying to them, "Go to the village opposite you, and you will immediately find an ass tied, and a colt with her; unfasten, and bring to me; ³and if any one say anything to you, say, 'The Master needs them,' and he will send them immediately." ⁴But this occurred, that the word spoken through the prophet might be fulfilled saying,

⁵"Say to the daughter of Zion,
 'Behold, thy king comes to thee,
 Meek, and riding on an ass,
 Even on a colt, a foal of a beast of burden.'"

⁶And the disciples went and did as Jesus had directed, ⁷and they led the ass, and the colt, and put the mantles over them, and he sat on them. ⁸And a great part of the crowd spread their *own* mantles on the road, and others cut branches from the trees, and scattered them along the road. ⁹And the crowds that went before him, and those that followed, shouted, saying, "Hosanna to David's son! Blessed [is] he who comes in the name of the Lord! Hosanna in the highest!"

John xii: 12-19. On the next day many people who had come to the feast, when they heard that Jesus was coming to Jerusalem, ¹³took palm tree branches, and went out to meet him, and cried out, *saying*, "Hosanna! Blessed [is] he that comes in the name of the Lord, even the king of Israel!" ¹⁴And Jesus, when he had found a young ass, sat on it, as it is written,

¹⁵"Fear not, daughter of Zion;
 Behold *the* king comes,
 Sitting on an ass's colt."

¹⁶Now his disciples understood not these things at the first;

but when Jesus was glorified, then they remembered that these things had been written about him, and that they did these things to him. ¹⁷Therefore the crowd that was with him when he called Lazarus out of the tomb, and raised him from the dead, testified. ¹⁸On this account, also, many people went and met him, because they heard that he had wrought this sign. ¹⁹Then the Pharisees said among themselves, "You see that you gain nothing; see, the world has gone away after him."

Luke xix: 29-40. And it occurred, as he drew near Bethphage and Bethany, at the mountain which is called Olivet, he sent two of the disciples, ³⁰saying, "Go to the opposite village, entering which you will find a colt tied, on which no man ever sat; unfasten, and bring him; ³¹and if any one ask you, 'Why do you unfasten him?' answer thus, 'The Master needs him.'" ³²And those who were sent, went away, and found it as he had said to them. ³³And as they were unfastening the colt, his owners said to them, "Why do you unfasten the colt?" ³⁴And they said, "*Because the Master needs him.*" ³⁵And they led him to Jesus; and they threw their mantles on the colt, and set Jesus thereon, ³⁶and as he went, they spread their mantles on the road, ³⁷and as he was approaching the descent of the mountain of the olives, all the crowd of the disciples began to rejoice, and praise God with a loud voice, for all [the] mighty works which they had seen, ³⁸saying,

"Blessed [is] the king that comes in the name of [the] Lord!

"Peace in heaven, and glory in the highest!"

³⁹And some of the Pharisees among the crowd said to him, "Teacher, rebuke your disciples." ⁴⁰And he answered and

said, "I tell you that if these cease, the stones will cry out."

THE LAMENTATION OVER JERUSALEM.

Luke xix: 41-44. And as he drew near and saw the city, he wept over it, ⁴²saying, "Oh, that you, even you, had known, at this day, the things that relate to peace; but now they are hidden from your eyes; ⁴³for days will come upon you, when your enemies will throw a rampart around you, and circumvallate you, and press you on every side, ⁴⁴and will level you with the ground, and your children in you, and they will not leave in you stone upon stone, because you did not know the season of your visitation."

THE BROKERS DRIVEN FROM THE TEMPLE.

Matthew xxi: 10-16. And when he had entered Jerusalem, all the city was agitated, saying, "Who is this?" ¹¹And the crowds answered, "This is Jesus the prophet, from Nazareth, in Galilee." ¹²And Jesus entered the temple, and drove out all those that sold and bought in the temple, and overturned the brokers' tables, and the seats of the dovesellers; ¹³and he said to them, "It is written,

My house shall be called a house of prayer,

But you make it a robbers' den."

¹⁴And [the] blind and lame came to him in the temple, and he healed them. ¹⁵But when the high-priests and scribes saw the wonders that he did, and the children that were crying in the temple, and saying, "Hosanna to the son of David!" they were angry, and said to him, ¹⁶"Hear you what these are saying?" And Jesus said to them, "Yes; have you never read, 'Out of the mouths of infants and nurslings thou hast perfected praise?'"

Mark xi: 15-17. And they come to Jerusalem; and he

went into the temple, and began to drive out those selling and buying in the temple, and overturned the brokers' tables, and the seats of the dove-sellers; ¹⁶and would not permit any one to carry a vessel through the temple. ¹⁷And he taught, and said to them, "Is it not written, ' My house shall be called a house of prayer for all nations?' But you have made it a robbers' den."

Luke xix: 45-46. And he entered the temple, and began to cast out those that sold, "saying to them, "It is written,

" 'And my house shall be a house of prayer,'
But you have made it a robbers' den. "

JESUS GOES TO BETHANY.

Mark xi: 11. And he entered Jerusalem, [and went] into the temple; and when he had looked around on all things, it being near evening, he went out to Bethany, with the twelve.

Matthew xxi: 17. And he left them, and went out of the city to Bethany, and lodged there.

THE BARREN FIG TREE.

Mark xi: 12-14. And on the next day, as they were coming from Bethany, he was hungry; ¹³and observing a fig tree at a distance, having foliage, he went to search if, perchance, he could find fruit on it, for it was not yet the season for figs. And having come to it he found nothing but foliage. "Then he said to it, "Let no man eat fruit from you to the æon." And his disciples heard it.

Matthew xxi: 18-22. And returning to the city in the morning, he was hungry; ¹⁹and seeing a solitary fig tree on

MATT. xxi: 19. Says Trench: "Forever, in E. V., is an evident mistranslation. This *forever* has its merciful limitation, when we come to transfer the

the road, he went to it, and found nothing on it except foliage, and he said to it, "Let no fruit be produced by you to the æon;" and the fig tree immediately withered. ²⁰And when the disciples saw it, they were astonished, saying, "How soon the fig tree withered!" ²¹And Jesus answered, and said to them, "Truly, I say to you, if you have faith undisturbed by doubt, you will not only do what has been done to the fig tree, but also, if you say to this mountain, 'Be lifted, and cast into the lake,' it will be done; ²²and all things that you ask in prayer, believing, you shall receive."

Mark xi: 20-26. And as they passed along in the morning, they saw the fig tree withered away from the roots. ²¹And Peter, remembering, says to him, "Rabbi, behold the fig tree which you cursed, is withered away!" ²²And Jesus, answering, says to him, "Have faith in God; ²³truly, I say to you, that whoever may say to this mountain, 'Be raised, and hurled into the lake!' and not doubt in his heart, but believe that what he says will occur, he shall have it. ²⁴For this reason, I say to you, all things, whatever, you pray for, and desire, believe that you receive, and you will have them. ²⁵And when you stand praying, forgive, if you have anything against any one, that your Father in the heavens may also forgive your offenses."

THE SCRIBES AND PHARISEES SEEK TO DESTROY JESUS.

Mark xi: 18-19. And the high-priests and the scribes heard it, and considered how they might destroy him; for

curse from the tree to that of which the tree was as a living parable; a limitation which the word itself favors and allows. * * * None shall eat fruit of that tree till the end of the present æon, not until these times of the Gentiles are fulfilled."

MARK xi: 26. Verse 26 is not in S. or V: "But if you do not forgive, neither will your Father in the heavens forgive your offences."

they feared him, because all the crowd was astonished at his teaching. ¹⁹And whenever evening came, they went out of the city.

Luke xix: 47-48. And he continued teaching in the temple, daily; and the high-priests, and the scribes, and the chiefs of the people, sought to destroy him. ⁴⁸And they could not find how to do it, for the people all hung upon him, to hear him.

CHRIST ANSWERS THE PRIESTS—THE PARABLES OF THE VINEYARD,
AND THE MARRIAGE FEAST.

Mark xi: 27-33. And they come again to Jerusalem. And as he was walking about in the temple, the high priests, and scribes, and presbyters came to him, and said to him, ²⁸“By what authority do you these things? Or, who gave you this authority to do these things?” ²⁹And Jesus said to them, “I will ask you one question, and answer me, and I will tell you by what authority I do these things: ³⁰John’s immersion—*whence* was it; from heaven, or from men? Answer me.” ³¹And they debated among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe him?’ But if we say, ‘From men,’ they feared the people; for all held that John was truly a prophet. ³²And they say to Jesus, “We do not know;” and Jesus says to them, “Neither do I tell you by what authority I do these things.”

Mark xii: 1-12. And he began to address them in parables: “A man planted a vineyard, and placed a hedge around it, and digged a wine-press, and built a tower, and let it to husbandmen, and left the country. ²And at the season he sent a slave to the husbandmen, that he might receive from the husbandmen of the fruits of the vineyard. ³But they seized him, and beat him, and sent him away empty.

‘But, again, he sent another slave to them, and him they wounded in the head, and disgracefully treated. ‘And he sent another, and him they killed, and many others—-they beating some, and killing some. ‘He had yet one beloved son. He sent him to them, last, saying, ‘ They will regard my son.’ ‘But those husbandmen said among themselves, ‘ This is the heir; come, let us kill him, and the inheritance will be ours.’ ‘Then they seized him, and killed him, and cast him out of the vineyard. ‘What, therefore, will the master of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. ¹⁰Have you not read even this Scripture?

“ ‘A stone which the builders rejected,
Has become the head of a corner;
¹¹This was from the Lord,
And it is wonderful in our eyes.’ ”

¹²And they sought to arrest him, but they feared the crowd, for they knew that he had spoken the parable against them. And they left him, and went away.

Matthew xxi: 23-46. And when he had entered the temple, the high-priests and presbyters of the people came to him, as he was teaching, and said, “By what authority do you these things? and who gave you this authority?” ²⁴And Jesus answered and said to them, “I also will ask you one question; which, if you will answer me, I will also tell you by what authority I do these things: ²⁵The immersion of John—whence was it, from heaven, or from men?” And they debated among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Why, then, did you not believe him?’ ²⁶But if we should say, ‘From men,’ we fear the crowd, for all regard John as a prophet.” ²⁷And they answered, and said to Jesus, “We do not know.” And *Jesus*

said to them, "Neither do I tell you by what authority I do these things. ²⁸But what think you: A man had two sons. He came to the first, and said, 'Child, go work to-day in the vineyard.' ²⁹And he answered and said, 'I [go], sir!' but went not. ³⁰And coming to the other, he said just the same. And he answered and said, 'I will not.' Afterward he repented and went. ³¹Which of the two did the Father's will?" They say, "The last;" Jesus says to them, "Truly, I say to you, that the tax-collectors, and the courtesans go into the reign of God before you. ³²For John came to you in the way of righteousness, and you believed him not; but the tax-collectors and the courtesans believed him; yet you, when you had seen, repented not afterward, so as to believe him.

³³"Hear another parable: There was a man that was a householder, who planted a vineyard, and surrounded it with a hedge, and digged a wine-press in it, and erected a tower, and let it out to husbandmen, and left the country. ³⁴And when the time of fruits approached, he sent his slaves to the husbandmen, to receive the fruits of it. ³⁵And the husbandmen took his slaves,—one they beat, another they killed, another they pelted with stones. ³⁶And again he sent other slaves, more than the first, and they did in like manner to them. ³⁷And afterward he sent his son to them, saying, 'They will regard my son.' ³⁸But the husbandmen, when they saw the son, said among themselves, 'This is the heir; come, let us kill him, and retain the inheritance.' ³⁹And they took him, and cast him out of the vineyard, and killed him. ⁴⁰When, therefore, the master of the vineyard comes, what will he do to those husbandmen?" "They reply to him, "He will ignominiously destroy those wretched men, and will let out the vineyard to other husbandmen, who will render to

MATT. xxi: 31. S. says "first," and V. says "last."

him the fruits in their seasons." ⁴²Jesus says to them, "Did you never read in the Scriptures,

" ' A stone which the builders rejected,

The same became head of a corner;

This was from the Lord,

And it is wonderful in our eyes?'

⁴³"I say to you that on account of this, the reign of God shall be taken from you, and shall be given to a nation producing the proper fruits." ⁴⁴And when the chief priests and Pharisees heard his parables, they knew that he referred to them. ⁴⁵But when they sought to seize him, they feared the crowds, since they regarded him as a prophet.

Matthew xxii: 1-14. And Jesus answered and spoke to them in parables, again, saying, ²"The reign of the heavens resembles a man who was a king, who prepared a marriage-feast for his son. ³And he sent his slaves to call those who were invited to the marriage-feast, and they refused to come. ⁴Again he sent other slaves, saying, 'Tell those that have been invited, "Behold, I have prepared my dinner; my oxen and fatlings have been killed; and all is ready; come to the marriage feast."' ⁵But they, unheeding, went away, one to his own farm, and one to his traffic, ⁶and the remainder seized his slaves, and insulted, and killed them. ⁷And the king was angry, and sent his armies, and destroyed those murderers, and burned their city. Then he says to his slaves, ⁸'The marriage feast is ready, but those that were invited were not worthy. ⁹Go, therefore, into the partings of the highways, and invite to the marriage-feast as many as you may find.' ¹⁰And those slaves went out into the high-

MATT. xii: 44. The most ancient MSS. omit verse 44: "And whoever falls on this stone shall be broken, but it will crush him to pieces on whom it shall fall."

ways, and brought together all that they met, evil and good, and the *bride-chamber* was full of guests. ¹¹And when the king entered to view the guests, he saw a man not clothed in a marriage-garment; ¹²and he says to him, 'Comrade, how came you here, not wearing a wedding-garment?' And he was speechless. ¹³The king then said to his servants, 'Bind his feet and hands, and take him, and cast him into the darkness outside; there shall be the weeping and the gnashing of the teeth;' ¹⁴for many are invited, but few selected."

Luke xx: 1-19. And it occurred, on one of the days, as he taught the people in the temple, and preached the good news, the high-priests, and the scribes, and the presbyters came up, ²and spoke, saying to him, "Tell us by what authority you do these things; or, who is he that gave you this authority?" ³And he answered, and said to them, "I also will ask you a question, and answer me: 'the immersion of John, was it from heaven, or from men?'" ⁵And they debated among themselves, saying, "If we should say, 'From heaven,' he will say, 'Why did you not believe him?'" ⁶And if we should say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." ⁷And they answered that they did not know whence [it was]. ⁸And Jesus answered and said to them, "Neither do I tell you by what authority I do these things."

⁹And he began to speak this parable to the people: "A man planted a vineyard, and leased it to husbandmen, and left the country for a long time. ¹⁰And at the season he sent a slave to the husbandmen, that they should give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty. ¹¹And again he sent another slave, but they beat him also, and disgracefully treated him, and sent him away empty. ¹²And again, he sent a third, but they wounded

this one, and cast him out. ¹³And the master of the vineyard said, 'What shall I do? I will send my son, the beloved; possibly they will respect him.' ¹⁴But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir; let us kill him, that the inheritance may be ours!' ¹⁵And they cast him out of the vineyard, and killed him. What then will the master of the vineyard do to them? ¹⁶He will come and destroy these husbandmen, and give the vineyard to others." And when they heard it, they said, "Let it not be." ¹⁷And he looked on them and said, "What, then, is this that is written?

"'A stone which the builders rejected,
Has become head of a corner.'

¹⁸"Whoever falls on that stone, will be bruised; but on whomsoever it may fall, it will grind him to dust."

¹⁹In that very hour the scribes and high-priests sought to lay hands on him, but they feared the people; because they perceived that he spoke this parable concerning them.

JESUS REPLIES TO THE HERODIANS.

Luke xx: 20-26. And they watched him, and sent spies who feigned themselves to be just, that they might seize a word, in order to deliver him up to the control and authority of the governor. ²¹And they questioned him, saying, "Teacher, we know that you speak and teach correctly, and do not except persons, but teach the way of God in truth; ²²is it lawful, or not, for us to give tax to Kaiser?" ²³But he perceived their craftiness, and said to them, ²⁴"Show me a denary." *And they showed a denary to him; and he said,* "Whose likeness has it, and whose inscription?" ²⁵And they said, "Kaiser's." And he said to them, "Return Kaiser's things to Kaiser, and God's things to God." ²⁶And they could not take hold

of the saying before the people, and they wondered at his answer, and were silent.

Matthew xxii: 15-22. Then the Pharisees went and consulted how they might entrap him in [his] speech. ¹⁶And they send to him their disciples, with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God in truth, and care for no one, for you regard not the person of men. ¹⁷Tell us, therefore, what you think: is it lawful to pay tax to Kaisar, or not?" ¹⁸But Jesus perceived their evil intent, and said, "Hypocrites! why do you tempt me? ¹⁹Show me the tax-money." And they handed him a denary. ²⁰And he says to them, "Whose likeness is this, and whose inscription?" ²¹They say to him, "Kaisar's." Then he says to them, "Return Kaisar's things to Kaisar, and God's things to God." ²²And when they heard it, they wondered, and left him and went their way.

Mark xii: 13-17. Then they send to him certain of the Pharisees, and of the Herodians, to entrap him in [his] discourse. ¹⁴And when they had come, they say to him, "Teacher, we know that you are true, and care for no one; for you look not to the appearance of men, but teach the way of God in truth. Is it lawful, or not, to give tax to Kaisar? ¹⁵Should we give, or should we not give?" But he, seeing their hypocrisy, said to them, "Why do you tempt me? Bring me a denary, that I may see it." ¹⁶And they brought it. And he says to them, "Whose likeness is this, and whose inscription?" And they said to him, "Kaisar's." And Jesus said to them, ¹⁷"Return Kaisar's things to Kaisar, and God's things to God." And they greatly wondered at him.

JESUS REPLIES TO THE SADDUCEES—THE RESURRECTION.

Mark xii: 18-27. And the Sadducees, who say there is no

resurrection, came to him, and asked him, saying, "Teacher, Moses wrote to us, 'If a man's brother die, and leave a wife behind, and leave no child, that his brother should take his wife, and raise up offspring to his brother.' ²⁰There were seven brothers; and the first took a wife, and dying, left no offspring. ²¹And the second took her, and died, leaving no offspring behind; and in like manner the third, ²²and the seven [and] left no offspring.' Last of all the woman, also, died. ²³In the resurrection whose wife of them shall she be,

MARK xii: 18-27; Luke xx: 27:40; Matt. xxii: 23-33. "The resurrection." These passages teach that: 1. All mankind are raised; "*the dead* are raised." 2. All the dead are immortal. "Neither can they die any more." 3. They are "angels." 4. They are like God in character. 5. They must be holy and happy forever, as all are immortal, godlike, angels.

The objection sometimes offered to this view is in the phrase Luke uses, but that the other evangelists do not: "They which shall be accounted worthy to obtain that aion." But this phrase is a reply to the Pharisees who denied that some would be deemed worthy to rise. Jesus having said that all will rise, says they "having been accounted worthy," (*katarithentes*) are immortal and holy. The lexicographers define this word thus: Donnezan, "To deem worthy, to honor, to esteem, to desire, to sue for." Greenfield, "To account worthy, to esteem fit." Dr. George Campbell thus translates it: "But among them who shall be honored to share in the resurrection and the other world."

That he taught the doctrine of a universal rising into holiness, is evident from verse 33. "And when the multitude heard this, they were astonished at his doctrine." What astonished them? In his audience were: 1. Pharisees who believed in partial salvation. Had he taught that, he would not have astonished *them*. 2. Sadducees, who denied the resurrection. Had he taught that, he would not have astonished *them*. 3. Heathen, who believed in a partial salvation. Had he taught endless punishment for a portion of mankind, he would not have astonished *them*. The only doctrine that could have astonished all these classes, was the resurrection of all souls to holiness and happiness. He taught something new, and different to what all these classes received. Universal salvation is the only possible view different from the doctrines of all these. Hence Jesus warned his hearers against the old ideas. "Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Matt. xvi: 6-12. The Pharisees taught the resurrection of a part of the human family to holiness and happiness; the Sadducees taught no resurrection; Jesus warned his disciples against both. The only other doctrine is the resurrection of all to holiness and happiness.

He rejected the teachings of all these, and taught that the resurrection condition is one of universal holiness.—See 1 Cor. xx: 58.

for the seven had her as wife?" ²⁴Jesus said to them, "Do you not err through this, that you do not know the Scriptures, nor the power of God? ²⁵For when they rise from the dead, they neither marry, nor are given in marriage, but are as angels in the heavens. ²⁶But concerning the dead, that they are raised, have you not read in Moses' book how God spoke to him at the bush, saying, 'I [am] the God of Abraham, and the God of Isaac, and the God of Jacob?' ²⁷He is not the God of [the] dead, but of [the] living. You greatly err."

Luke xx: 27-40. And certain of the Sadducees, who say that there is no resurrection, came to him, and asked him, ²⁸saying, "Teacher, Moses wrote to us, 'If a man's brother, having a wife, die, and be childless, his brother should take the wife, and rear offspring to his brother.' ²⁹Now there were seven brothers, and the first took a wife, and died childless; ³⁰and the second, ³¹and the third took her, and in like manner the seven, and died, and left no children. ³²At last the woman also died. ³³In the resurrection, therefore, whose wife of them is she? For the seven had her as wife." ³⁴And Jesus said to them, "The sons of this æon marry, and are given in marriage; ³⁵but those accounted worthy to attain that æon and the resurrection of the dead, neither marry nor are given in marriage, ³⁶nor can they die any more; because they are equal to the angels, and are sons of God, being sons of the resurrection. ³⁷But that the dead are raised, even Moses revealed at the bush, when he called the Lord, 'the God of Abraham, and the God of Isaac, and the God of Jacob.' ³⁸Now he is not God of [the] dead, but of [the] living, for all live to him." ³⁹Then some of the scribes replied and said, "Teacher, you have well spoken;" ⁴⁰for they dared not question him any more.

Matthew xxii: 23-33. And on that day Sadducees came, saying, "There is no resurrection," and they asked him, saying, "Teacher, Moses said: 'If a man die, having no children, his brother shall marry his wife, and rear offspring to his brother.' ²⁵Now there were seven brothers with us, and the first married and died, and having no offspring, left his wife to his brother, ²⁶likewise also, the second, and the third, till the seven. ²⁷And after them all the woman died. ²⁸In the resurrection, therefore, whose wife of the seven will she be? For they all had her." ²⁹But Jesus answered and said to them, "You err, not knowing the Scriptures, nor the power of God; ³⁰for in the resurrection they neither marry nor are they given in marriage, but are as angels in the heaven. ³¹But have you not read what was spoken by God to you, about the resurrection of the dead, saying, ³²'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not [the God] of [the] dead, but of [the] living." ³³And when the crowds heard [this] they were astonished at his teaching.

JESUS REPLIES TO THE PHARISEES.

Mark xii: 28-34. And one of the scribes came, and heard them disputing, and perceiving that he had answered well, asked him, "Which is the first command of all?" ²⁹Jesus replied, "The first is, 'Hear, O Israel, the Lord our God, the Lord is one, ³⁰and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy life, and with all thy strength.' ³¹The second is this, 'Thou shalt love thy neighbor as thyself.' There is no other command greater than these." ³²And the scribe said to him, "Right, Teacher, you speak in truth, for he is one, and there is none but he; ³³and to love him with all the heart, and all the understanding, and all the strength, and to love your neighbor as yourself, is abundantly more than all whole burnt

offerings and sacrifices." ³⁴And when Jesus saw that he answered discreetly, he said to him, "You are not far from the reign of God." And no one presumed to question him further.

Matthew xxii: 34-40. And the Pharisees, when they heard that he had silenced the Sadducees, assembled. ³⁵And one of them, a lawyer, asked him a question, to try him, ³⁶"Teacher, which is the great command in the law?" ³⁷And he said to him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy life, and with all thy mind'; ³⁸this is the great and first command; ³⁹and the second is similar: 'Thou shalt love thy neighbor as thyself.' ⁴⁰The whole law and the prophets are suspended on these two commands."

JESUS, THE MESSIAH.

Matthew xxii: 41-46. And while the Pharisees were assembled, ⁴²Jesus asked them, saying, "What do you think concerning the Christ? Whose son is he?" They say to him, "David's." ⁴³He says to them, "How then does David, by the spirit, call him Master, saying,

" 'The Lord said to my Lord,

"Sit thou at my right hand,

Till I make thine enemies a footstool of thy feet.' "

⁴⁵"If David, then, calls him Lord, how is he his son?"

⁴⁶And no one could answer him a word, nor dared any one from that day interrogate him any more.

Mark xii: 35-37. And, while teaching in the temple, Jesus answered and said: "Why do the scribes say that the Christ is David's son? ³⁶David himself said by the Holy Spirit,

MARK xii: 36. In the original Hebrew, Ps. cx: 1-11, "Jehovah said to my Master." But Mark probably quoted from the Greek Septuagint version of the Psalms.

“ ‘The Lord said to my Lord,
 “Sit thou at my right hand,
 Till I make thine enemies a footstool of thy feet.’ ”

”“David himself calls him Lord, and how is he his son?”
 And the great crowd gladly heard him.

Luke xx: 41-44. And he said to them, “How do they say that the Christ is David’s son? “For David himself says, in [the] Book of Psalms,

“ ‘The Lord said to my Lord,
 “Sit thou at my right hand,
 “Till I make thine enemies a footstool of thy feet.’ ”

”“David, therefore, calls him Lord, and how is he his son?”

JESUS REPROVES THE PHARISEES.

Mark xii: 38-40. And he said to them in his teaching, “Beware of those scribes who desire to walk about in long robes, and [covet] salutations in the markets, ³⁹and the principal seats in the synagogues, and the chief couches at feasts; ⁴⁰who plunder the widows’ houses, and pray long for display; they will receive a heavier judgment.”

Luke xx: 45-47. And in the hearing of all the people he said to his disciples, ⁴⁶“Beware of the scribes who desire to walk in long robes, and love salutations in the markets, and the principal seats in the synagogues, and the chief places at feasts; “who devour widows’ houses, and pray long for a display; these will receive greater judgment.”

Matthew xxiii: 1-39. Then Jesus spoke to the crowds, and to his disciples, ²saying, “The scribes and the Pharisees sit on Moses’ seat; ³therefore, everything they tell you, do and observe; but do not according to their works, for they say, and do not. ‘For they bind *great* [and] heavy burdens on men’s shoulders, but they *themselves* will not lift a finger to move them. ⁵But they do all their works to be seen by men.

For they widen their prayer-fillets, and enlarge their fringes, 'and love the upper couch in the feasts, and the principal seats in the synagogues, 'and the salutations in the markets, and to be called by men, 'Rabbi.' ⁸But be you not called 'Rabbi', for one is your Teacher, and you are all brothers. ⁹And call no man on earth your father, for one is your Father, [even] he who is in heaven. ¹⁰Neither be you called leaders, because your *Leader is one*, the Christ. ¹¹But the greater among you shall be your servant. ¹²And whoever shall exalt himself, will be humbled, and whoever shall humble himself, will be exalted.

¹³“But alas for you, scribes and Pharisees, hypocrites! for you shut up the reign of the heavens before men; for you enter not, nor do you permit them to enter, who are entering.

¹⁵“Alas for you, scribes and Pharisees, hypocrites! because you ransack sea and land, to make one proselyte, and when he is made, you make him a son of Gehenna doubly more than yourselves.

¹⁶“Alas for you, blind guides! who say, ‘Whoever shall swear by the temple, it is nothing; but he is bound who shall swear by the gold of the temple.’ ¹⁷Fools and blind! for which is greater, the gold, or the temple that consecrated the gold? ¹⁸And ‘to swear by the altar, it is nothing; but whoever shall swear by the gift that is upon it, he is bound.’ ¹⁹Ye blind! for which is greater, the gift, or the altar that consecrates the gift? ²⁰He who swears by the altar, swears by it,

MATTHEW xxiii: 14. S and V omit.

MATT. xxiii: 15. “Son of Gehenna.” Looking upon the smoking valley, and thinking of its corruptions and abominations, to call a man a “child of Gehenna,” was to say that his heart was corrupt and his character vile, but it no more indicated a place of woe after death, than a resident of New York would imply such a place by calling a bad man a child of the Five Points.

and by all the things upon it. ²¹And he who swears by the temple, swears by it, and by him who inhabits it. ²²And he who swears by the heaven, swears by God's throne, and by him who sits upon it.

²³“Alas for you, scribes and Pharisees, hypocrites! because you tithe the mint, and the dill, and the cummin, and leave the weightier [things] of the law undone, the judgment, the compassion, and the faith. But you ought to do these, and not omit those. ²⁴Blind guides! that filter out the gnat, and swallow the camel.

²⁵“Alas for you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and the dish; but inside they are full of greed and injustice. ²⁶Blind Pharisee! first cleanse the inside of the cup and the dish, that the outside may become clean also.

²⁷“Alas for you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs; *they* indeed appear beautiful outwardly, but within are full of dead men's bones, and all uncleanness. ²⁸Thus, also, do you appear to men outwardly just, but inwardly you are full of hypocrisy and lawlessness.

²⁹Alas for you, scribes and Pharisees, hypocrites! because

MATT. xxiii: 23. “Judgment, and the faith.” “By *judgment* is meant, not justice—that is, ‘giving to all their just dues’ (*Barnes*), for the original word never bears this significance in the New Testament—but *spiritual discrimination*. Our English version exactly represents the spirit of the original. The Pharisees, by their casuistry, showed an utter lack of capacity to judge of moral and spiritual things. Comp. Luke xii: 57; John vii: 24. Mercy is the exercise and manifestation of sympathy and good-will to all mankind, especially the suffering and the sinful, precisely the opposite of the proud and uncharitable disposition of Pharisaism. * * * For illustrations of their lack of mercy, see Luke vii: 39; John viii: 3-5. *Faith* is not equivalent here to fidelity, as some of the commentators interpret it. So to render it is to miss entirely the spiritual meaning of Christ's words. Our English version renders the original correctly. The whole passage is interpreted by Micah vi: 8 and Hosea xii: 6. *Clear spiritual discernment, love to one's neighbor, humble trust in God*—these are the important matters of the law. Comp. 1 Tim. i: 5.—*Abbott*.

you build the tombs of the prophets, and decorate the monuments of the just, ³⁰and say, 'Had we been in the days of our fathers, we would not have been partakers with them, in the blood of the prophets!' ³¹You thus testify against yourselves, that you are the sons of those who killed the prophets. ³²And you will fill up your fathers' measure. ³³Serpents! broods of vipers! how can you escape the judgment of Gehenna? ³⁴Because of this, behold, I send prophets and wise men and scribes to you; some of them you will kill and crucify, and others you will scourge in your synagogues, and pursue from city to city; ³⁵so that upon you shall come all the righteous blood shed upon the earth, from the blood of Abel the just, to the blood of Zachariah, son of Barachiah, whom you killed between the temple and the altar. ³⁶Truly, I tell you, all these things shall come upon this generation.

³⁷"Jerusalem, Jerusalem, that kills the prophets, and stones those sent to her; how often have I desired to gather your children, as a bird gathers her brood under the wings; and you were unwilling! ³⁸Behold, your house is left to you; ³⁹for I tell you you will not see me from now till you shall say, 'Blessed [is] he that comes in the name of the Lord!'"

MATT. xxxiii: 33. "Judgment of Gehenna." This verse undoubtedly refers to the literal destruction that soon after befell the Jewish nation, when six hundred thousand experienced literally the condemnation of Gehenna, by perishing miserably by fire and sword. The next words explain their doom.

This was long before prophesied by Jeremiah (chapter xix): "Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, Thus saith the Lord of Hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words." Isaiah has reference to the same in chapter lxvi: 24: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." This explains the "unquenchable fire" and the 'undying worm.' They are in this world.

JESUS PRAISES THE WIDOW'S OFFERING.

Mark xii: 41-44. And he sat opposite the treasury, and observed how the crowd cast money into the treasury; and many rich ones cast in much. ⁴²And one poor widow approached and cast in two leptons, that is, a quadrans. ⁴³And he called to his disciples, and said to them, "Truly I tell you that this poor widow has cast in more than all those who are casting into the treasury; ⁴⁴for they all cast in of their surplus, but she, out of her poverty, cast in all that she had, her whole living."

Luke xxi: 1-4. And he looked up and saw the rich men casting their gifts into the treasury, ²and he saw a certain poor widow casting therein two leptons. ³And he said, "Truly, I say to you, that this poor widow has cast in more than they all. ⁴For they all have deposited out of their surplus, but she, out of her penury, deposited all the living that she had."

JEWISH GREEKS DESIRE TO SEE JESUS.

John xii: 20-50. And there were certain Greeks among those that went up to worship during the feast; ²¹these, therefore, came to Philip, of Bethsaida of Galilee, and asked him, saying, "Master, we wish to see Jesus." ²²Philip comes and tells Andrew; Andrew and Philip come and they tell Jesus. ²³And Jesus answers them, saying, "The hour has come that the Son of Man should be glorified. ²⁴Truly, truly, I tell you, unless the grain of wheat, sown in the ground, die, it remains

MARK xii: 42; Luke xxi: 42. *Lepta, quadrans.* The smallest Jewish coin, meaning a fish-scale. A *lepton* was about two mills.

"Two mites, two drops, yet all her house and land,
 Fall from a steady heart, though trembling hand;
 The others' wanton wealth foams high and brave:
 The others cast away—she only gave."—*Richard Crashaw.*

alone; but if it die, it yields much fruit. ²⁸He that loves his life, loses it; and he that hates his life, in this world, shall keep it to æonian life. ²⁹And if any man will serve me, let him follow me; and where I am, there, also, shall my servant be; and if any man will serve me, the Father will honor him. ³⁰Now my soul is troubled; and what shall I say? Father, save me from this hour! But on this account I came to this hour. ³¹Father, glorify *my* name!" Thereupon a voice replied out of heaven, "I have both glorified, and will again glorify it!" ³²Then the crowd that stood by, and heard it, said, "It was thunder!" Others said, "An angel spoke to him." ³³Jesus answered and said, "This voice has come, not on my account, but on your account. ³⁴Now is this world's crisis. Now will the prince of this world be expelled. ³⁵And I, if I be raised from the earth, will draw all men *and things* to myself." ³⁶Now he said this, signifying by what death he was about to die. ³⁷Therefore the crowd answered him, "We have heard from the law that the Christ remains to the æon; and how say you that the Son of Man must be raised? Who is this Son of Man?" ³⁸Jesus, therefore, said to them, "Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you; and he who walks in the darkness knows not where he goes. ³⁹While you have the light, believe in the light, that you may become sons of light." These things spoke Jesus, and he went away, and was concealed from them. ⁴⁰But

JOHN xii: 25. S. has "destroys," V., "loses."

JOHN xii: 31. "Now is this world's judgment;" not as in E. V., "Now is the judgment of this world." The word *krisis*, here rendered judgment, will be accurately understood, in this place, if merely clothed in its English form, *crisis*, and left untranslated. It is allowed on all hands, that Jesus did not mean that sentence of condemnation was then pronounced upon the world. But a *crisis* had come, when light should triumph over darkness, good over evil.

though he had wrought so many signs in their presence, they did not believe in him, ³⁸that the word of Isaiah, the prophet, might be fulfilled, in which he said,

“Lord, who has believed our report,
And to whom has the arm of the Lord been revealed?”

³⁹On this account they could not believe, because Isaiah said again,

“He has blinded their eyes,
And hardened their heart,
So that they should not see with their eyes,
Nor understand with their heart,
And turn, and I should heal them.”

⁴⁰Isaiah said these things, because he saw his glory, and spoke concerning him. ⁴¹Nevertheless, many of the rulers also believed on him, but did not acknowledge [it] on account of the Pharisees, so that they might not be excommunicated from the synagogues. ⁴²For they loved the glory of men more than the glory of God. ⁴³But Jesus cried, and said, “He that believes on me, believes not on me, but on him that sent me; ⁴⁴and he who sees me, sees him who sent me. ⁴⁵I have come into the world, a light, so that he who believes in me may not remain in darkness. ⁴⁶And if any one hears my words, and keeps them not, I judge him not; for I came not to judge the world, but to save the world. ⁴⁷He that rejects me, and receives not my words, has that which judges him; the word that I have spoken, that shall judge him in the last day; ⁴⁸because I have not spoken from myself; but the Father who sent me, he has given me a command what I should say, and what I should speak. ⁴⁹And I know that his command is æonian life. The things, therefore, that I speak, I speak even as the Father has told me.”

THE DESTRUCTION OF JERUSALEM, AND END OF THE JEWISH STATE.

Mark xiii: 1-37. And as he was departing from the temple, one of his disciples says to him, "Teacher, see; what stones, and what buildings!" ²And Jesus said to him, "See you these great buildings? There shall not be left here stone upon stone that will not be thrown down." ³And as he sat on the mountain of the olives, opposite the temple, Peter and Jacob and John and Andrew asked him privately, "'Tell us when these things will be, and what the sign when all these things are about to be consummated?" ⁴And Jesus began to say to them, "Beware that no one lead you astray. ⁵Many will come in my name, saying: 'I am [he]' and will lead many astray; ⁶and when you hear of wars and reports of wars, *see that you* be not disturbed; [they] must occur; but the end is not yet. ⁷For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in places, there shall be famines. These things are a beginning of calamities.

⁸"But take heed to yourselves; they will deliver you up to sanhedrins and to synagogues, and you will be beaten, and you will stand before governors and kings, on my account, for a testimony to them. ¹⁰And the good news must first be

MARK xiii: 1-37; Luke xxi: 5-36; Matt. xxiv, xxv. The destruction of Jerusalem, and the end of Judaism announced. All the details in Mark's account admit of no possible application, but to the woes and calamities that befell the Jews, as our Savior said they would, before that generation passed away. So the account in Luke is equally certain to belong to the same time and events, during that generation. *All* was to be accomplished then.

Matthew reports the same discourse, and though it differs somewhat in detail, yet it describes precisely the same events. The disciples ask: "What will be the sign of thy presence, and of the consummation of the æon, or age?" And he proceeds to answer their question—no more—no less. And the careful reader will see that all parts of the two chapters are logically and grammatically united, and that all the events are described as occurring in that generation.

preached among all the nations. ¹¹And when they lead you to deliver you up, be not anxious beforehand what you may say; but whatever may be given you in that hour, that speak; for it is not you who speak, but the Holy Spirit. ¹²And brother will deliver up brother to death, and father, child; and children will rise up against parents, and put them to death. ¹³And you will be hated by all men on account of my name; but he who perseveres to the end, will be saved.

¹⁴“But when you see the abomination of desolation standing where it ought not—reader, reflect!—then let those in Judea escape to the mountains; ¹⁵let him who is on the roof not descend, nor enter to take anything out of his house, ¹⁶and let not him who is in the field, return to take his mantle. ¹⁷But alas for the pregnant and nursing women in those days! ¹⁸But pray that it may not occur in winter; ¹⁹for in those days will be distress such as has not been from [the] beginning of creation which God created, till now, nor ever will be. ²⁰And if the Lord did not shorten the days, no one would survive, but, on account of the chosen, whom he has selected, he shortened the days.

²¹“And then, if any man should say to you, ‘Behold, the Christ is here,’ or, ‘Behold, there,’ believe not; ²²for false Christs and false prophets will arise, and display signs and wonders, to deceive the chosen, if possible. ²³But take heed; behold, I have forewarned you of all things. ²⁴But in those

MARK xiii: 24. When Babylon was threatened just such language was used as is here uttered against Jerusalem. See Isa xiii: 9-13. Consult, also, Isa. xxiv: 23; xxxiv: 4; lx: 20; Jer. iv: 23; xv: 9; Amos v: 20; viii: 9; Rev. vi: 12-14.

“The words, *this age, or generation, shall not pass away*, afford a full demonstration that all which Christ had mentioned hitherto was to be accomplished, not at the time of the conversion of the Jews, or at the final day of judgment, but in that very age, or whilst some of that generation of men

days, after that affliction, the sun will be obscured, and the moon will withhold her light, ²⁵and the stars will fall out of heaven, and the powers in the heavens will be shaken. ²⁶And then they will see the Son of Man coming in clouds, with great power and glory. ²⁷And then he sends the angels, and assembles his chosen from the four winds, from [the] extremity of earth to [the] extremity of heaven.

²⁸“Now learn this parable from the fig-tree. When her branch becomes tender, and puts forth foliage, *it is known that summer is near.* ²⁹Thus, also, when you shall see those things occurring, know that he is near, at the doors. ³⁰Truly, I say to you, that this generation will not pass away till all these things shall occur. ³¹The heaven and the earth will pass away, but my words will not fail.

³²“But concerning that day or hour knows no one, not even the angels in heaven, nor the son, but the Father. ³³Take heed, watch, for you know not when the season is. ³⁴[It is] like a man going abroad, having left his house, and who has given the authority to his slaves, to each his work; he also commands the porter to watch. ³⁵Watch, therefore, for you know not when the master of the house comes, whether at evening, or midnight, or cock-crowing, or in the morning; ³⁶lest coming suddenly he should find you sleeping. ³⁷And what I say to you, I say to all, ‘Watch.’”

Luke xxi: 5-36. And as some spoke of the temple, that it was decorated with beautiful stones and votive offerings, he said, “Days will come when as to these things that you are observing, there will not be left stone upon stone here that will not be thrown down.” And they asked him, saying,

lived; for *genea autē*, *this generation*, never bears any other sense in the New Testament, than the men of this age. See Matt. xi: 16; xii: 42-45; xxiii: 36; Mark viii: 12; Luke vii: 31; xi: 29,” &c.—*Whitby*.

“Teacher, when, then, will these things be, and what [will be] the token when these things are about to be accomplished?”

⁸And he said, “See that you be not led astray, for many will come in my name, saying, ‘I am [he],’ and ‘The time has drawn near;’ go not after them. ⁹And when you shall hear of wars, and commotions, be not terrified, for such things must first occur; but the end is not at once.”

¹⁰Then he said to them, “Nation will rise against nation, and kingdom against kingdom; ¹¹and there will be great earthquakes in many places, pestilences, and famines; there will also be fearful sights, and great signs from heaven. ¹²But before all these things they will lay their hands on you, and will persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors, on account of my name. ¹³And it will turn to testimony for you. ¹⁴Therefore, decide in your hearts not to premeditate a defense, ¹⁵for I will give you a mouth and wisdom which all your opponents will not be able to resist, nor controvert. ¹⁶And you will also be delivered up by parents, and brothers, and relatives, and friends; and some of you they will put to death. ¹⁷And you will be hated by all men on account of my name; ¹⁸but not a hair of your head will perish. ¹⁹In your patience you shall win your lives.

²⁰“And when you see Jerusalem beleaguered by camps, then know that her desolation is near. ²¹Then let those in Judea flee to the mountains; let those within her depart; and let not those in country places enter her. ²²For these are days of vengeance, when all the things written are to be accomplished. ²³Alas for the pregnant and the nursing women, in those days; for there will be *in those days* great distress on the earth, and wrath against this people. ²⁴And they will fall by the edge of the sword, and will be led captive into all the nations;

and Jerusalem will be trodden down by Gentiles, till the times of the Gentiles be fulfilled. ²⁵And there will be signs in sun, and moon, and stars; and on the earth anguish of nations, in dread of the noise of sea and wave; ²⁶men fainting from fear and anticipation of the things coming on the inhabited [earth]; for the powers of the heavens will be shaken. ²⁷And then they will see the Son of Man coming in a cloud, with great power and glory. ²⁸But when these things begin to occur, look up, and raise your heads, because your deliverance draws near."

²⁹And he spoke a parable to them: "See the fig-tree, and all the trees; ³⁰when they sprout, you see and know of yourselves that the summer is near. ³¹Thus, also, when you see these events occurring, know you that the reign of God is near. ³²Truly, I tell you, this generation shall not pass away, till all things be accomplished. ³³The heaven and the earth shall pass away, but my words cannot pass away.

³⁴"And beware for yourselves, lest your hearts be burdened with surfeiting, and drunkenness, and anxieties of life, and that day come suddenly on you, as a snare. ³⁵For so it will come on all those that dwell on the face of the whole earth. ³⁶But watch, in every season, praying that you may be able to escape all these things about to occur, and to stand in the presence of the Son of Man."

Matthew xxiv: 1-51. And Jesus went out and departed from the temple; and his disciples went to show him the buildings of the temple. ²But he answered and said to them, "Do you not see all these things? Truly, I say to you, stone shall not be left here upon stone that will not be thrown down." ³And as he sat upon the mountain of the olive trees, the disciples came to him privately, saying, "Tell us when these things will be, and what [will be] the sign of your pres-

ence, and of the consummation of the æon?" 'And Jesus answered, [and] said to them, "Take care that no man lead you astray. 'For many will come in my name, saying, 'I am the Christ,' and will lead many astray. 'And you will hear of wars, and reports of wars, but see that you are not disturbed, for *it* must take place, but the end is not yet. 'For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes and famines, in places. 'But all these are the beginning of calamities. 'Then will they deliver you up to affliction, and kill you, and you will be hated by all the nations, on account of my name. 'And then many will be offended, and will deliver up one another *to tribulation*. 'And many false prophets will arise, and will lead many astray. 'And because lawlessness shall be increased, the love of many shall cool. 'But he that perseveres to the end, shall be saved. 'And this good news of the reign shall be preached to the entire inhabited earth for testimony to all the nations, and then will the end come. 'When, therefore, you shall see, stationed on holy ground, the abomination of desolation, spoken of through Daniel the prophet—let him that reads understand!—¹⁶then let those in Judea escape to the mountains; ¹⁷let him who is on the roof not go down to

MATT. xxiv: 15. "Abomination of desolation," the idolatrous images on the Roman ensigns.

MATT. xxiv: 16. "How exactly this was done, we learn from Josephus saying that when Vespasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side; and though it was judged a great and almost impracticable work to compass the whole city with a wall, yet, Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles in it; and so cut off all hopes that any of the Jews within the city should escape."—*Whitby*.

Lay thee even with the ground, &c. The terms in this verse might properly be interpreted as indicating only a complete and thorough destruction. Yet, by the testimony of Josephus, it appears that the event so exactly corresponded with the prediction, that the language can scarcely be considered figurative. The destruction was accomplished almost precisely according to

take the things out of his house; ¹⁸and let him who is in the field not turn back to take his mantle. ¹⁹But alas for the pregnant, and nursing [women] in those days! ²⁰And pray that your flight may not be in winter, nor on a Sabbath; ²¹for then will be great affliction, such as has not been from

the letter of the prediction. "Cæsar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency, that is, Phasælus, and Hippicus, and Mariamme, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that *dug it up to the foundation*, that there was nothing left to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind."—*Jew. Wars*, B. vii., ch. i., § 1.

It is testified by Josephus, that Cestius, with a Roman army, encompassed Jerusalem, "came into the upper city, and pitched his camp over against the royal palace; and had he but at this very time attempted to get within the walls by force, he had won the city presently, and the war had been put an end to at once. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world." *Jew. War*, B. xi., ch. xix., § 4, 7. And it is testified by Eusebius, that, at the time when Titus approached the devoted city, after the retreat of Cestius, "the whole body of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella. Here, those that believed in Christ having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea, the divine justice, for their crimes against Christ and his apostles, finally overtook them, totally destroying the whole generation of these evil-doers from the earth."—*Euseb. Eccl. Hist.* B. iii. ch. 5.

For the meaning of end of the age, see Matt. xiii: 40-50: "The harvest at the end of the æon (age)." Dr. Wakefield thus comments: "The harvest is the conclusion of this age, and the reapers are the messengers; as therefore the weeds are picked out and burned up with fire, so shall it also be in the conclusion of this age." Dr. A. Clarke renders end of the world (E. V. vs. 19-43), "end of the age—Jewish polity." So also Dr. Macknight. Dr. Campbell translates it the "conclusion of the state." Bishop Pearce says, on verse 40: "Rather end of this age, viz: that of the Jewish dispensation." And Dr. Hammond translates it, "conclusion of this age."

the world's beginning, till now, no, nor ever shall be. ²²And unless those days were shortened, no flesh would survive, but, on account of the chosen, those days will be shortened. ²³Should any say to you, then, 'See, here is the Christ,' or 'Here,' do not believe him. ²⁴For false Christs and false

The end of the material world is never taught in the Bible. We have no Scriptural evidence that the earth will ever be destroyed. The word rendered world in all passages that speak of the end, is *aion*, which means age, and not *kosmos*, which denotes world. The phrase only occurs seven times in the whole Bible, and that in three books, all in the New Testament.

In Matt. xiii: 36-42, "the field is the world," (*kosmos*) but "the harvest is the end of the age," (*aion*) that is, the end of the Jewish dispensation. But one passage need be consulted to learn when that event was to occur. Jesus told his disciples when they asked (Matt. xxiv: 3), "What shall be the sign of the end of the *aion*," (Matt. xxiv: 34) "This generation shall not pass till all these things be fulfilled." It had almost arrived, a little later, when Paul said (Heb. ix: 26), "But now once in the end of the *aion* hath he put away sin by the sacrifice of himself." The end of the world in E. V., in all cases, means the end of the age, or epoch then transpiring, that is, the Jewish dispensation.

If it be said "all nations were not gathered," we reply that the terms of this parable are not to be understood as literal, but as they are used in the New Testament. Matt. xxiv: 9, Christ says the disciples are to be hated by all nations. The gospel was to be preached to all nations before the destruction of Jerusalem (v: 14), Paige says, "The terms *nation* and *kingdom* were sometimes applied by the Jews to any state, province, or even a separate *municipal district*."

Is it objected that the fire was prepared for the devil and his angels? We answer wicked men are called devils in 2 Tim. iii: 3, (*diabolois*) translated false accusers. Rev. ii: 10, "Behold the devil shall cast some of you into prison." Judas was called a devil, John vi: 70. Titus ii: 3, aged women are exhorted not to be devils (*diabolou*, rendered false accusers). The devil and his angels were wicked people.

1. The whole account in Matt. xxiv, xxv; Mark xiii: 1-37; Luke xxi: 5-36, is a parable. 2. The punishment is for not benefiting the needy. 3. The general usage of the word *aeonian* proves that the duration is limited. 4. One object of punishment being to improve the punished, the punishment must be limited. 5. The events here described took place in this world, and must, therefore, be of limited duration. 6. The Greek word *kolasin*, rendered punishment, should be translated chastisement, as reformation is implied in its meaning.

1. A careful reading shows that the account is a parable,—“He will set the *sheep* on the right and the *goats* on the left.”

2. The *aeonian* punishment is for evil works. Practical benevolence is the virtue whose reward is here announced, and unkindness is the vice whose punishment is here threatened. Matt. xxv: 34-45, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom

prophets will arise, who will show great signs and wonders, so as if possible to lead astray even the chosen. "Behold, I have told you beforehand. "Therefore, if they shall say to you, 'Behold, he is in the desert;' do not go out; 'Behold, he is in the inner rooms'; do not believe them. "For as the

prepared for you from the foundation of the world. * * * Then shall they also answer him, saying, Lord, when saw we thee a-hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." If cruelty to the poor—neglect of them, even—constitutes rejection of Christ—as is plainly taught here—and all who are guilty are to suffer endless torment, "who, then, can be saved?" The single consideration that works, and not faith, are here made the test of discipleship, cuts away the foundation of the popular view of this text.

3. The word *aiōnion* denotes limited duration. This has appeared in previous pages. It is impossible that Jesus should have used the word rendered everlasting in a different sense than we have shown to have been its meaning.

4. God's punishments are remedial. All God's punishments are those of a Father, and must therefore be adapted to the improvement of his children. Heb. xii: 5, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. * * * Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." See also Job v; Lev. xxvi; Psalms cxix: 67, 71, 75; Jer. ii: 19; Prov. iii: 11, 12; Lam. iii: 31-35.

5. The events here described took place in this world within thirty years of the time when Jesus spoke. They are now past. In Matt. xxiv: 3, the disciples asked our Lord when the then existing age (*aiōn*) would end. Had he meant world he would have employed *kosmos*, which means world, as *aiōn* does not. After describing the particulars, he announced that they would all be fulfilled, and the *aiōn* end, in that generation, before some of his auditors should die. If he was correct the end came then. And this is demonstrated by a careful study of the entire discourse. The disciples asked Jesus how they should know his coming and the end of the age. This question Jesus answered by describing the signs, so that they, his questioners, the disciples themselves, might perceive the approach of the end of the Jewish dispensation (*aiōn*). He speaks fifteen times in the discourse of his speedy coming (Matt. xxiv: 3, 27, 30, 37, 39, 42, 46, 48, 50, and xxv: 6, 10, 13, 19, 27, 31). He addresses those who shall be alive at his coming (Matt. xxiv: 6, 20, 33, 34), "Ye shall hear of wars, etc. Pray that your flight be not in the winter. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Campbell, Clarke, Wakefield, and Newton, (Com. in loc.) translate the phrase, "end of the world" (*sunteleias tou aiōnos*) "conclusion of the age," "end of this dispensation." The question was, then, what shall indicate

lightning comes out of the east, and appears even to the west, so, also; will be the presence of the Son of Man. ²⁸Wherever the carcass may be, there will the vultures be assembled.

²⁹“But immediately after the afflictions of those days, the sun will be obscured, and the moon will not shed her light,

thy second coming and the end of the Mosaic economy (*aiōn*)? “When shall all these things be fulfilled?” Mark xiii: 1, 34. He spoke of the temple (Luke xxi: 5, 7), saying one stone should not be left on another, and the question of his disciples was, how shall we know when this is to take place? The answer is (Matt. xxiv: 6, 15, 20), “Ye shall hear of wars. Ye shall see the abomination of desolation. Pray that your flight be not in winter.” The adverbs “then” and “when” connect all the events related in the two chapters in one unbroken series. And what infallible token did he give that these events would occur “then?” Matt. xxiv: 34, “Verily I say unto you, this generation shall not pass till all these things be fulfilled.” What things? The “Son of Man coming in his glory in the clouds,” and the end of the existing *aiōn*, or age. Mark phrases it, “This generation shall not pass till all these things be done.” See Luke xxi: 25, 32. This whole account is a parable describing the end of the Jewish *aiōn*, age, or economy, signalized by the destruction of Jerusalem, and the establishment of the new *aiōn*, world, or age to come, that is, the Christian dispensation. On the authority of Jesus himself, the *aiōn* then existing ended within a generation, namely, about A. D. 70. Hence, those who were sent away into *aiōnion* punishment, or the punishment of that *aiōn*, were sent into a condition corresponding in duration to the meaning of the word *aiōn*, i. e., age-lasting. A punishment cannot be endless, when defined by an adjective derived from a noun describing an event, the end of which is distinctly stated to have come.

6. The word translated punishment means improvement. The word is *kolasin*. It is thus authoritatively defined: (Greenfield, Hedericus, Donnegan, Grotius, Liddell, Max Müller.) “Chastisement, punishment.” “The trimming of the luxuriant branches of a tree or vine to improve it and make it fruitful.” “The act of clipping or pruning—restriction, restraint, reproof, check, chastisement.” “The kind of punishment which tends to the improvement of the criminal, is what the Greek philosophers called *kolasis* or chastisement.” “Pruning, checking, punishment, chastisement, correction.” “Do we want to know what was uppermost in the minds of those who formed the word for punishment? The Latin *pœna* or *puniō*, to punish, the root *pu* in Sanscrit, which means to cleanse, to purify, tells us that the Latin derivation was originally formed, not to express mere striking or torture, but cleansing, correcting, delivering from the stain of sin.” That it had this meaning in Greek usage, we cite Plato: (Protag. Sec. 38, vol. 1, p. 252.) “For the natural or accidental evils of others, no one gets angry, or admonishes, or teaches, or punishes (*kolazei*) them, but we pity those afflicted with such misfortune. * * * For if, O Socrates, you will consider what is the design of punishing (*kolazein*) the wicked, this of itself will show you that men think virtue something that may be acquired; for no

and the stars will fall from the heaven, and the powers of the heavens will be shaken. ³⁰And then will appear the sign of the Son of Man in the heavens, and all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of the heavens, with power and great glory.

one punishes (*kolazei*) the wicked looking to the past only, simply for the wrong he has done,—that is, no one does this thing who does not act like a wild beast, desiring only revenge, without thought,—hence he who seeks to punish (*kolazein*) with reason, does not punish for the sake of the past wrong deed, * * * but for the sake of the future, that neither the man himself who is punished may do wrong again, nor any other who has seen him chastised. And he who entertains this thought, must believe that virtue may be taught, and he punishes (*kolazei*) for the purpose of deterring from wickedness." Like many other words this is not always used in its exact and full sense: the Apocrypha employs it as the synonym of suffering, regardless of reformation. See Wis. iii: 11, xvi: 1; 1 Mac. vii: 7. See also Josephus. (War. iii, v, viii; Ant. ii, iv, v.) It is found but four times in the New Testament. Acts iv: 21, the Jews let John and Peter go, "finding nothing further how they might punish them" (*kolazontai*). Did they not aim to reform them? Was not their punishment to cause them to return to the Jewish fold? From their standpoint the word was certainly used to convey the idea of reformation. 1 John iv: 18, "Fear hath torment." Here the word "torment" should be restraint. It is thus translated in the Emphatic Diaglot. The idea is, if we have perfect love we do not fear God, but if we fear we are restrained from loving him. "Fear hath restraint." The word is used here with but one of its meanings. In 2 Peter ii: 9, the apostle uses the word as our Lord did: the unjust are reserved unto the day of judgment to be punished (*kolazomenous*). This accords exactly with the lexicography of the word, and the general usage in the Bible and in Greek literature agrees with the meaning given by the lexicographers. Now, though the word rendered punishment is sometimes used to signify suffering alone, by Josephus and others, surely divine inspiration will use it in its exact sense. We must therefore be certain that in the New Testament, when used by Jesus to designate divine punishment, it is generally used with its full meaning. The lexicographers and Plato, above, show us what this is, suffering, restraint, followed by correction, improvement. From this meaning of the word, torment is by no means excluded. God does indeed torment his children when they go astray. He is a "consuming fire," and burns with terrible severity towards us when we sin, but it is not because he hates, but because he loves us. He is a refiner's fire tormenting the immortal gold of humanity in the crucible of punishment, until the dross of sin is purged away. Mal. iii: 2, 3, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold or silver, that they may offer unto the Lord an offering in righteousness." Therefore *kolasis* is just the word to describe his punishments. They do for

³¹And he will send his angels, with a great trumpet, and they will assemble his chosen from the four winds, from extremities to extremities of the heavens. ³²But learn the parable of the fig-tree: when her branch is already tender, and puts forth the leaves, you know that summer is near. ³³Thus,

the soul what pruning does for the tree, what the crucible of the refiner does for the silver ore.

This should be further evident because of the nature of punishment. Punishment is a means to an end. It is suffering administered as a penalty for the purpose of accomplishing good results. The difference between revenge and punishment is this: Revenge is suffering inflicted with no good end in view. Punishment is suffering inflicted for a good purpose. Punishment aims at three objects: 1, the prevention of the sin; 2, the reformation of the sinner; 3, the general good. Endless suffering can in no just sense of the word be punishment, for it accomplishes no one of these results. It does not prevent, but perpetuates sin; it does not reform, if it is endless; it does not promote the general good, for, if the general good is damaged by temporal sin, it must be infinitely more injured by endless sinfulness. Besides, all divine punishment must aim at the good of the sinner, for it proceeds from him who only smites to bless. He is a Father. Men are his children. Their sins exile them from the true object of living. His punishments must, from the nature of the case, and from the fact that he inflicts them, seek to accomplish human good, and therefore must be finite in duration, and end in reformation. ("Since in all Greek literature, sacred and profane, *aiōnios* is applied to things that end ten times as often as it is to things immortal, no fair critic can assert positively that when it is connected with future punishment it has the stringent meaning of metaphysical endlessness." Alger. Hist. Doct. Fut. Life, p. 323.)

Says Canon Farrar ("Excursus" in "Eternal Hope"): "That in this instance the substantive *kolasis* is a word which in its sole proper meaning 'has reference to the correction and bettering of him that endures' (see Philo. Leg. ad Cal. 1). So that Clement of Alexandria defines *kolaseis* as *merikai paideiai*. Archbishop Trench does indeed remark (New Testament Synonyms p. 30) that 'It would be a very serious error to transfer this distinction of *kolasis* and *timoria* to the words as employed in the New Testament.' Why should it be a serious error to refrain from reading into a word a sense which it does not possess? According to Aristotle *kolasis* is corrective, *timoria* alone is vindictive; *kolasis* has in view the improvement of the offender, *timoria* the satisfaction of the inflictor.—Rhet. 1: 10, 17). It is Josephus, not our Lord and his apostles, who uses such phrases as *athanatos timoria* and *eirgmos aidios*; and though 'everlasting death' occurs in our liturgy, it nowhere occurs in Scripture, frequently as we read of æonian life."

Says Rev. Prof. Plumptre, in a letter concerning Canon Farrar's sermons: "There were two words which the Evangelist might have used,—*kolasis*, *timoria*. Of these the first carries with it, by the definition of the greatest of Greek ethical writers, the idea of a reformatory process. It is inflicted 'for the sake of him who suffers it.' (Aristotle, Rhet. 1, 10.) The second, on the other

also, when you see all these things, you know that it is close at the doors. ³⁴Truly I say to you, that this generation will not pass away, till all these things be done. ³⁵The heaven and the earth will pass away, but my words will not pass away. ³⁶But no one knows concerning that day and hour, no,

hand, describes a penalty purely vindictive or retributive. St. Matthew chose—if we believe that our Lord spoke Greek, he himself chose—the former word, and not the latter.”

It ought not to be forgotten that the oriental shepherd regards his goats as nearly as valuable as his sheep, and our Lord intimates this when he gives them the next best place to his right hand, namely, his left hand. And he speaks of them tenderly, for the word (*eriphōn*) is not “goats,” but “kids,” in verse 32, and in verse 33 even “kidlings” (*eriphia*). The language is not that of anger, hatred, but of sympathy and kindness, as though Jesus had said the unfortunate goats shall be consigned to a severe but disciplinary punishment that shall purify and perfect them.

The stereotyped objection to these views originated with St. Augustine (A. D. 414.—*De Civ. Dei* XXI., 23. “*Dicere autem in hoc uno eodemque sensu, vita eterna sine fine erit, supplicium æternum finem habebit, nullum, absurdum est.*” “If we do not understand *aiōnios kolasis* to mean endless punishment, we ought not to understand *aiōnios zoe* to mean everlasting life.”* This does not follow; the word is used in different senses in the same sentence; as *Hab. iii.* 6, “And the everlasting mountains were scattered—his ways are everlasting.” Suppose we apply his argument here. The mountains and God must be of equal duration, for the same word is applied to both. Both are temporal or both are endless. But the mountains are expressly stated to be temporal—they “were scattered,”—therefore God is not eternal. Or God is eternal, and therefore the mountains must be. But they cannot be, for they were scattered. The argument does not hold water. The *aiōnion* mountains were destroyed. Hence the word may denote both limited and unlimited duration in the same passage, the different meanings to be determined by the subject treated. Canon Farrar observes (*Excursus on Aiōnios*): “The word ‘æonian’ though sanctioned by Mr. Tennyson in the lines—

‘Draw down æonian hills, and sow
The dust of continents to be,’

and though rendered very desirable by the sad confusion of eternity with the mere negative conception of endlessness, can perhaps hardly be naturalized. It is not worth while once more to discuss its meaning when it has been so ably proved by so many writers that there is no authority whatever for rendering it ‘everlasting,’ and when even those who, like Dr. Pusey, are such earnest defenders of the doctrine of an endless hell, yet admit that the word only means ‘endless within the sphere of its own existence,’ so that on their own showing the word does not prove their point, and is, for instance, power-

NOTE.—Augustine also says that the whole human race is “one damned batch and mass of perdition!” *Conspersio damnata, massa perditionis.*

not the angels of the heavens, nor the Son, but the Father only. ²⁷For as [were] the days of Noah, thus will be the presence of the Son of Man. ²⁸For as they were in those days before the deluge, eating and drinking, marrying and giving in marriage, till the day on which Noah entered the ark, ²⁹and knew

less against those who hold the doctrine of conditional immortality. It may be worth while, however, to point out once more to less educated readers that *aion aiōnios* and their Hebrew equivalents, in all combinations, are repeatedly used of things which have come and shall come to an end. Even Augustine admits (what, indeed, no one can deny) that in Scripture the words must in many instances mean 'having an end'; and St. Gregory of Nyssa, who at least knew Greek, uses *aiōnios* as the epithet of 'an interval.' In answer to the old argument invented by St. Augustine, and since his day so incessantly repeated,—the argument, namely, that if we do not make *aiōnios kolasis* mean endless punishment we have no security that *aiōnios zoe* means endless life, and that we thus lose our promise of everlasting happiness, I reply—1. This is absolutely no argument whatever, and ought never to be heard again, because the very men who most insist upon it, contemptuously set it aside, if we ask them to apply identically the same argument, analogously, to such texts as 'As in Adam all die, even so in Christ shall all be made alive.' 2. That our sure and certain hope of everlasting happiness rests on no such miserable foundation as the disputed meaning of a Greek adjective, which is used over and over again of things transitory. If we need texts on which to rest it, we may find plenty, such as Luke xx: 36; Hos. xiii: 14; Rev. xxi: 4; Is. xxv: 6; 1 Cor. xv, *passim*, etc. 3. That although we take the word *aiōnios* in both clauses to mean 'eternal,'—by which (in this connection) we mean something above and beyond time, time being simply a mode of thought necessary only to our finite condition (see John v: 39, xvii: 3) yet it is by no means necessarily the case that the word should have identically the same meaning in both clauses, since the meaning of the same adjective might quite conceivably be modified, and even altered, by that of the substantive to which it is attached. Nothing could be more in accordance with the ordinary genius of human speech than that the same adjective might have its fullest meaning in one clause, in which that meaning is entirely consonant with reason and conscience, yet not have it in the other, where it would be shocking and terrible. What makes the argument as absolutely inexcusable on philological as it is on all other grounds, is, that in Rom. xvi: 25, 26, this very word occurs twice, and in one of the two clauses cannot mean 'everlasting,' since it is speaking of time which has come to an end; and it is yet translated 'everlasting,' by our translators in the very next clause!—'According to the revelation of a mystery hidden in silence in the eternal times' (E. V., 'before the world began,' where the reader will see that 'endless' would be a flagrant absurdity), 'but now made manifest according to the command of the eternal God.' But surely there are other grounds on which we ought to have heard the last of this dreary argument, to which it is hardly possible to listen without indignation. Good men, from St. Augustine to St. Thomas Aquinas (Summ. part iii., Suppl., Quaest.

not till the deluge came, and took them all away, even so will be the presence of the Son of Man. "Two men will then be in the field; one is taken, and the other left. "Two women [will be] grinding in the mill, one is taken and the other left. "Watch, therefore, because you do not know in

99, iii), and from St. Thomas to Dr. Pusey, have gone on repeating it *ad nauseam*, and even the gentle Keble wrote—

'And if the treasures of thy wrath could waste,
Thy lovers must their promised heaven forego.'

We hear the questions asked triumphantly in sermons, 'If the punishment of the wicked is not to last forever, what guaranty have we that the felicity of the blessed will last forever?' I reply, Is there not in the question—when not traditionally repeated, but plainly considered—an intense selfishness and a most ignoble thought of God?"

Æonian punishment and life are coupled in the same passage only twice in the entire Bible, Dan. xii: 2, and Matt. xxv: 46, and in Daniel the everlasting shame and contempt are expressly applied to temporal affairs, namely, the destruction of Jerusalem.

The word may mean endless when applied to life, and not when applied to punishment, even in the same sentence, though we think duration is not considered so much as the intensity of the joy or the sorrow, in either case. The epithet in such instances is qualitative rather than quantitative.

Therefore, 1, the fulfillment of the language in this life; 2, the meaning of *aiōnios*; and, 3, the meaning of *kolasis*, demonstrate that the penalty threatened in Matt. xxv: 46, is a limited one.

Prof. Tayler Lewis thus translates Matt. xxv: 46, "These shall go away into the punishment (the restraint, imprisonment) of the world to come, and those into the life of the world to come." And he says "*that is all that we can etymologically or exegetically make of the word in this passage.*" Hence, also, the *zoen aiōnion* (life eternal) is not endless, but is a condition resulting from a good character. The intent of the phrase is not to teach immortal happiness, nor does *kolasin aiōnion* indicate endless punishment. Both phrases, regardless of duration, refer to the limited results of wronging or blessing others, extending possibly through Messiah's reign until "the end" (1 Cor. xv). Both describe consequences of conduct to befall those referred to at his "coming," then at hand," and all those consequences antedate the immortal state.

Canon Kingsley, author of "Hypatia," etc., observes, "The word (*aiōn, æon*) is never used in Scripture or anywhere else in the sense of endless (vulgarly called eternity). It always meant, both in Scripture and out, a period of time. Else, how could it have a plural—how could you talk of the *æons*, and *æons* of *æons*, as the Scripture does? *Aiōnios* therefore means, and must mean, belonging to an epoch, or the epoch; and *aiōnios kolasis* is the punishment allotted to that epoch."

But the blessed life has not been left dependent on so equivocal a word. The soul's immortal and happy existence is taught in the New Testament by words

what day your Master comes. "But you know this, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have allowed the house to be dug through. "Therefore be you also ready, because in an hour when you

that in the Bible are never attached to anything that is of limited duration. They are applied to God and the soul's happy existence only. These words are *akataluton*, imperishable; *amarantos* and *amarantinos*, unfading; *aphtharto* immortal, incorruptible; and *athanasian*, immortality. Heb. vii: 16, "And it is yet far more evident: for that after the similitude of Melchizedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an *endless* (*akatalutos*, imperishable) life." 1 Pet. i: 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance *incorruptible* (*aphtharton*) and undefiled, and that *fadeth not* (*amaranton*) away." 1 Pet. v: 4, "And when the chief shepherd shall appear, ye shall receive a crown of glory that *fadeth not* (*amarantinos*) away." 1 Tim. i: 17, "Now unto the King eternal, *immortal* (*aphtharto*), invisible, the only wise God, be honor and glory forever and ever, Amen." Rom. i: 23, "And changed the glory of the *incorruptible* God into an image made like to corruptible man." 1 Cor. ix: 25, "Now they do it to obtain a corruptible crown; but we an *incorruptible*." 1 Cor. xv: 51, 54, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised *incorruptible* (*aphthartoi*), and we shall be changed. For this corruptible must put on *incorruption* (*aphtharsian*), and this mortal must put on *immortality* (*athanasian*.) So when this corruptible shall have put on *incorruption* (*athanasian*), and this mortal shall have put on *immortality* (*aphtharsian*), then shall be brought to pass the saying that is written, "Death is swallowed up in victory." Rom. ii: 7, "To them who by patient continuance in well doing seek for glory and honor and *immortality* (*aphtharsia*), eternal life." 1 Cor. xv: 42, "So also is the resurrection of the dead. It is sown in corruption, it is raised in *incorruption* (*aphtharsia*)." See also verse 50. 2 Tim. i: 10, "Who brought life and *immortality* (*aphtharsian*) to light, through the gospel." 1 Tim. v: 16, "Who only hath *immortality* (*athanasian*)."

The terms *athanatos*, *adialeptos* and *aidios* definitely and unequivocally denote endlessness. These words were in common use by the contemporaries of Jesus. *These words Jesus never applied to punishment.* That is to say, he avoided the only phraseology that unequivocally teaches endlessness when speaking of punishment, and the very terms then in common use.

A very much stronger word is *aperantos*, endless, interminable, found in 1 Tim. i: 4, "endless genealogies," though it is sometimes used hyperbolically, as here. Another stronger word is *akatalutos*, indissoluble, as in Heb. vii: 16, "endless life." Had it been intended to express the interminable duration of punishment, would not these stronger words have been employed, instead of

think not, the Son of Man comes. ⁴⁶Who, then, is the faithful and prudent slave, whom *the* master shall make ruler over his household, to give them food in season? ⁴⁶Happy is that slave whom his master, when he comes, shall find thus employed! ⁴⁷Truly, I say to you, he will place him over

so equivocal a one as the subject of this criticism? And does not the fact that the New Testament authors absolutely refused to employ those stronger words when describing the duration of punishment, demonstrate that they did not intend to teach its eternity?

Now, these words the Greeks rarely used, except to denote endlessness. Perhaps the strongest of Greek words is *ateleutetos*. It is never found in the New Testament, though it was used by the Emperor Justinian, in his letter to the patriarch Mennas, when he desired to declare the endlessness of punishment, by a word entirely unambiguous. He says (E. Beecher, D. D., History of Future Punishment) "The holy church of Christ teaches an *ateleutetos* æonian life for the righteous, and an *ateleutetos* punishment for the wicked." He does not rest the eternity of life on the word *aiônios*, but adds *ateleutetos* to it, and when announcing the eternity of future punishment, he does not depend on the word *aiônios* at all, but considers *ateleutetos* sufficient of itself. Can any one doubt that this strongest of all words would have been used, had eternal punishment been in our Lord's mind? And how can any advocate of endless punishment account for the feebler word used, and the neglect of the stronger, except that he intended to teach no such doctrine?

The Greek language possesses, and the New Testament uses, words of vastly stronger import than the æonian phraseology, that are applied to what has no end, and these words might have been, shall we not say would have been, connected with punishment, had it been intended to teach its interminable duration? *Apeiros* signifies endless, unlimited, infinite. Aristotle employs it in the sense of endless. *Aperantos* is endless, infinite. *Aïdios*, eternal, perpetual, continual, everlasting. Paul thus employs it, God's "eternal power and Godhead." Jude speaks of *aïdios* chains.

The origin of the argument that endless punishment is taught in Matt. xxv: 46, because the same word describing the duration of life is used to describe the duration of punishment, is interesting: (Beecher, Hist. Fut. Ret., pp. 249-50.) Orosius, a Spanish presbyter, visited Augustine, A. D. 413, and informed him that the Origenists affirmed that *aiônios* denoted an indefinitely long, and not an endless, duration. Augustine replied in a letter that though *aiôn* could signify limited, *aiônios* could not, as the Greeks only applied it to things without end. And referring to the æonian things in the Mosaic dispensation, he declared that they were eternal because the things they typify are eternal, and that in Matt. xxv: 46, endless duration is taught, both of life and punishment. (See his "City of God," B. xxi: 23, and Manual of Theology, C. 112). And yet he confesses, "I am not so accustomed to the Greek language that I am at all competent to read and understand books on such subjects." (De Trinitate iii, Procm). "I have learned very little of the Greek language, and almost nothing." (Contra Iiteros Petilianus I., ii: C. 38.) And yet theolo-

all his possessions. "But if *the* bad slave shall say in his heart, 'My master lingers,' "and shall begin to beat his fellow-slaves, and eat and drink with the intemperate, "the master of that slave shall come on an unexpected day, and in an hour when he is not aware, and shall cut him off, "and

gians for fourteen hundred years have bowed to the dictum of Augustine, though he confesses he was wholly incompetent to pronounce on the subject, while his statement is contradicted by uniform Greek usage!

If endless happiness were promised in the second member of this sentence, it would not follow that endless punishment is threatened in the first, for, as Dr. J. M. Whiton correctly observes, (Preface to "Is Eternal Punishment Endless?") "If it be antecedently as probable that God will evermore uphold in being a soul irrecoverably involved in the processes of 'æonian destruction' (2 Thess. i: 9), as it is that he will perpetuate, according to a specific promise (John xiv: 19), the immortality of a soul healthfully developing the 'æonian life' received through Christ; then, and not otherwise, the inference of an endless misery from an endless happiness, may have some rational foundation."

Clemence, an English writer, (Future Punishment, pp. 65-6, quoted by Canon Farrar) declares that these Greek terms are "words which shine only by a reflected light. If good ever should come to an end, that would come to an end which Christ died to bring in, but if evil comes to an end, that comes to an end which he died to destroy. So that the two stand by no means on the same footing. An æon may have an end. Æons of æons may have an end. Only that which lasts through all the æons is without an end; and Scripture affirms this only of the Kingdom of God, and of the glory of God in the church. The absolute eternity of evil is nowhere affirmed."

The meaning of the terms "life eternal" and "life everlasting" (*zoen aiônion*), can be ascertained by a reference to the New Testament.

1. *Zoen aiônion* in the New Testament, is the life resulting from Christian faith. John iii: 36, "He that believeth on the son *hath* everlasting life;" 16, "Whosoever believeth in him should *have* everlasting life;" vi: 47, 54, "Verily, verily, I say unto you, he that believeth on me *hath* everlasting life. Whoso eateth my flesh, and drinketh my blood, *hath* eternal life;" John xvii: 3, "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou *hast* sent." See also John x: 28, xiv: 50. This life may be, and often is, only a temporary possession; men have it, and fall from grace, and lose it. It denotes, therefore, the present enjoyment, or blessedness, of following Christ. John vi: 33, 53, "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." See also 1 John iii: 15, v: 12; John iii: 15, etc: The blessed life of the soul in the immortal world does not depend on faith here.

2. *Zoen aiônion* especially denotes the reward that was received by those who were faithful at the time of Christ. Matt. xix: 29, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or

appoint his portion with the hypocrites; there will be the weeping and the gnashing of the teeth.

xxv: 1-6. Then shall the reign of the heavens be compared to ten virgins, who took their torches, and went out to meet the bridegroom. ²And five of them were foolish, and

children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Mark x: 30, "But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Consult also, Luke xviii: 30; John xii: 25; Matt. xxv: 46. As this eternal life was to be given as a reward, it cannot mean the immortal life, for that life is a "free gift."

3. *Zoen aiōnion* sometimes denotes the immortal life of the soul hereafter, John xvii: 1, 2, "Father, the hour is come, glorify thy son, that thy son may also glorify thee, as thou hast given him power over all flesh that he might give eternal life to as many as thou hast given him." Rom. v: 21, "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." 1 John v: 11, "This is the record that God hath given us eternal life, and this life is in his son."

The life eternal, or everlasting, that is bestowed for faith, or obedience, is a present blessing. The future life is the "gift of God." But though sometimes used thus, it should always be borne in mind that this phrase, "everlasting life" or "eternal life," does not usually denote endless existence, but the life of the gospel, spiritual life, the Christian life, regardless of its duration. In more than fifty of the seventy-two times that the adjective occurs in the New Testament, it describes life. John v: 24, "He that believeth on him that sent me *hath* everlasting life, and shall not come into condemnation, but is *passed* from death unto life." Eternal life is the life of the gospel. Its duration depends on the possessor's fidelity. It is no less the *aiōnion* life, if one abandon it in a month after acquiring it. It consists in knowing, loving and serving God. It is the Christian life, regardless of its duration. How often the good fall from grace. Believing, they have the *aiōnion* life, but they lose it by apostasy. Notoriously it is not, in thousands of cases, endless. The life is of an indefinite length, so that the usage of the phrase in the New Testament is altogether in favor of giving the word the sense of limited duration. Hence Jesus does not say, "he that believeth shall enjoy endless happiness," but "he hath everlasting life," and "is passed from death unto life."

It scarcely need here be proved that the *aiōnion* life can be acquired and lost. Heb. vi: 4, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the son of God afresh, and put him to an open shame." A life that can thus be lost is not intrinsically endless. "Eternal life" with the sacred writers has less the sense of perpetuity, than of moral quality. It denotes spiritual regeneration. It is sometimes called "life"

five were prudent. ³For the foolish took their torches, but carried no oil with them. ⁴But the prudent, with their torches, took oil in the vessels. ⁵But while the bridegroom delayed, all drowsed and slept, ⁶and at midnight a cry is made, 'Behold, the bridegroom! Go out to meet him!' ⁷Then all those virgins arose, and put their torches in order. ⁸But the foolish said to the prudent, 'Give us of your oil, for

merely. Thus, "I come that ye may have life," "bread of life," "enter into life;" "God hath given us eternal life and this life is in his son;" "He that hath the son, hath life." In all these the meaning indicates a life from moral death, a regeneration, having no reference to its duration.

It is often remarked that as, according to Josephus, the Jews in our Savior's time believed in endless punishment, Jesus must have taught the same doctrine, as "he employed the terms the Jews used." But this is not true. Christ and his apostles did not employ the phraseology that the Jews used to describe this doctrine. Philo habitually used *athanaton* and *ateleuteion*, meaning immortal, and interminable. He says (Universalist Expositor, vol. iii., p. 446), "To live always dying, and to undergo an immortal and interminable death." He also employs *aidion*, but not *aiouion*. (Universalist Expositor, vol. iii., p. 437.) Josephus says, "They, the Pharisees, believe 'the souls of the bad are allotted to an eternal prison, and punished with eternal retribution.'" In describing the doctrine of the Essenes, Josephus says they believe "the souls of the bad are sent to a dark and tempestuous cavern, full of incessant punishment." But the phraseology of Jesus and the apostles is *kolasin aiouion*, or *aiouion kriseon*, "aeonian chastisement or aeonian condemnation." The Jews contemporary with Jesus call retribution *aidios*, or *adialeptos timoria*, while the Savior calls it *aiouios krisis* or *kolasis aiouios*, and the apostles, *olethros aiouios*, *aeonian destruction*; and *puros aiouios*, *aeonian fire*. Had Jesus and his apostles used the terms employed by the Jews to whom they spoke, we should be compelled to admit that they taught the popular doctrine.

"To live always dying and undergo an endless death," is the language of the Greek Jews, but our Savior and his apostles carefully avoided charging God with being the author of so cruel a calamity.

Says a learned scholar: (Christian Examiner, Sept., 1830). "*Aiouios* is a word of sparing occurrence among ancient classical Greek writers; nor is it by any means the common term employed by them to signify *eternal*. On the contrary, they much more frequently make use of *aidios*, *aei on*, or some similar mode of speech, for this purpose. * * * To me it appears that the Seventy, by choosing *aiouios* to represent *olam*, testify that they did not understand the Hebrew word to signify *eternal*. Had they so understood it, they would certainly have translated it by some more decisive word; some term, which, like *aidios*, is more commonly employed in Greek, to signify that which has neither beginning nor end."

our torches are smouldering.' ⁹But the prudent answered, saying, 'Go, rather, to those who sell, and buy for yourselves, lest there may not be enough for us and you.' ¹⁰And while they were gone to buy, the bridegroom came, and those who were ready entered with him into the marriage-feast, and the door was closed. ¹¹Afterwards the other virgins come and say, 'Master, master, open to us!' ¹²But he answered, and said, 'Truly I tell you, I do not know you!' ¹³Watch, therefore, because you do not know the day nor the hour. ¹⁴For [it is] as [when] a man going abroad called his own slaves, and delivered his goods to them; ¹⁵and he gave five talents to one, to another two, to another one; to each according to his relative capacity, and went abroad. ¹⁶Directly he who had received five talents, went and trafficked with them, and gained five more. ¹⁷Likewise, he who had two, gained two more; ¹⁸but he who had received the one *talent*, went away and dug in the earth, and concealed his master's money. ¹⁹But after a long time the master of those slaves came, and made a reckoning with them. ²⁰And he who had received the five talents brought five talents more, saying, 'Master, you delivered five talents to me, see, I have gained five talents more.' ²¹His master said to him, 'Well done, good and faithful slave! You have been faithful over a few things; I will place you over many; enter into your master's joy.' ²²And he, also, who had the two talents, came and said, 'Master, you delivered to me two talents; see, I have gained two other talents.' ²³His master said to him, 'Well done, good and faithful slave! You have been faithful over a few things; I will place you over many; enter into your master's joy.' ²⁴Then he who had received the single talent, approached, and said, 'Master, I knew you, that you are a severe man, reaping where you have not sowed, and gathering where you have

not scattered; ²⁵and I was afraid, and went and hid your talent in the earth; see, you have your own!' ²⁶And his master answered, and said to him, 'Wicked and slothful slave; did you know that I reap where I sowed not, and gather where I did not scatter? ²⁷You then should have given my money to the broker, so that on my coming I might receive my own with interest. ²⁸Therefore, take the talent from him, and give it to him who has the ten talents.' ²⁹For to every one who has, shall be given, and he shall abound; but from him who has not, even what he has shall be taken away. ³⁰And cast the profitless slave into the darkness outside; there will be the weeping and the gnashing of the teeth.

³¹'And when the Son of Man shall come in his glory, and all the angels with him, then will he sit on his throne of glory; ³²and all the nations shall be assembled in his presence, and he will separate them from each other, as the shepherd separates the sheep from the kids; ³³and he will place the sheep at the right hand, and the kidlings at his left. ³⁴Then will the King say to those at his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵For I was hungry, and you gave me to eat; I was thirsty and you gave me drink; I was a stranger and you entertained me; naked, and you clothed me; ³⁶I was sick, and you visited me; I was in prison, and you came to me.' ³⁷Then the just will answer him, saying, 'Master, when did we see you hungry, and fed you; or thirsty, and gave you drink? ³⁸And when did we see you a stranger, and entertained you; or naked, and clothed you? ³⁹And when did we see you sick, or in prison, and visited you?' ⁴⁰And the King will answer, and say to them, 'Truly, I say to you, inasmuch as you did it to one of the least of these, my brothers, you did it to me.' ⁴¹Then he will say

to those on the left hand, 'Go from me, cursed, into the æonian fire, prepared for the accuser and his angels; "for I was hungry, and you gave me naught to eat; and I was thirsty, and you gave me naught to drink; "I was a stranger, and you did not entertain me; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' "Then will they also answer, saying, 'Master, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?' "Then he will answer them, saying, 'Truly, I say to you, inasmuch as you did it not to one of the least of these, you did it not to me.' "And these shall go away into æonian chastisement, and the just into æonian life."

JESUS RETIRES TO THE MOUNT OF OLIVES.

Luke xxi: 37-38. And he was teaching in the temple, during the days, but every night he went out, and lodged on the mountain called Olivet. ³⁸And all the people came to him early in the morning, in the temple, to hear him.

JESUS FORETELLS HIS DEATH.

Mark xiv: Part of v. 1. Now two days after, was [the feast of] the Passover, and of the unleavened loaves.

Matthew xxvi: 1-2. And it occurred, when Jesus had ended all these words, he said to his disciples: "You know that after two days the Passover comes; and the Son of Man is delivered up to be crucified."

THE CONSPIRACY OF THE RULERS.

Matthew xxvi: 3-5. Then the high-priests, and the presbyters of the people, were assembled in the court of the chief-priest named Kaiaphas, 'and they consulted how, by stratagem, they might seize Jesus and kill him. ⁵But they

said, "Not at the feast, lest a riot occur among the people."

Mark xiv: Part of v. 1. and 2. And the high-priests and scribes sought how they might seize him by stratagem, and kill him. ²For they said, "Not during the feast, lest there should be a riot among the people."

Luke xxii: 1-2. Now the feast of the unleavened loaves approached, which is called the Passover. ²And the high-priests and the scribes sought how they might kill him, for they feared the people.

JUDAS AGREES TO BETRAY JESUS.

Luke xxii: 3-6. And the adversary entered into Judas, called Iskariot, who was of the number of the twelve. ⁴And he went and talked with the high-priests and officers, how he might deliver him to them. ⁵And they were glad, and agreed to give him silver. ⁶And he consented, and sought an opportunity to deliver him to them, in the absence of the crowd.

Matthew xxvi: 14-16. Then one of the twelve, named Judas Iskariot, went to the high-priests and said, ¹⁴"What will you give me, and I will deliver him up to you?" And they weighed to him thirty silver pieces; ¹⁶and from that time he sought an opportunity to deliver him [to them].

LUKE xxii: 3. *Entered Satan into Judas.* See note on Matt. iv: 1. The same Satan here tempted Judas, which tempts every man "when he is drawn away of his own lust, and enticed." James i: 14. The besetting lust of Judas was *avarice*, or the love of money, which "is a root of all evil," and which has led thousands "into temptation and a snare," caused them to "err from the faith," and involved them in "many sorrows," even in "destruction and perdition." 1 Tim. vi: 9, 10. It appears from the other evangelists, that Jesus had just administered a severe rebuke to Judas for his insatiable thirst of gold. Compare Matt. xxvi: 6-14, and Mark xiv: 3-10, with John xii: 1-8.—*Paige.*

Mark xiv: 10-11. And [then] Judas Iskariot, one of the twelve, went to the high-priests, to deliver him up to them. ¹¹And when they heard it, they rejoiced, and promised to give him money. And he sought how he might conveniently deliver him up [to them].

PREPARATION OF THE PASSOVER.

Mark xiv: 12-16. Now on the first day of the unleavened loaves, when they sacrificed the Passover, his disciples say to him, "Where do you wish that we should go and prepare that you may eat the Passover?" ¹³And he sends two of his disciples, and says to them, "Go into the city, and a man carrying a pitcher of water will meet you; ¹⁴follow him: and wherever he may enter, say to the householder, 'The Teacher says, "Where is my guest-chamber, in which I may eat the Passover, with my disciples?"' ¹⁵And he will show you a large upper room, ready furnished; there prepare for us." ¹⁶And the disciples went forth into the city, and found everything as he had said to them; and they prepared the Passover.

Luke xxii: 7-13. And the day of the unleavened loaves arrived, in which the Passover must be sacrificed. ⁸And he sent Peter and John, saying, "Go and prepare for us, that we may eat the Passover." ⁹And they said to him, "Where do you wish that we may prepare *for you to eat the Passover?*" ¹⁰And he said to them, "Behold, when you have entered the city, a man carrying a pitcher of water will meet you; follow him into the house he enters. ¹¹And you shall say to the householder, 'The Teacher says to you, "Where is *my* guest-chamber, where I shall eat the passover, with my disciples?"' ¹²And he will show you a large upper room, furnished; and there prepare." ¹³And they went and found [it] even as he had told them; and they prepared the Passover.

Matthew xxvi: 17-19. And on the first [day of the feast] of the unleavened loaves, the disciples came to Jesus, saying, "Where do you wish that we prepare for you to eat the Passover?" ¹⁸And he answered, "Go into the city, and say to a certain man, 'The Teacher says, "My time is near; I will celebrate the Passover at your house with my disciples."' ¹⁹And the disciples did as Jesus commanded, and prepared the Passover.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION.

TIME—TWO DAYS.

THE LAST SUPPER.

Matthew xxvi: 20. Now when evening came, he reclined [at table] with the twelve disciples.

Mark xiv: 17. And when evening came, he comes with the twelve.

Luke xxii: 14-18; 24-30. And when the hour came, he reclined [at table], and the apostles with him, ¹⁴and he said to them, "I have intensely desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it [again] till it be fulfilled in the reign of God." ¹⁷And he took the cup, [and] gave thanks, and said, "Take this, and distribute it among yourselves; ¹⁸for I say to you that I will not henceforth drink of the product of the vine, till the reign of God shall come."

* * * ²⁴And there occurred a controversy among them, which of them should be thought [the] greater. ²⁶But he said to them, "The kings of the Gentiles domineer over them; and

LUKE xxii: 18. In this language, Jesus declares that before he partakes of the emblems of his broken body and shed blood again, his kingdom will have come, and will have been set up. He refers to the communion service, in this language, a sacred ceremony, in which he is present, in spirit, with his disciples.

LUKE xxii: 25. *Euergetai.* Many of the oriental tyrants were satirically called "benefactors."

their rulers exercise authority over them; and are styled benefactors; ⁸but not so [with] you; but let the greater among you become as the younger; and the governor as he who serves; ⁷for which is greater, he that reclines, or he that serves? Is not he that reclines? But I am among you as he that serves. ⁸But you are they who have continued with me in my trials. ⁹And I covenant a reign for you, even as my Father has covenanted for me, that you may eat and drink at my table, in my reign, and sit on thrones, judging the twelve tribes of Israel."

John xiii: 1-20. Now before the feast of the Passover, Jesus, knowing that his hour had come, that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. ²And during supper, the accuser having already put [it] into the heart of that Judas Iskariot, Simon's [son], to betray him, ³[Jesus], knowing that the Father had given all things into his hands, and that he came out from God, and was going to God, ⁴riseth from the supper, and lays aside his garments, and taking a linen cloth, girds himself: ⁵next he puts water into the basin, and begins to wash the disciples' feet, and to wipe them with the linen cloth with which he was girded. ⁶Then he comes to Simon Peter. He says to him, "Master, do you wash my feet?" ⁷Jesus answered, and said to him, "What I do you know not now, but hereafter you shall know." ⁸Peter says to him, "You shall not wash my feet to the æon." Jesus answered him, "Unless I wash you, you have no part with me." ⁹Simon Peter says to him, "Master, not only my feet, but my hands, and my head, also!" ¹⁰Jesus says to him, "He need only wash the feet who has bathed, but he is

JOHN xiii: 2. *Genomenou.* Supper "being in progress."

entirely clean; and you are clean, but not all." "For he knew him who was to betray him; on this account he said, "You are not all clean." "When, therefore, he had washed their feet, he took his garments, and reclined again, [and] said to them, "Do you know what I have done to you? "You call me 'Teacher,' and 'Master', and you say well, for I am. "If I, then, the Master and the Teacher have washed your feet, you also ought to wash each other's feet. "For I have given you an example, that as I have done to you, so should you do. "Truly, truly I say to you, a slave is not greater than his master, nor an apostle greater than he who sent him. "If you know these things, happy are you if you do them. "I speak not of you all, I know whom I have chosen, but that the Scripture may be fulfilled:

"He that eats of my loaf has lifted his heel against me."

"Henceforth I tell you before it occurs, that when it occurs, you may believe that I am. "Truly, truly I say to you, he who receives any one I may send, receives me; and he who receives me, receives him that sent me."

Matthew xxvi: 21-25. And as they were eating he said, "Truly I tell you that one of you will betray me." "And they were exceedingly distressed, and began, each one, to say to him, "Master, is it I?" "And he answered and said, "He who dipped his hand with me, in the dish, this one will betray me. "The Son of Man goes, as it is written about him; but alas for that man, through whom the Son of Man is betrayed; well were it for that man if he had not been born." "And Judas, who betrayed him, answered, and said, "Rabbi, is it I?" *Jesus* says to him, "You have said."

Mark xiv: 18-21. And as they reclined and were eating, *Jesus* said, "Truly, I say to you, one of you eating with me will betray me." "They began to be sorrowful, and

to say to him one by one, "Is it I, *Master?*" ²⁰And he said to them, "[It is] he of the twelve who dips *his hand* into the dish with me. ²¹For the Son of Man indeed goes away, even as it is written concerning him, but alas for that man through whom the Son of Man is betrayed! Good were it for him if that man had not been born!"

Luke xxii: 19-23. And he took a loaf, and when he had given thanks, he broke it, and gave to them, saying, "*Take, this is my body, which is given in your behalf; do this in memory of me.*" ²⁰In like manner, also, the cup, after the supper, saying, "*This cup is the New Covenant, in my blood, that is being poured out in your behalf.*" ²¹But behold, the hand of him who betrays me is with me on the table. ²²For the Son of Man is indeed going away, as it has been appointed, but alas for that man by whom he is betrayed!" ²³And they began to inquire among themselves who it could be of them, about to do this.

John xiii: 21-38. When Jesus had thus spoken, he was troubled in the spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray me." ²²The disciples looked at each other, doubting of whom he spoke. ²³There was reclining in Jesus' bosom, one of his disciples, whom Jesus loved. ²⁴To him, therefore, Simon Peter nods, and says to him, "Tell [us] who it is of whom he is speaking." ²⁵He, *therefore*, leaning back on Jesus' breast, says to him, "Master, who is it?" ²⁶Jesus therefore answers *and says*, "He it is for whom I shall dip the morsel, and give it to him." Then, when he had dipped the morsel, he took and gave it to Judas, [the son] of Simon Iskariot. ²⁷And after the morsel [was dipped], then the adversary entered into him. Jesus therefore says to him, "What you do, do quickly!" ²⁸Now no man of those reclining knew why he said this to

him. ²⁹For some supposed, seeing Judas had the box, that Jesus said to him, "Buy what things we need for the feast;" or, that he should give something to the poor. ³⁰He, therefore, having received the morsel, immediately went out. And it was night. ³¹When therefore he had gone out, Jesus says, "Just now was the Son of Man glorified, and God was glorified in him. ³²And God will glorify him in himself, and he will immediately glorify him. ³³Little children, yet a little while I am with you. You will seek me, and as I said to the Jews, 'Where I go you cannot come,' so now I say to you. ³⁴A new command I give you, that you love each other;—as I have loved you, love you also each other; ³⁵in this all men will know that you are my disciples, if you have mutual love." ³⁶Simon Peter says to him, "Master, where are you going?" Jesus answered, "You cannot follow me now, where I am going, but you shall afterwards follow." ³⁷Peter says to him, "Master, why can I not follow you now? I will lay down my life in your behalf." ³⁸Jesus answers, "Will you lay down your life in my behalf? Truly, truly I say to you, the cock will not crow, till you shall have denied me three times."

Matthew xxvi: 31-35. Then Jesus says to them, "This night you will all be offended in me, for it is written,

"I will smite the shepherd,

And the sheep of the flock will be dispersed.'

³² But after I am raised, I will go before you into Galilee."

³³And Peter answered and said to him, "I will never be offended in you, though all [others] shall be offended."

JOHN xiii: 33. See John vii: 34, viii: 21.

MATTHEW xxvi: 32:—Meyer observes: "The word *patris* does not mean father city (as the Germans say, Vaterstadt), but fatherland." Such is the common meaning of all Greek writers since Homer, and fatherland means the country of one's nativity. See John iv: 44.

²⁴Jesus said to him, "Truly I tell you, that this night, before the cock crows, you will deny me three times." ²⁵Peter says to him, "Though I die with you, I will not deny you!" All the disciples said likewise.

Mark xiv: 27-31. And Jesus says to them: "You will all be offended, because it is written:

" 'I will smite the shepherd,

And the sheep will be dispersed.'

²⁸"But after I am raised I will go before you into Galilee."

²⁹And Peter said to him, "Even if all [others] shall be offended, yet will I not." ³⁰And Jesus says to him, "Truly I say to you, that this very night before [the] cock crows twice you will deny me thrice." ³¹But he spoke with more vehemence, "Though I must die with you, I will by no means deny you." And they all declared the same.

Luke xxii: 31-38. [And the Master said], "Simon, Simon, behold, the adversary has asked for you, to winnow you like wheat; ³²but I have prayed for you that your faith may not fail; and when you have changed, strengthen your brothers." ³³And he said to him, "Master, I am ready to go with you, to prison, and to death." ³⁴But he said, "I tell you, Peter, [the] cock will not crow to-day, till you shall thrice deny that you know me." ³⁵But he said to them, "When I sent you out without purse, and sachel, and sandals, did you lack anything?" And they said, "Nothing." ³⁶And he said to them, "But now, he who has a purse, let him take it, and in like manner a sachel, and he who has no sword, let him sell

MATT. xxvi: 34; Mark xiv: 30; Luke xxii: 34. Cocks were not allowed in Jerusalem during the Passover. The watches of the Romans were divided into four, the last two of which were called cock-crowings. The meaning is supposed by some to be the trumpet of "the third watch will not sound." But, on the other hand, a cock may have been kept in the Roman barracks, and if so, the allusion is to actual cock-crowing.

his mantle, and buy [one]. ²⁷For I say to you, that this which is written must be fully accomplished in me:

“ ‘And he was reckoned with law breakers:’

“For, also, that which concerns me has an end.” ²⁸And they said, “Behold, Master, here are two swords.” And he said to them, “It is enough.”

Matthew xxvi: 26-29. And as they were eating, Jesus took a loaf, and gave thanks, and broke, and gave it to his disciples, and said, “Take, eat, this is my body.” ²⁷And he took a cup and gave thanks, and gave to them, saying, “²⁸All drink of it, for this is my blood of the Covenant, that which is poured out for many, for forgiveness of sins. ²⁹But I say to you, that I will not from now drink of this product of the vine, till that day when I drink it new with you, in the reign of my Father.”

Mark xiv: 22-25. And as they were eating, he took the loaf, and when he had blessed it, he broke it, and gave to them, and said, “Take, this is my body.” ²³And he took [the] cup, and when he had given thanks, he gave to them, and they all drank of it. ²⁴And he said, “This is my blood of the Covenant, that which is poured out in behalf of many. ²⁵Truly I say to you, I will no more drink of the product of the vine, till that day when I drink it new in the reign of God.”

John xiv: 1-31. “Let not your heart be troubled; believe in God, and believe in me. ²Many abodes are in my Father’s house; otherwise I would have told you; because I am going to prepare a place for you; ³and if I go and prepare a place for you, I will come again, and will receive you to myself, so that where I am, you also may be. ⁴And you know the way whither I am going.” ⁵Thomas says to him, “Master, we know not where you are going; how can we know the way?”

‘Jesus says to him, “I am the way, and the truth, and the life. No one comes to the Father, except through me. ‘If you *have* known me, you *shall* know my Father also; from now you know him and have seen him.” ‘Philip says to him, “Master, show us the Father, and it is enough for us.” ‘Jesus says to him, “Have I been with you so long a time, and do you not know me, Philip? He that has seen me has seen the Father; how say you, ‘Show us the Father?’ ‘Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I utter not of myself, but the Father, dwelling in me, does his works. ‘Believe me, that I am in the Father, and the Father in me; but if not, believe me, on account of the works. ‘Truly, truly, I say to you, he that believes in me, the works that I do he also shall do; and he shall do greater than these, because I go to the Father. ‘And whatever you may ask in my name, that I will do, that the Father may be glorified in the son. ‘If you ask anything in my name, that I will do. ‘If you love me, you will keep my commands, ‘and I will ask the Father, and he will give you another Helper that he may be with you to the æon: ‘the Spirit of Truth, whom the world cannot receive, because it does not behold him, nor know him. You know him, because he remains with you, and shall be in you. ‘I will not leave you orphans; I return to you. ‘Yet a little while and the world sees me no more; but you see me because I live, and you shall live. ‘In that day, you shall know that I am in my Father, and you in me, and I in you. ‘He who has my commands, and keeps them, he it is that loves me; and he that loves me, will be loved by my Father, and I will love him, and will manifest myself to him.” ‘Judas—not Iskariot—says to him, “Master, *and* what has occurred that you are about to manifest yourself to us, and not to the world?”

²³Jesus answered, and said to him, "If any man love me, he will keep my word; and my Father will love him, and we will come to him, and abide with him. ²⁴He that loves me not, observes not my words; and the word which you hear is not mine, but the Father's who sent me. ²⁵These things I have spoken to you while dwelling with you. ²⁶But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and remind you of all things that I said to you. ²⁷I leave you peace; I give you my peace; not as the world gives *to you*, do I give to you. Let not your heart be troubled, nor let it be timid. ²⁸You heard that I said to you, 'I go away, and I come to you.' If you loved me you would rejoice that I am going to the Father, because the Father is greater than I. ²⁹And now I have told you before it occurs, so that when it occurs, you may believe. ³⁰I will not speak much [longer] with you; for the prince of the world is coming, and he has nothing in me. ³¹But that the world may know that I love the Father, and as the Father commanded me, even so I do; arise, let us go hence.

John xv: 1-27. "I am the true vine, and my Father is the husbandman. ²Every branch in me that does not bear fruit, he takes away; and every [branch] that bears fruit, he cleanses it, that it may bear more fruit. ³You are already cleansed, through the word that I have spoken to you. 'Dwell in me, and I in you. As the branch cannot bear fruit of itself, if it does not dwell in the vine, so neither can you, unless you dwell in me. ⁵I am the vine, you are the branches. He that dwells in me, and I in him, bears much fruit; because apart from me you can do nothing. ⁶If any man dwell not in me, he is cast out, like the branch, and is withered, and they gather it, and cast it into the fire, and it is burned. ⁷If you dwell in me, and my words dwell in you, ask whatever you

wish, and it shall be given you. ⁸In this is my Father glorified, that you bear much fruit, and are my disciples. ⁹As the Father has loved me, I have loved you; dwell in my love. ¹⁰If you keep my commands you will dwell in my love: as I have kept the Father's commands, and dwell in his love. ¹¹These things I have spoken to you that my joy may be in you, and [that] your joy may be complete. ¹²This is my command, that you love each other, as I have loved you. ¹³No man has greater love than this, that a man should lay down his life in behalf of his friends. ¹⁴For you are my friends, if you do the things that I command you. ¹⁵I no more call you slaves, because the slave does not know what his master does; but I have called you friends, because I have made known to you all things that I heard from my Father. ¹⁶You did not choose me, but I chose you, and appointed you, that you might go and bear *much* fruit, and [that] your fruit may remain; so that whatever you ask of the Father, in my name, he will give it to you. ¹⁷These things I command you, that you love each other. ¹⁸If the world hate you, you know that it had hated me before [it hated] you. ¹⁹If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours. ²¹But all these things they will do to you, on account of my name, because they know not him that sent me. ²²Had I not come and spoken to them, they would not have had sin; but now they have no pretext for their sin. ²³He that hates me, hates my Father also. ²⁴Had I not wrought among them the works that no other one had wrought, they would not have had sin; but now they have

even seen, and yet have hated both me and my Father.

¹⁶Thus they fulfill that word which was written in their law:

“ ‘They hated me without cause.’

¹⁷“When the Helper comes, whom I will send to you from the Father, the Spirit of Truth, that which proceeds from the Father, he will testify of me. ¹⁸And you also will testify, because you have been with me from the beginning.

John xvi: 1-33. “These things I have spoken to you that you may not be made to offend. ²For they will excommunicate you from the synagogues; yes, an hour is coming, when every one who kills you will think he offers service to God. ³And they will do these things because they know not the Father, nor me. ⁴But I have spoken these things to you, so that when their hour comes, you may remember that I spoke of them. And I said not these things to you from the beginning, because I was with you. ⁵But I now go away to him that sent me; and no one of you asks me, ‘Whither go you?’ ⁶But sorrow has filled your heart, because I said these things to you. ⁷But I tell you the truth: it is better for you that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send him to you. ⁸And when he comes, he will *convince* the world concerning sin, and concerning righteousness, and concerning judgment; ⁹concerning sin, because they believe not in me; ¹⁰concerning righteousness, because I go to the Father, and you behold me no more; ¹¹concerning judgment, because the prince of this world has been judged. ¹²I have many things to tell you, but you cannot endure them now. ¹³But when he comes, the Spirit of Truth, he will lead you into all the truth; for he will not speak from himself; he will speak whatever he may hear, and declare to you the things that are to come. ¹⁴He will glorify me, because he will take of mine, and declare to

you. ¹⁵All things that the Father has, are mine; therefore I said that he takes of mine, and will declare [it] to you. ¹⁶A little while and you will see me no longer, and again a little while and you will see me." ¹⁷Then [some] of his disciples said to each other, "What is this he says to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'Because I go to the Father?'" ¹⁸They said, therefore, "What is this that he says, 'A little while?' We know not what he says." ¹⁹Jesus knew that they were going to ask him, and he said to them, "Do you inquire of each other concerning this, because I said, 'A little while and you behold me not,' and again, 'A little while and you will see me?'" ²⁰Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will become joy. ²¹When the woman is in travail she is in sorrow, because her hour has come; but when she has borne the child, she remembers the distress no more, because of the joy that a man is born into the world. ²²And you, therefore, now indeed *shall* have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one takes from you. ²³And in that day you will ask me nothing. Truly, truly, I say to you, whatever you may ask the Father, he will give you, in my name. ²⁴Till now you asked nothing in my name; ask and you shall receive, so that your joy may be completed.

²⁵"These things I have spoken to you in figures; an hour comes when I will no more speak to you in figures, but I will tell you plainly about the Father. ²⁶In that day you will ask in my name, and I say not to you that I will supplicate the Father concerning you; ²⁷for the Father himself loves you, because you have loved me, and have believed that I have emanated from the Father. ²⁸I emanated from the Father,

and have come into the world. Again, I leave the world, and go to the Father." ²⁸The disciples said, "Behold, now you are speaking plainly, and without a figure. ²⁹Now we know that you know all things, and have no need that any one should ask you; by this we believe that you emanated from God." ³¹Jesus answered them, "Do you now believe? ³²Behold, an hour comes, yes, *the hour* has come, when you will be scattered, every one to his own [house], and will leave me alone. But I am not alone, for the Father is with me. ³³I have spoken these things to you, that in me you may have peace. You have affliction in the world; but be of good courage; I have conquered the world."

John xvii: 1-26. Jesus said these things, and raised his eyes to the heaven, and said, "Father, the hour has come; glorify thy son, that the son may glorify thee; ²as thou hast given him authority over all flesh, so that he may give

JOHN xvii: 2. "As thou hast given him power over all flesh." See Matt. xxviii: 18. This phrase is unlimited both in form and spirit, so far as it relates to the number of mankind subjected to the power of Jesus; and the amount of power is limited only by the necessity of the case. The power was not supreme, for such was not needed; but it cannot be doubted that it was sufficient for the purpose designed. John iii: 34. The strict universality of the dominion is indicated not alone by the general phrase "all flesh," which is comprehensive, but sometimes limited in its import. From the nature of the case, it must be regarded as universal. God is the common Father of all, and may not be expected to exclude any from the benefit of the Messiah's reign. It is expressly asserted by Jesus himself, that he was sent by the Father to save the world; and the apostles declared that he was sent to be the Savior of the world, and that he gave himself a ransom for all, and tasted death for every man. Moreover, when Paul described this subjection of all flesh to the power of Jesus, he used very strong and comprehensive terms; and lest he should be misunderstood, he added that God himself was not to be understood as included among those who were thus subjected. 1 Cor. xv: 27. When he thus made an exception which was manifest, most certainly he would have also excepted a portion of mankind, which was not manifest, if he believed such exception should be made, and intended to state the matter of facts truly. "That he should give," &c. That is, this power was bestowed, in order that he might give, or to enable him to give, the blessing designed and here mentioned. He was fully qualified and empowered for the work assigned him. Hence its completion might be expected. And

æonian life to all whom thou hast given him. ³And this is the æonian life, that they may know thee, the only true God, and Jesus Christ whom thou didst send. ⁴I have glorified

Jesus prayed that as he had faithfully used this power, thus far, ver. 4, he might be sustained to the last, ver. 1. "Eternal life." This phrase often indicates that spiritual life, and peace, and joy, which men attain on the earth, through faith in Jesus Christ. John v: 24. In this place it seems to have a wider signification, and to denote that state of life which results from an entire deliverance from the power of sin. This was the great and crowning work committed to Jesus; to save his people from their sins, and redeem men from all iniquity, and to take away the sin of the world, Matt. i: 21; John i: 29; Tit. ii: 14. In this manner, should all opposition to God and to holiness be overcome; the power of evil be utterly demolished; and the whole human family brought to the home of their Father, confessing his authority, extolling his mercy, and rejoicing in his presence. 1 Cor. xv: 24-28; Eph. i: 9-10; Phil. ii: 9-11. Such was the most valuable blessing he was commissioned to bestow: and to this he seems here to refer. Other blessings were incidental to his ministry; faith in him admits us to a foretaste of the heavenly life and blessedness; but the full fruition of the good designed by the Father, in sending the Son to be the Savior of the world, can only be realized when the creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God, through the power of the resurrection. Luke xx: 36; John iii: 17; xii: 47; Rom. viii: 21. Or, if it be supposed that the primary reference here is to the life which believers enjoy in this world, it must nevertheless be remembered, that this is similar in nature, though inferior in degree, to that which shall be the portion of saints made perfect in heaven. And whether bestowed here or hereafter, it results from faith or knowledge of the divine character. And as power was given Jesus to bestow it, we need not have the slightest doubt that he will do so; for he has given the most convincing evidence of his love to mankind and desire for their welfare, by giving his life for us while we were yet sinners. John xv: 13; Rom. v: 6-8. "To as many as thou hast given him." Namely, to "all flesh," over whom he has power; in other words, to mankind without exception. See note on Matt. i: 21. In ver. 6-12, Jesus speaks of them who were given him for a particular purpose, or in a particular sense. But here he manifestly speaks of all; else why refer to his power over all? Surely, power over the whole human race was not necessary, to enable him to give eternal life to the few who had at *that time* believed on him. If we limit the meaning of the phrase here by its import in ver. 6-12, we must understand Jesus to speak only of them who were *then* his disciples; for he speaks of none other there. If we do not thus strictly limit it, no good reason can be assigned for any limitation whatever; on the contrary, the character of God and of his Son, the object for which the Son was sent into the world, and his own language in this verse, all require us to understand him to refer to all men in the most unlimited sense.—Paige.

JOHN xvii: 4. "I have finished the work," &c. The same declaration, in substance, was repeated on the cross, John xix: 30. Our Lord probably

thee on earth, having finished the work which thou hast given me to do. ⁵And now, Father, glorify me, with thyself, with the glory that I had with thee, before the world was. ⁶I have manifested thy name to the men whom thou gavest me out of the world; they were thine, and thou gavest them to me, and they have kept thy word. ⁷Now I know that all things whatsoever thou hast given me, are from thee. ⁸Because I have given them the words which thou gavest me; and they received [them], and knew truly that I emanated from thee, and believed that thou didst send me. ⁹I ask concerning them; I ask not concerning the world, but concerning

included here his final act of obedience before his exaltation. All the preparations for his death were made; he knew it was at hand; and he had resolved to be obedient in this last and severest duty assigned him. Including this, he had finished the work given him to do on this earth. But it is not to be understood that the full effect of his labor had then been realized or fully accomplished; nor that he would thenceforth relax his labors for the reconciliation of men to God. He still operates by his spirit; he still reigns in his spiritual kingdom, and will reign until sin be destroyed, and all yield a cheerful homage to him and to the Father. 1 Cor. xv: 24-28; Phil. 2: 8-11; Heb. ii: 7-15. He had put in operation that system of means which he knew would result in the salvation of the world, in the broadest sense of the phrase; for nothing short of this could be considered a *completion* or the *finishing* of the work committed to him. Matt. i: 21; Luke ii: 10-14; John iii: 17; 1 John iv: 14. —Paige.

JOHN xvii: 9. Jesus was offering a special prayer for his disciples. He frequently employs this form of expression; that is, he uses the negative in order to give the greater emphasis to the affirmative, as when he says, in reference to forgiveness: "Not seven times, but seventy times seven;" or, "Lay not up treasures upon earth, but lay up treasures in heaven." He does not forbid us to forgive seven times, nor to lay up treasures upon earth, but he precedes his command to forgive seventy times seven, and to lay up heavenly treasures, by a negative, in order to give the greater force to what follows. He offers a special prayer for his disciples, but in verse 21 he extends it to others, and on his cross he prayed for his murderers (Luke xxiii: 34); and he also prayed for all men when (John x) he prayed for all the sheep for whom he had laid down his life. "Other sheep I have which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one flock and one shepherd." Barnes (Presbyterian) says: "This passage settles nothing about the question whether Christ prayed for sinners." Whitby says: "He made this prayer out of affection to the world, and with this design,

those whom thou hast given me; because they are thine. ¹⁰And all things that are mine are thine, and thine mine, and I am glorified in them. ¹¹And I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep those that thou hast given to me, in thy name, that they may be one as we also [are]. ¹²When I was with them, I kept in thy name those that thou hast given me; and

that the preaching of the apostles to them might be more effectual for their conversion and salvation." The language is simply a special prayer for the disciples.

JOHN xvii: 12. The case of Judas. "Kept and lost," are here employed antithetically. The eleven were "kept," by remaining true, and Judas was "lost" out of the apostleship. He was lost as all men were, for Christ came to "save that which was lost." The language has no reference to his final condition, but to his then present state.

Judas is called "the son of destruction," John xvii: 12. The apostle speaks of those who "draw back unto destruction," Heb. x: 39; and also of "the destruction of ungodly men," 2 Pet. iii: 7; and the Revelator, xvii: 8-11, declares that certain ones are destined to destruction. What is the meaning of this word, (*apoleia*)? It is the same word found in the following passages: Matt. vii: 13, "Broad is the way that leadeth to 'destruction;'" Acts viii: 20, "Thy money *perish* with thee;" 2 Pet. ii: 1, "Shall bring in *damnable* heresies;" 2, "Follow their '*pernicious*' ways;" 3, "Their *damnation* slumbereth not;" Matt. xxvi: 8, "To what purpose this *waste* (of ointment);" Mark iv: 4, Acts xxv: 16, "It is not the manner of the Romans to deliver any man to *die*." It is found twenty times in the New Testament, and is translated destruction, waste, perdition, die, damnable and pernicious. Its meaning is loss, waste, &c.

In Heb. x: 39: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul;" the meaning is that the disciples would not experience the destruction about to overtake the wicked people of those times. This is the view given by orthodox commentators. Wakefield: "But we are not they who withdraw unto destruction, but who faithfully persevere, to the deliverance of our lives." Clarke: "We are not cowards who slink away, and notwithstanding, meet *destruction*; but we are faithful, and have our souls saved alive. The words *peripoiēsîn psuchēs* signify the *preservation of life*. See the note Ephesians i: 11. He intimates that, notwithstanding the persecution was hot, yet they managed to escape with their lives." Lightfoot: "As Christ's pouring down his vengeance, in the destruction of that city and people, is called his 'coming in his glory,' and his 'coming in judgment:' and as the destruction of that city and nation is characterized, in Scripture, as the destruction of the whole world, so there are several passages that speak of the nearness of that destruction, that are suited according to such characters. Such as that in 1 Cor. x: 2: 'Upon

I guarded them, and none of them was destroyed, except the son of destruction; that the Scripture may be fulfilled. ¹³And now I am coming to thee; and these things I speak in the world, that they may have my joy completed in them. ¹⁴I have given them thy word, and the world has hated them,

whom the ends of the world are come;' 1 Pet. iv: 7: 'The end of all things is at hand;' Heb. x: 37: 'Yet a little while, and he that shall come, will come, and will not tarry.'"—*Sermon on James*, v: 9.

As "son of thunder" in the New Testament means an eloquent man, and "son of peace," a peaceable man, so "son of perdition" denotes one abandoned to wickedness. Judas was lost, was a son of perdition, because of his great wickedness. He was lost out of the apostleship, but nothing indicates that his loss was final. The best critics of all churches give this view.

Whitby: "And none of them is lost; i. e., either by temporal death (chapter xviii: 9), or by falling off from me, but the son of perdition, i. e., Judas, worthy of perdition. So the son of death is worthy of it (2 Sam. xli: 5), and *ethnos apoleias* is a nation fit to be destroyed. (Eccl. xvi: 9; Matt. xxiii: 15, and the note on Eph. ii: 2.) Rosenmuller: 'No one is ignorant that Judas is here the intended betrayer of Christ, and who had fallen off from him. *Apoleia* (perdition), therefore, as the preceding words teach, in this place, seems to indicate a defection from Jesus, the teacher, as in 2 Thess. ii: 3, where the phrase *ho whios apoleias* (the son of perdition) differs very little from *ho whios amartias* (the son of transgression), and is used concerning a noted impostor, who persuaded many to a defection from the Christian religion.'"

There is nothing in the use of the word to intimate that it means more than temporal loss. In fact, the more utterly he was "lost," the more certain he is to experience the saving power of Christ, who came to "seek and save that which was lost," Matt. xviii: 11; "to the lost sheep of the house of Israel," x: 6. The prodigal son, the piece of silver, and the hundredth sheep were lost, but all these were found. Their being lost was the sole reason why they were sought and saved from their perilous condition. We have "all gone astray like lost sheep," but the lost shall be found, and "there shall be one flock and one shepherd."

The word *apollumi* is the word usually rendered *lost* and *lose*, and it is also translated *destroy*, *perish*, and *marred*. "Lord save us, we '*perish*,'" Matt. viii: 25; "Go, rather to the *lost* sheep of the house of Israel," Matt. x: 6; "Whosoever will save his life shall *lose* it," Mark viii: 35; "I have found my sheep which was *lost*," Luke xv: 6; "There shall not a hair of your head *perish*," Luke xxi: 18, are instances of the use of the word. As applied to the soul it means a condition of sinfulness. Matt. x: 6: "The lost sheep of the house of Israel;" xviii: 11: "The Son of Man is come to save that which *was* lost." But nothing is more distinctly taught than that Jesus, who came to seek and save the lost, will continue his work until he finds them. There is no final loss in the New Testament.

Dr. Adam Clarke says, Acts i: "It must be allowed that this crime was one

because they are not of the world, even as I am not of the world. ¹⁵I ask not that thou take them from the world, but that thou keep them from the evil [of the world]. ¹⁶They are not of the world, as I am not of the world. ¹⁷Sanctify them in the truth; thy word is truth. As thou hast sent me into

of the most inexcusable ever committed by man; nevertheless, it has some alleviations. (1.) It is possible that he did not think that his Master could be hurt by the Jews. (2.) When he found that he did not use his power to extricate himself from their hands, he deeply repented that he had betrayed him. (3.) He gave every evidence of the sincerity of his repentance, by going openly to the Jewish rulers, confessing his own guilt, asserting the innocence of Christ, returning the money which he had received from them; and then (4.) the genuineness of his regret was proved by its being the cause of his death. But Judas might have acted a much worse part than he did. (1.) By *persisting* in his wickedness. (2.) By slandering the character of our Lord, both to the Jewish rulers and to the Romans; and had he done so, his testimony would have been credited, and our Lord would then have been put to death as a *malefactor*, on the testimony of one of his own disciples; and thus the character of Christ and his gospel must have suffered extremely in the sight of the world; and these very circumstances would have been pleaded against the authenticity of the Christian religion by every infidel, in all succeeding ages. And (3.) had he persisted in his evil way, he might have lighted such a flame of persecution against the infant cause of Christianity, as must, without the intervention of God, have ended in its total destruction. Now, he neither did nor endeavored to do any of these things. In other cases these would be powerful pleadings. Judas was indisputably a bad man; but he might have been worse; we may plainly see that there are depths of wickedness to which he might have proceeded, and which were prevented by his repentance.

"These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning; and seems intended to show that the case of such and such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation. The utmost that can be said for the case of Judas is this: he committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act. He had committed the sin unto death; that is, a sin that involves the death of the body; but who can say (if the mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that *these* very murderers might have the first offer of salvation through him whom they had pierced), that the same mercy could not be extended to wretched Judas? I contend that the chief priests, &c., who instigated Judas to deliver up his Master, and who crucified him too as a *malefactor*, having at the same time, the most indubitable evidence of his *innocence*, were *worse* men than Judas Iscariot himself; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I

the world, ¹⁹so have I sent them into the world. ¹⁸And I sanctify myself in their behalf, so that they also may be sanctified in [the] truth. ²⁰Nor do I ask for these only; but also for those believing on me through their word; ²¹that they all may be one, as thou, Father, in me, and I in thee; that they also may be in us, so that the world may believe that thou hast sent me. ²²And I have given them the glory that thou hast given me, that they may be one as we are one; ²³I in them, and thou in me, that they may be perfected into one, that the world may know that thou hast sent me, and

contend further, that there is no positive evidence of the final damnation of Judas in the sacred text."

It is said that this language cannot be true of Judas, if he is ever to be redeemed, no matter how much he may have suffered previously. The answer to this is, that this was a proverbial expression among the Jews, and was not employed literally. Job says: "Let the day perish wherein I was born." Job iii: 3. Solomon said: "If a man live many years, and his soul be not filled with good; and also that he hath no burial; I say that an untimely birth is better than he." Eccles. vi: 3.

The commentator Kendrick, says: "'It had been good for him, if he had never been born,' is a *proverbial* phrase, and not to be understood literally; for it is not consistent with our ideas of the divine goodness to make the existence of any being a curse to him, or to cause him to suffer more, upon the whole, than he enjoys happiness. Rather than do this, God would not have created him at all. But as it is usual to say of men who are to endure some grievous punishment or dreadful calamity, that it would have been better for them never to have been born, Christ, foreseeing what Judas would bring upon himself, by delivering up his Master into the hands of his enemies, applied this language to him."

Dr. Clarke quotes the common use of the saying: "In Shemoth Rabba, sec. 40, fol. 135, 1, 2, it is said, 'Whosoever knows the law, and does not do it, it had been better for him had he never come into the world.' In Vayikra Rabba, sec. 26, fol. 179, 4, and Midrash Coheleth, fol. 91, 4, it is thus expressed: 'It were better for him had he never been created; and it would have been better for him had he been strangled in the womb, and never have seen the light of this world.'"

"It is plainly a proverbial expression, descriptive of a great calamity or punishment. Many phrases of the same purport are found in the Jewish writers. This is one: 'He that knoweth the law and doeth it not, it were better for him that he had not come into the world.' The inferences which have sometimes been drawn from a strictly literal interpretation of these words, in regard to the nature and duration of future punishment, have therefore little pertinence or warrant."—*Livermore*.

hast loved them as thou hast loved me. ²⁴Father, those whom thou hast given me!—I desire that where I am, they also may be with me; that they may behold my glory, which thou hast given me, because thou hast loved me [from] before the foundation of the world. ²⁵Righteous Father, the world knew thee not, but I knew thee, and these knew that thou hast sent me. ²⁶And I have made known, and will make known thy name to them; that the love with which thou hast loved *them*, may be in them, and I in them.”

JESUS AND HIS DISCIPLES GO TO THE MOUNT OF OLIVES.

Matthew xxvi: 30. And when they had sung a hymn, they departed to the mountain of the olives.

Mark xiv: 26. And when they had sung a hymn, they departed to the mountain of the olives.

Luke xxii: 39. And he departed, and went according to his custom, to the mountain of the olives, and the disciples also followed him.

John xviii: 1. When Jesus had spoken these words, he went out with his disciples over the winter-torrent Kidron, where was a garden, into which he and his disciples entered.

THE AGONY IN THE GARDEN.

Matthew xxvi: 36-46. Then Jesus comes with them to an inclosure called Gethsemani, and says to his disciples, “Sit here, while I go away yonder, and pray.” ³⁷And he took with him, Peter, and Zebedee’s two sons, and began to be distressed, and in anguish. ³⁸Then he says to them, “My soul is overwhelmed with sorrow, even unto death; remain here, and watch with me.” ³⁹And he went forward a little, and fell on his face, and prayed, and said, “My Father, if it is possible, let this cup be removed from me; yet, not as I will, but as thou wilt.” ⁴⁰And he comes to the disciples,

and finds them asleep, and says to Peter, "Is it so, then, that you could not watch with me one hour? "Watch and pray that you enter not into temptation; the spirit is indeed willing, but the flesh weak." "Again, a second time, he went away and prayed, saying, "My Father, if it is not possible that this be removed, except I drink it, thy will be done." "And returning, he found them asleep,—for their eyes were weighed down. "And he left them again, and went away, and prayed a third time, saying the same words again. "Then he comes to the disciples, and says to them, "Sleep on, now, and rest; for behold, the hour has come nigh, and the Son of Man is betrayed into the hands of sinners. "Arise, let us go; behold, he who betrays me is near."

Mark xiv: 32-42. And they came to an inclosure called Gethsemani, and he says to his disciples, "Sit here, while I go *away and pray*." "And he takes with him Peter, and Jacob, and John, and began to be greatly distressed and full of anguish. "And he says to them, "My soul is extremely sorrowful, even unto death; stay here and watch." "And he went forward a little, and fell on the ground, and prayed that if possible the hour might pass from him. "And he said, "Abba, Father, all things are possible with thee; remove this cup from me; yet, not what I will, but what thou [willest]." "And he comes, and finds them sleeping, and says to Peter, "Simon, are you sleeping? Could you not watch a single hour? "Watch and pray, that you enter not into temptation; the spirit is indeed willing, but the flesh weak." "And he went away again, and prayed, saying the same words. "And again he came, and found them asleep,—for their eyes were weighed down,—and they knew not what to answer him.

MARK xiv; 36. Abba is Syriac of the diminutive of father—papa.

"And he comes the third time, and says to them, "Sleep, now, and rest. It is enough; the hour has come; behold, the Son of Man is betrayed into the hands of sinners. "Arise; let us go; behold, he that betrays me is near."

Luke xxii: 40-42; 45-46. And when he reached the place, he said to them, "Pray that you may not enter into temptation." "And he withdrew from them about a stone's throw, and he kneeled and prayed, "saying, "Father, if thou art willing, remove this cup from me; yet, not my will, but thine, be done." * * * "And when he rose from prayer, and came towards the disciples, he found them asleep from sorrow; "and he said to them, "Why do you sleep? Arise, and pray that you do not enter into temptation."

John xviii: 2. And Judas, also, who betrayed him, knew the place; because Jesus often resorted there with his disciples.

JESUS IS ARRESTED.

Matthew xxvi: 47-56. And while he was speaking, behold, Judas, one of the twelve, came, and with him a great crowd, with swords and bludgeons, from the high-priest and presbyters of the people. "And he who betrayed him, gave them a sign, saying, "Whomsoever I shall kiss, that is he; take him." "And immediately approaching Jesus, he said, "Hail, Rabbi," and tenderly kissed him. "And Jesus said to him, "Comrade, what, are you here?" Then they came and laid hands on Jesus, and took him. "And behold, one of those with Jesus stretched out his hand and drew his sword, and striking the slave of the high-priest, cut off his ear. "Then Jesus says to him, "Return your sword into its

LUKE xxii: 43 and 44 are omitted from the oldest MSS.: "And an angel from heaven appeared to him, strengthening him. And being in agony he prayed most earnestly; and his sweat was like clots of blood, falling to the ground."

scabbard; for all who take the sword shall perish by the sword.
⁵³Or do you think that I cannot ask my Father, and he will even now send me *here* more than twelve legions of angels?
⁵⁴How then could the Scriptures be fulfilled, that [say] thus it must be?" ⁵⁵Jesus in that hour said to the crowds, "Have you come out with swords and bludgeons to arrest me, as if in pursuit of a robber? Every day I sat in the temple, teaching, and you did not arrest me. ⁵⁶But all this has been done that the Scriptures of the prophets might be fulfilled." Then all his disciples left him and fled.

Mark xiv: 43-50. And immediately, while he yet spoke, Judas *Iskariot* comes,—one of the twelve,—and a crowd with him with swords and bludgeons, from the high-priests, and the scribes, and the presbyters. "And he who betrayed him had given them a signal, saying, "Whomsoever I shall kiss, that is he; seize him, and lead him away safely." ⁴⁶And when he had come he immediately approached him, and says, "Rabbi!" and tenderly kissed him ⁴⁷Then they laid hands on him, and seized him. ⁴⁸And one of those standing by, drew a sword, and struck a slave of the high-priest, and cut off his ear. ⁴⁹And Jesus answered, and said to them, "Have you come out with swords and bludgeons, to take me, as if in pursuit of a robber? ⁵⁰I was with you, teaching in the temple every day, and you did not arrest me. But the Scriptures must be fulfilled." ⁵¹And they all left him, and fled.

Luke xxii: 47-53. Behold, while he was speaking, a crowd, and he who was called Judas, one of the twelve, went before them, and approached Jesus, to kiss him. ⁴⁸And Jesus said to him, "Judas, do you betray the Son of Man with a kiss?" ⁴⁹And those about him, seeing what was going to transpire, said, "Master, shall we strike with a sword?" ⁵⁰And

a certain one of them struck the slave of the high-priest, and cut off his right ear. ⁹"But Jesus answered, and said, "Permit so much!" And he touched *the* ear, and healed him. ¹⁰"And Jesus said to the high-priests, and officers of the temple, and presbyters, who had come against him, "Have you come out with swords and bludgeons, as for a robber? ¹¹"You did not stretch out your hands against me when I was with you daily in the temple; but this is *the* hour and the power of darkness."

John xviii: 3-11. Then Judas, having received the cohort and officers from the high-priests, and the Pharisees, comes with torches, and lanterns, and weapons. ¹*But* Jesus, knowing all the things that were coming upon him, went out, and says to them, "Whom are you seeking?" ²"They answered him, "Jesus, the Nazarene." Jesus says to them, "I am [he]." And Judas, also, who betrayed him, stood with them. ³"When, therefore, he said to them, "I am [he]," they retreated, and fell on the ground. ⁴"Then he asked them again, "Whom are you seeking?" And they said, "Jesus, the Nazarene." ⁵Jesus answered, "I told you that I am [he]; if therefore, you seek me, let these go;" ⁶"that the word which he spoke might be fulfilled:

"I have lost not one of those whom thou hast given me."

⁷Then Simon Peter, having a sword, drew it, and struck the high-priest's slave, and cut off his right ear. Now the slave's name was Malchus. ⁸"Jesus, therefore, said to Peter, "Put the sword into the scabbard; the cup that the Father has given me, shall I not drink it?"

JESUS IS CONVEYED TO KAIAPHAS.

Matthew xxvi: 57. And those who had taken Jesus, conducted him to Kaiaphas, the high-priest, where the scribes and the presbyters were assembled.

Mark xiv: 51-53. And a youth followed him, with a linen cloth wrapped around [his] naked [body], and they seized him. ⁵²And he left the linen cloth and fled naked. ⁵³And they conducted Jesus to the high-priest, and the high-priests and the scribes and the presbyters came together to him.

Luke xxii: 54. And they seized him, and led him [away], and brought him into the house of the high-priest. But Peter followed at a distance.

John xviii: 12-14. Then the cohort, and the commander, and the officers of the Jews, arrested Jesus, and bound him, ¹³and led him to Annas first, for he was father-in-law of Kaiaphas, who was high-priest that year. ¹⁴Now Kaiaphas was he who advised the Jews that it was expedient for one man to die in behalf of the people.

PETER AND JOHN FOLLOW JESUS.

Matthew xxvi: 58. But Peter followed him at a distance, to the court of the high-priest; and he went in and sat with the attendants, to see the end.

Mark xiv: 54. And Peter followed him at a distance, even into the high-priest's court, and sat in company with the attendants, warming himself before the blaze.

Luke xxii: 55. And when they had kindled a fire in the middle of the court, they sat down together, and Peter sat among them.

John xviii: 15-16. And Simon Peter, and another disciple, followed Jesus. And that disciple was known to the high-priest, and he went in with Jesus, into the court of the high-priest. ¹⁶But Peter stood outside, at the door. Therefore, that other disciple, who was the acquaintance of

MARK xiv: 51-52. *Gummos*, with only an under robe.

the high-priest, went out and spoke to her that kept the door, and brought Peter in.

JESUS IS CONDEMNED BY THE HIGH-PRIESTS.

Mark xiv: 55-65. Now the high-priests, and the entire sanhedrin, sought testimony against Jesus, in order to kill him; but they found none. ⁵⁶For many testified falsely against him, but their testimonies were contradictory. ⁵⁷And some standing up testified falsely against him, saying, ⁵⁸“*He said, ‘I will destroy this temple, made with hands, and within three days I will build another, made without hands.’*” ⁵⁹But notwithstanding this their testimony was contradictory. ⁶⁰And the high-priest, rising in the midst, asked Jesus, saying, “Do you answer nothing that these testify against you?” ⁶¹But *Jesus* was silent, and answered nothing, and the high-priest asked him, and said to him, “Are you the Christ, the son of the Blessed One!” ⁶²And Jesus said, “I am; and you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.” ⁶³And the high-priest rent his garment and said, “What further need have we of witnesses? ⁶⁴*Behold now* you have heard the blasphemy. What is your opinion?” And they all condemned him as subject to death. ⁶⁵And some began to spit upon him, and to blindfold him, and to buffet him; and to say to him, “Prophecy.” And the attendants received him with blows.

Matthew xxvi: 59-68. Now the high-priests, and the entire sanhedrin sought false testimony against Jesus, so that they might deliver him to death; ⁶⁰and they found it not, though many false witnesses came; but afterwards, two came forward, ⁶¹and said, “This man declared, ‘I can demolish God’s

temple, and within three days rebuild it.' ” “And the high-priest stood up and said to him, “Do you answer nothing? What is it that these testify against you?” “But Jesus was silent. And the high-priest said to him, “I adjure you by the living God, that you tell us if you are the Christ, the Son of God!” “Jesus said to him, “You have said it; besides, I say to you, from now you will see the Son of Man sitting on the right hand of the Power, and coming on the clouds of the heaven.” “Then the high-priest rent his clothes, saying, “Behold, he blasphemeth! What further need have we of witnesses? Behold, now you have heard the blasphemy, what think you?” “And they answered, and said, “He is liable to death.” “Then they spit in his face, and buffeted him, and some struck him with their open hands, and said, “Prophecy to us, oh, Christ, who is he that struck you?”

Luke xxii: 63-65. And the men who had him in custody derided him, and scourged him. “And they blindfolded him, and asked him, saying, “Prophecy, who struck you!” “And they spoke many other blasphemous things against him.

John xviii: 19-24. Then the high-priest asked Jesus concerning his disciples, and his teaching. “And Jesus answered him, “I have publicly spoken to the world; I always taught in a synagogue, and in the temple, where all the Jews congregate; and I said nothing in secret. “Why do you ask me? Ask those who have heard what I said to

MATT. xxvi: 62, 63. Part of verse 62 and all of verse 63 are not contained in the oldest MSS.: “Dost thou answer nothing to what these testify against thee? But Jesus was silent. And the high priest said to him.”

Farrar says: “Matt. xxvi: 67, *eneptusan ekolaphisan* (slapped with the open palm); *errapisan* (struck with sticks); Mark xiv: 65 *hrapismasin etabou al. eballon*; Luke xxii: 63-64, *enepaizon autō, derontes tis estin ho paisas re*. There is a pathetic variety in these five forms of insult by blows [cf. Acts xxi: 32; xxiii: 2; Isa. 1: 6; and the treatment of one of Anna's own sons, (Jos. B. J. w. 5, S. 3)].”

them; behold, they know what things I said." ²²And when he had said these things, one of the attendants struck him with the open hand, saying, "Do you answer the high-priest thus?" ²³But Jesus answered him, "If I have spoken evil, testify concerning the evil; but if well, why do you strike me?" ²⁴Annas, therefore, sent him bound to Kaiaphas, the high-priest.

PETER'S FIRST DENIAL.

Matthew xxvi: 69-70. And Peter sat outside, in the court, and a servant-girl came to him, saying, "You were also with Jesus, the Galilean." ⁷⁰But he denied it in the presence of them all, saying, "I know not what you say."

Mark xiv: 66-68. And Peter being below in the court, there came one of the servant-girls of the high-priest; ⁶⁷and seeing Peter warming himself, she looked at him, and said, "You also were with Jesus, the Nazarene." ⁶⁸But he denied, saying, "I neither know nor comprehend what you say." And he went into the outer court.

Luke xxii: 56-57. And a certain servant-girl seeing him as he sat by the blaze, looked steadily at him, and said, "This man, too, was with him." ⁵⁷But he denied, saying, "I do not know him, woman!"

John xviii: 17-18. Then the servant-girl who kept the door says to Peter, "Are you, also, [one] of this man's disciples?" He says, "I am not!" ¹⁸And the slaves and officers, *also*, having made a charcoal fire, because it was cold, stood and warmed themselves. And Peter, also, stood with them, and warmed himself.

PETER'S SECOND DENIAL.

Matthew xxvi: 71-72. And as he went out into the portico, another [servant-girl] saw him, and says to those

there, "This man, also, was with Jesus, the Nazarene."
"And again he denied it with an oath, [saying], "I do not know the man."

Mark xiv: 69-70. And the servant-girl saw him, and again began to say to those standing near, "This is [one] of them." "And he denied it again.

Luke xxii: 58. And after a little, another saw him, and said, "You, too, are [one] of them." But Peter said, "Man, I am not!"

John xviii: 25-27. And Simon Peter was standing and warming himself. Then they said to him, "Are you also, [one] of his disciples?" He denied, and said, "I am not."
"One of the slaves of the high-priest, a relative of him whose ear Peter cut off, says, "Did I not see you in the garden with him?" "Then Peter again denied; and immediately a cock crowed.

PETER'S THIRD DENIAL.

Matthew xxvi: 73-75. And after a little, those who stood by, came and said to Peter, "Certainly, you are also [one] of them, for your dialect betrays you!" "Then he began to curse, and to swear, [saying], "I do not know the man!" And instantly a cock crowed. "And Peter remembered the word that Jesus had said, "Before a cock crows you will three times deny me." And he went out, and wept bitterly.

Mark xiv: 70-72. And after a little, those that stood near again said to Peter, "Certainly you are [one] of them, for you are a Galilean." "Then he began to curse and swear, "I do not know this man of whom you speak." "And immediately a cock crowed a second time. And Peter recollected the word that Jesus spoke to him, "Before a cock

crows twice, you will three times deny me." And as he reflected thereon, he wept.

Luke xxii: 59-62. And about an hour afterwards, another confidently affirmed, "In truth, this man, too, was with him, for he is a Galilean." ⁶⁰But Peter said, "Man, I know not what you say." And immediately, while he spoke, a cock crowed. ⁶¹And the Master turned, and looked at Peter, and Peter was reminded of the Master's word, that he said to him, "Before a cock crows to-day, you will three times renounce me." ⁶²And he went out and wept bitterly.

JESUS IS CONDEMNED BY THE SANHEDRIN.

Matthew xxvii: 1. And when morning came, a council was held of all the high-priests and presbyters of the people, against Jesus, in order to put him to death.

Mark xv: 1. And immediately, in the morning, the high-priests, with the presbyters, and the scribes, even the entire sanhedrin, held a consultation.

Luke xxii: 66-71. And when it was day, the presbytery of the people, high-priests and scribes, were assembled, and they brought him into their sanhedrin, saying, ⁶⁷"Tell us if you are the Christ." And he said to them, "If I tell you, you will not believe; ⁶⁸and if I question [you], you will not answer. ⁶⁹But from now the Son of Man will sit on the right hand of the power of God." ⁷⁰And they all said, "Are you, then, the Son of God?" And he said to them, "You say that I am." ⁷¹And they said, "What further need have we of testimony? For we ourselves have heard from his own mouth."

JUDAS DECLARES JESUS INNOCENT.

Matthew xxvii: 3-10. Then Judas, who betrayed him, when he saw that he was condemned, repented, and returned the thirty silver pieces to the high-priests, and to the pres-

byters, saying, "I sinned, in betraying righteous blood!" But they said, "What is that to us? Look to [that], yourself!" ⁶And flinging the silver pieces in the temple, he withdrew, and going away, strangled himself. ⁷And the high-priests took the silver pieces, and said, "It is unlawful to cast them into the treasury, since it is the price of blood." ⁸And they took counsel, and bought with them the Potter's Field, [in which] to bury the strangers. ⁹Therefore, to this day, that field is called "The Field of Blood." ¹⁰Then was fulfilled that which was spoken through Jeremiah, the prophet, saying,

"And I took the thirty silver pieces,
The price of him that was valued,
Whom the sons of Israel valued,
¹⁰And gave them for the 'Potter's Field,'
Even as the Lord commanded me."

JESUS IS ACCUSED AND DECLARED INNOCENT BY PILATE.

Matthew xxvii: 2, and 11-14. And they bound him, and led him away, and delivered him up to Pilate, the governor. * * * ¹¹And Jesus stood in the presence of the governor, and the governor asked him, saying, "Are you the king of the Jews?" ¹²And Jesus said to him, "You say [it]." But he answered nothing when he was accused by the high-priests and presbyters. ¹³Then says Pilate to him, "Do you not hear how many things they testify against you?" ¹⁴And he answered him not, not even one word, so that the governor was greatly astonished.

Mark xv: 1-5. And [having] bound Jesus, they carried him and delivered him to Pilate. ²And Pilate asked him, "Are

MATT. xxvii: 5. "Was strangled."

Wakefield says: "I use the word 'strangled;'" and Campbell: "It may be rendered 'was strangled,' or 'was suffocated.'"

you the king of the Jews?" And he answered, and says to him, "You say [it]." ²And the high-priests accused him of many things. ³Then Pilate asked him again, saying, "Do you answer nothing? See how many things they accuse you of." ⁴But Jesus answered nothing, so that Pilate was astonished.

Luke xxiii: 1-4. And the whole multitude of them arose and led him to Pilate. ¹And they began to accuse him, saying, "We found this man misleading our nation, and forbidding to pay tax to Kaisar, and saying that he himself is Christ [the] king." ²And Pilate asked him, saying, "Are you the king of the Jews?" And he answered him, and said, "You say [it]." ³And Pilate said to the high-priests, and the crowds, "I find no crime in this man."

John xviii: 28-38. Then they led Jesus from Kaiaphas to the pretorium. It was then morning, and they went not into the pretorium, so that they might not be defiled, but that they might eat the Passover. ²⁸Pilate, therefore, went out to them, and says, "What accusation do you bring against this man?" ²⁹They answered, and said to him, "If this man were not an evil-doer we would not have delivered him up to you." ³⁰But Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to kill any one;" ³¹that the word of Jesus might be fulfilled, when he indicated by what death he was about to die. ³²Pilate, therefore, again went into the pretorium, and called Jesus, and said to him, "Are you the king of the Jews?" ³³Jesus answered, "Do you say this of yourself, or did others tell you concerning me?" ³⁴Pilate answered, "Am I a Jew? Your own nation, and the high-priests delivered you to me. What have you done?" ³⁵Jesus answered, "My kingdom is not of this world. If my king-

dom were of this world, then, also, my officers would fight, so that I might not be delivered to the Jews; but now my kingdom is not from hence." ⁵Pilate, therefore, said to him, "Are you a king then?" Jesus answered, "You say that I am a king; to this *also* I was born; and for this have I entered the world, that I may testify to the truth. Every one that is of the truth, hears my voice." ⁶Pilate says to him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no crime in him."

PILATE SENDS JESUS TO HEROD.

Luke xxiii: 5-12. But they were more urgent, saying, "He excites the people, teaching in all Judea, and beginning from Galilee, even to this place." ⁶Now Pilate, when he heard it, asked if the man were a Galilean. ⁷And when he heard that he was of Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem, in these days. ⁸Herod greatly rejoiced when he saw Jesus, for he had for a long time wished to see him, because he had heard about him, and he hoped to see some sign wrought by him. ⁹And he questioned him in many words, but he answered him not. ¹⁰And the high-priests and the scribes arose, vehemently accusing him. ¹¹And Herod, also, with his soldiers, treated him contemptuously, and having ridiculed him, and cast a gorgeous robe around him, sent him back to Pilate. ¹²And Herod and Pilate became friends with each other on that day, for formerly they had been at enmity between themselves.

PILATE AGAIN DECLARES JESUS INNOCENT.

Matthew xxvii: 15-20. Now at a feast the governor was accustomed to release to the crowd one prisoner whom they *asked*. ¹⁰And they had then a notorious prisoner, named Barabbas. ¹⁷When, therefore, they were assembled, Pilate

said to them, "Whom do you wish that I should release to you, Barabbas, or Jesus, called Christ?" ¹⁸For he knew that they had delivered him through jealousy. ¹⁹And while he was seated on the tribunal, his wife sent to him, saying, "Have nothing to do with that just man: For I have suffered many things this day, in a dream, because of him." ²⁰But the high-priests and the presbyters persuaded the crowds that they should ask for Barabbas, and destroy Jesus.

Mark xv: 6-11. Now at a feast he was accustomed to release one prisoner to them, whomever they asked. ⁷And there was one who was named Barabbas, who had been imprisoned with the insurgents, and had committed murder in the insurrection. ⁸And the crowd went up and began to demand what he was accustomed to grant to them. ⁹But Pilate answered them, saying, "Do you wish me to release to you the king of the Jews?" ¹⁰For he knew that they had delivered him up through jealousy. ¹¹But the high-priests excited the crowd [to ask] that he should rather release Barabbas to them.

Luke xxiii: 13-19. And Pilate summoned the high-priests, and the rulers, and the people, and said to them, ¹⁴"You have brought this man to me as one that misleads the people, and behold, having examined him in your presence, I have not found in him a fault touching those things of which you accuse him. ¹⁵Nor has Herod; for he sent him to us, and behold, nothing deserving death has been done by him; ¹⁶I will therefore chastise him, and release him." * * ¹⁷But they cried all together, saying, "Away with this man, and release Barabbas to us!"—¹⁸one who had been cast into prison for a certain murder and sedition that occurred in the city.

John xviii: 39. "But you have a custom that I release

LUKE xxiii: 17 is not contained in the oldest MSS.: "Now it was necessary to release one to them, at the feast."

one to you, during the Passover; are you willing, therefore, that I release the king of the Jews to you?"

PILATE ENDEAVORS TO RELEASE JESUS.

Matthew xxvii: 21-23. And the governor answered, and said to them, "Which of the two do you wish that I should release to you?" And they said, "Barabbas!" ²¹Pilate says to them, "What then shall I do to Jesus, called Christ?" They all say, "Let him be crucified!" ²²And he said, "Why, what evil has he done?" But they vehemently cried out, saying, "Let him be crucified!"

Mark xv: 12-14. And Pilate said to them, "What, then, shall I do to him whom you call the king of the Jews?" ¹³And they again cried out, "Crucify him!" ¹⁴And Pilate said to them, "What for? Has he done evil?" But they vehemently cried out, *saying*, "Crucify him!"

Luke xxiii: 20-23. But Pilate again addressed them, wishing to release Jesus. ²¹But they cried, saying, "Crucify! Crucify him!" ²²And he said to them a third time, "For what? Has this man done evil? I have found nothing in him deserving death; I will scourge him, therefore, and release him." ²³But they insisted, with loud voices, demanding that he should be crucified; and their voices prevailed.

John xviii: 40. Then they cried out again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

BARABBAS RELEASED, AND JESUS DELIVERED UP.

Matthew xxvii: 24-30. And when Pilate saw that he gained nothing, but rather that a tumult was made, he took water, and washed his hands before the crowd, saying, "I am innocent of this blood; take notice." ²⁵And all the people answered and said, "On us and on our children be his blood!" ²⁶Then he released Barabbas to them, and when he

had scourged Jesus, he delivered him to be crucified. ¹⁷Then the governor's soldiers led Jesus to the pretorium, and the whole company surrounded him, ¹⁸and they clothed him, putting a scarlet military cloak on him; ¹⁹and they braided an acanthine crown, and placed it on his head, and put a reed in his right hand; and they kneeled before him, and ridiculed him, saying, "Hail, king of the Jews!" ²⁰And they spit on him, and took the reed, and struck him on his head.

Mark xv: 15-19. Then Pilate, being willing to gratify the crowd, released Barabbas to them; and having scourged Jesus, delivered him to be crucified. ¹⁶And the soldiers led him away into the court, which is the pretorium, and they call together the whole band. ¹⁷And they arrayed him in purple, and braided an acanthine crown, and placed it on him, ¹⁸and began to salute him, *and to say*, "Hail, king of the Jews!" ¹⁹And they struck his head with a reed, and spit on him, and kneeling, rendered homage to him.

Luke xxiii: 24-25. And Pilate gave sentence to satisfy their demand. ²⁵And he released him who had been cast into prison for insurrection and murder, whom they desired, and surrendered Jesus to their will.

John xix: 1-16. Accordingly Pilate then took Jesus and scourged him; ²and the soldiers braided a crown of acanthus, [and] placed it on his head; and they threw a purple mantle around him, ³and came towards him, and said, "Hail, the king of the Jews!" And they beat him with their hands. ⁴And Pilate went out again, and says to them, "See, I bring him out to you, that you may know that I find no crime in him." ⁵Thereupon Jesus came out, wearing the acanthine crown, and the purple mantle, and [Pilate] says to them, "See the man!" ⁶When, therefore, the high-priests and the officers saw him, they shouted, saying, "Crucify, crucify!"

And Pilate says to them, "Take and crucify him yourselves, for I find no crime in him." ⁷The Jews answered him, "We have a law, and by that law he ought to die, because he made himself God's son." ⁸When Pilate, therefore, heard this word, he was more afraid, and went again into the pretorium, and says to Jesus, "Whence are you?" But Jesus gave him no answer. ¹⁰Pilate says to him, "Do you not speak to me? Do you not know that I have authority to release you, and authority to crucify you?" ¹¹Jesus answered him, "You would have no authority against me, if it had not been given you from above. On this account, he who delivered me to you has a greater sin." ¹²At this Pilate sought to release him; but the Jews cried out, saying, "If you release this man, you are not Kaiser's friend; every one that pretends to be a king, opposes Kaiser." ¹³When Pilate, therefore, heard these words, he led Jesus out, and sat down on the tribunal, in a place called the Pavement, in Hebrew, Gabbatha. ¹⁴Now it was the preparation of the Passover; it was about the sixth hour; and he says to the Jews, "See your king!" ¹⁵Therefore they said, "Away with [him], away with [him]! Crucify him!" Pilate says to them, "Shall I crucify your king?" The high-priests answered, "We have no king but Kaiser." ¹⁶Then, therefore, he delivered him to them, to be crucified.

JESUS LED TO CALVARY.

Matthew xxvii: 31-32. And when they had ridiculed him, they stripped him of the cloak, and put his own garments on him, and led him away to crucify him. ³³And as they came out, they met a Kyrenian, named Simon, whom they impressed, to carry his cross.

Mark xv: 20-21. And when they had ridiculed him, they stripped him of the purple, and put his own clothes on him, and they led him out to crucify him. ²¹And one Simon,

a Kyrenian, the father of Alexander and Rufus, coming from the country, was passing by, and they impressed him to carry his cross.

Luke xxiii: 26-32. And as they led him away, they seized one Simon, a Kyrenian, coming from the country, and they placed the cross on him, to carry after Jesus. ²⁷And a great multitude of the people followed him, and of women, who lamented and bewailed him. ²⁸But Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children; ²⁹for behold days are coming in which they will say, 'Happy the sterile, and the wombs that did not bear, and the breasts that suckled not.' ³⁰Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' ³¹for if they do these things in the green wood, what will be done in the dry?" ³²And there were two others, also, who were criminals, led with him, to be put to death.

John xix: 16-17. Then they took Jesus, and he went out, ¹⁷bearing the cross by himself, into what is called Skull-place, in Hebrew, Golgotha.

JESUS CRUCIFIED ON CALVARY.

Matthew xxvii: 33-34; 37-38. And when they had come to *the* place called Golgotha, which is to say, Skull-place, ³⁴they gave him wine to drink, mixed with gall, and when he had tasted it, he would not drink it. * * ³⁷And above his head they placed his accusation in writing, "THIS IS JESUS, THE KING OF THE JEWS." ³⁸Then are two robbers crucified with him, one at the right hand, and the other at the left.

Mark xv: 22, 23, 26, 27. ²²And they bring him to Golgotha, which, being translated, is Skull-place. ²³And they gave him myrrh-mingled wine, but he did not ac-

cept it. * * * "And the inscription of his accusation was written over, "THE KING OF THE JEWS." "And with him they crucified two robbers, one at his right hand, and one at his left.

Luke xxiii: 33,38. And when they had reached the place called [the] Skull, they crucified him, and the criminals, one at the right hand, and one at the left. * * * "And there was also an inscription above him, "THIS IS THE KING OF THE JEWS."

LUKE xxiii: 38. *The inscription on the cross.* Latin was the language of all Roman governments, officers, and most soldiers. The common speech of the Jewish people had fallen off from the ancient and classical Hebrew of the Old Testament, to become a corrupt dialect ("Syro-Chaldaic" or "Aramaic"). Pilate's inscription was, therefore, written in this dialect of the Jewish populace—that it might be read by them. Probably he knew little of it himself, beyond a smattering of the most usual Aramaic words. Greek, the finest and most flexible speech the world has ever known, had been propagated throughout the whole East by means of the conquests of Alexander the Great. It was the language of the conquerors; and the literary and commercial spirit of the Greek race tended to make it the language of the conquered, also. Greeks, with the Greek tongue, Greek dress, Greek commerce, Greek habits and influences, were around the Jews everywhere.

The inscription was written in these three tongues, that it might be read by all. (Golgotha is Hebrew. Calvary, Latin, i. e., Skull-place.)

Greek . . . Latin . . . Hebrew. "All careful readers of the Bible must have observed that the superscription placed over our Lord's head on the cross is variously given by the Gospel-writers. Each one reports it in a manner slightly different from the other three. This apparent discrepancy has given rise to various explanations. In order to solve the difficulty, we must remember that the superscription was written in three different languages. Greek was the language best known in the world at the time when our Lord was crucified; and there was a Greek superscription, for the benefit of strangers from foreign parts. Latin was the language of the Romans; and there was a Latin superscription, because the sentence on our Lord was passed by a Latin judge, and executed by Latin soldiers. Hebrew was the language of the Jews; and there was a superscription in the Hebrew tongue, because Jesus was crucified as a Jew, that all Jews might see it. But, for anything we know, the superscription in each language may have slightly varied from the superscription in other languages. Matthew may have recorded it as it was in Hebrew; Mark, as it was in Latin; Luke, as it was in Greek."—*Ryle*. "That John's was the exact form may be safely inferred from St. John's presence at the cross, where the words were before his eyes for all that memorable six hours, and from his care to specify the languages in which it was written."—*Smith*. [See page x.]

John xix: 18-22. They crucified him, and two others with him, one each side, and Jesus between. ¹⁹And Pilate also wrote an inscription, and placed it on the cross, and it was written, "JESUS, THE NAZARENE, THE KING OF THE JEWS." ²⁰This inscription, therefore, many of the Jews read, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, [and] in Greek. ²¹Then the high-priests of the Jews said to Pilate, "Do not write, 'The king of the Jews,' but that he said, 'I am the king of the Jews.'" ²²Pilate answered, "What I have written, I have written."

THE SOLDIERS DIVIDE THE GARMENTS OF JESUS.

Matthew xxvii: 35-36. And when they had crucified him, they distributed his garments among them, casting lots. ³⁶And they sat and watched him there.

Mark xv: 24-25. And they crucify him, and distribute his garments, casting lots for them, what each should take. ²⁵And it was the third hour, and they crucified him.

Luke xxiii: 34. And distributing his garments among them, they cast lots.

John xix: 23-25. Then the soldiers *who* had crucified Jesus, took his garments, and made four parts, to each soldier a part; also the tunic; but the tunic was seamless, woven from the top throughout. ²⁴They said to each other, therefore, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled, which says:

"They parted my garments among them,

MATT. xxvii: 35. The most ancient versions do not contain the clause, "That it might be verified, which was spoken by the prophet, They parted my garments among them, and cast lots upon my raiment."

LUKE xxiii: 34, is not in the oldest MSS.: "And Jesus said, 'Father, forgive them, for they know not what they are doing.'"

And for my raiment they cast lots.”

²²The soldiers, therefore, did these things.

JESUS IS REVILED.

Matthew xxvii: 39-44. And those passing along ridiculed him, shaking their heads, and saying, ⁴⁰“Destroyer of the temple, and builder of it in three days! save yourself, if you are God’s son, *and* come down from the cross!” ⁴¹“And the high-priests, with the presbyters and scribes, likewise mocking, said, ⁴²“He saved others; he cannot save himself. He is the king of Israel! let him now descend from the cross, and we will believe on him. ⁴³He trusts in God; let him deliver him now, if he desires him, for he said, ‘I am God’s son!’” ⁴⁴“And the robbers also, who were crucified with him, reproached him in the same way.

Mark xv: 29-32. And those that passed along blasphemed him, shaking their heads, and saying, “Ha! you destroyer of the temple, and builder of it in three days! ³⁰Save yourself, and come down from the cross!” ³¹In like manner, also, the high-priests ridiculed [him], with the scribes, [and] said to each other, “He saved others; he cannot save himself. ³²Let the Christ, the king of Israel, now descend from the cross, that we may see and believe!” And those who were crucified with him, taunted him.

Luke xxiii: 35-37; 39-43. And the people stood gazing; and the rulers also sneered, saying, “He saved others; let him save himself, if he is the Christ of God, the Chosen.” ³⁶“And the soldiers derided him, approaching him, offering sour wine, ³⁷and saying, “If you are the king of the Jews, save yourself!” * * * ³⁸“And one of the suspended criminals reviled him, [saying] “Are you not the Christ? Save yourself and us.” ³⁹“But the other answered, and reproving him, said, “Do you not even fear God, since you

are in the same condemnation? "And we, indeed, justly, for we receive what is due for our deeds; but this man has done nothing wrong." "And he said, "Jesus, remember me when you come in your reign." "And he said to him, "Truly I say to you, you shall be with me in Paradise to-day."

JESUS COMMENDS HIS MOTHER TO JOHN.

John xix: 25-27. Now there stood by the cross of Jesus, his mother, and his mother's sister Mary, Cleopas's [wife], and Mary the Magdalene. "Now when Jesus saw his mother, and the disciple he loved, standing near, he says to his mother, "Woman, see your son!" "He then says to the disciple, "See! your mother!" And from that hour the disciple took her to his own [house].

THE DEATH OF JESUS.

Matthew xxvii: 45-56. Now darkness was over all the land from the sixth hour till the ninth hour. "And about the ninth hour Jesus cried out with a loud voice, saying, "Eloi, eloi, lema sabachthani;" that is, "My God, my God, why hast thou forsaken me?" "And some of those that stood there, when they heard it, said, "This man calls for Elijah." "And immediately one of them ran, and taking a sponge, filled it with sour wine, and fastening it to a reed, gave to him to drink. "But the others said, "Let him alone; let us see if Elijah will come and save him!" And another took a spear

LUKE xxiii: 43. It has been questioned whether "This day" should be connected with "I say to you," or "with me shalt thou be." It seems to us that the latter is correct. The common form of the Savior's words, "Truly I say to you," would indicate that the comma should immediately follow "you." This is his usual style of address, Luke xix: 5, "To-day I must abide," etc.

MATT. xxvii: 45. Tertullian (Apol. c. 21), appeals to the record of this darkness in the Roman archives, in confirmation of the resurrection.

MATT. xxvii. 46. The last words of Jesus, "Eloi," &c., are in Aramaic, and seem to indicate that Aramaic was the language in which he habitually spoke.

and pierced his side, and there issued blood and water. ⁵⁰Then Jesus, crying out again with a loud voice, surrendered his spirit. ⁵¹And behold, the veil of the temple was rent in two, from top to bottom, and the earth shook, and the rocks were rent, ⁵²and the tombs were opened; and many bodies of the sleeping saints were raised, ⁵³and they came forth from the sepulchers, after his rising, went into the holy city, and appeared to many. ⁵⁴And when the centurion, and those watching Jesus with him, saw the earth quake, and the events that occurred, they were much afraid, and said, "Truly, this was God's son!" ⁵⁵And there were many women, *also*, looking on from a distance, who had followed Jesus from Galilee, ministering to him, ⁵⁶among whom were Mary the Magdalene, and Mary, Jacob and Joseph's mother, and *Mary*, the mother of Zebedee's sons.

Mark xv: 33-41. And when the sixth hour had come, there was darkness over the whole land till the ninth hour. ³⁴And at the ninth hour Jesus cried with a loud voice, "Eloi, eloi, lama sabacthani?" which, translated, is, "My God, my God, why hast thou abandoned me?" ³⁵And when some of the by-standers heard it, they said, "Behold, he calls Elijah!" ³⁶And one ran, and filled a sponge with sour wine, put it on a reed, and gave him to drink, saying, "Let him alone; let us see if Elijah comes to take him down." ³⁷Then Jesus uttered a loud voice, and gave up the spirit. ³⁸And the veil of the temple was rent in two, from top to bottom. ³⁹And the centurion, who stood opposite to him, seeing that he so cried out, and gave up the spirit, said, "Certainly this man was God's son!" ⁴⁰And there were women, *also*, observing from a distance, among whom [were] Mary the Magdalene, and Mary, Jacob the younger and Joses' mother, and Salome, "who, when he was in Galilee, followed him,

and served him, and many other women, who went up with him to Jerusalem.

Luke xxiii: 44-49. And it was then about the sixth hour, and darkness came over the whole land till the ninth hour; "the sun was eclipsed, and the veil of the temple was rent in the middle. "And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commit my spirit;" and having said this, he gave up the spirit. "And when the centurion saw what had occurred, he glorified God, saying, "Certainly, this was a just man." "And all the crowds that had come together to [witness] this spectacle, when they beheld the things that had occurred, returned, beating their breasts. "But all his acquaintance, and the women who had followed him from Galilee, stood at a distance, observing these things.

John xix: 28-37. After this, knowing that all things are now finished, that the Scriptures might be fulfilled, Jesus says, "I thirst!" "A vessel stood [there] filled with sour wine; therefore, they fastened a sponge filled with sour wine to a hyssop-stalk, and they brought it to his mouth. "When; therefore, Jesus took the sour wine, he said, " [It is] done!" And he bowed his head, and yielded up his spirit. "Then the Jews,—that the bodies might not remain on the cross during the Sabbath,—since it was the Preparation, for the day of that Sabbath was a great one,—asked Pilate that their legs might be broken, and they taken away. "The soldiers, therefore came, and broke the legs of the first, and of the other who was crucified with him; "but when they came to Jesus, and saw that he was already dead, they did not break his legs, "but one of the soldiers pierced his side with

JOHN xix: 34. "Blood and water." See Stroud "On the Physical Cause of the Death of Christ." The decomposed *crassamentum* and serum of extravasated blood is a demonstration of actual death, and a demonstration of the symptoms and phenomena of the last hours of our Lord.

a spear, and immediately blood and water issued. ³⁶And he who saw it has testified, and his testimony is true, and he knows that he says true things, so that you also may believe; ³⁷for these things occurred that the Scripture might be fulfilled:

“A bone of him shall not be shattered.”

³⁷And again, another Scripture says:

“They shall look on him whom they pierced.”

JOSEPH AND NICODEMUS BURY THE BODY OF JESUS.

Matthew xxvii: 57-60. And when evening came, a rich man arrived from Arimathea, named Joseph, who was also himself discipled to Jesus; ⁵⁸this man went to Pilate, and solicited the body of Jesus. Then Pilate ordered it to be given up; ⁵⁹and Joseph took the body, and wrapped it in clean, linen cloth, ⁶⁰and laid it in his own new sepulcher, which he had excavated in the rock; and he rolled a great stone against the door of the sepulcher, and went away.

Mark xv: 42-46. And when evening had now come, since it was the Preparation—that is, the day before the Sabbath—⁴³Joseph of Arimathea, an honorable senator, and himself expecting the reign of God, came, and went boldly to Pilate, and asked for the body of Jesus; ⁴⁴and Pilate wondered whether he were already dead. ⁴⁵And he called the centurion to him and asked him whether he were already dead. And when he ascertained from the centurion, he gave the dead body to Joseph. ⁴⁶And he bought linen cloth, [and] took him down, and wrapped him in the linen cloth, and put him in a sepulcher, which was excavated in a rock, and rolled a great stone against the door of the sepulcher.

Luke xxiii: 50-54. And behold, a man named Joseph, from Arimathea, a Jewish city, being a senator, a good

and righteous man, ⁵¹who had not assented to their counsel and conduct, and who was expecting the reign of God,—⁵²this man went to Pilate, and solicited the body of Jesus; ⁵³and he took it down, and wrapped it in linen, and laid it in a sepulcher excavated in a rock, wherein no one had ever yet been laid. ⁵⁴And it was the day of the preparation, and the Sabbath began to dawn.

John xix: 38-42. And after these things, Joseph of Arimathea, a disciple of Jesus, but a secret one, through fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate permitted [it]. *They* came, therefore, and took *him*. ³⁹And Nicodemus came also, he who came to him by night at the first, bringing a roll of myrrh and aloes, about a hundred pounds. ⁴⁰Then they took the body of Jesus, and bound it in linen cloths, with the spices, as is customary with the Jews to entomb. ⁴¹And there was in the place where he was crucified, a garden, and in the garden a new sepulcher, in which no one had been laid. ⁴²There, therefore, they laid Jesus, because the sepulcher was near, on account of the Jews' preparation.

THE CONDUCT OF THE WOMEN.

Mark xv: 47. And Mary the Magdalene, and Mary, John's [mother], saw where he was laid.

Luke xxiii: 55-56. And the women who had gone with him out of Galilee, followed, and saw the sepulcher, and how they had laid his body. ⁵⁶And they returned and prepared aromatics and ointments; but rested on the Sabbath, according to the command.

Matthew xxvii: 61. And Mary the Magdalene was there, and the other Mary, sitting opposite to the sepulcher.

PRECAUTIONS OF THE JEWS.

Matthew xxvii: 62-66. Now the next day following the Preparation, the chief priests and the Pharisees were assembled before Pilate, ⁶³saying, "Sir, we remember that that impostor said, while living, 'I will rise again after three days;' ⁶⁴order, therefore, that the sepulcher be made secure until the third day, lest the disciples come and steal him away, and say to the people, 'He has been raised from the dead,' and the last fraud will be worse than the first." ⁶⁵Pilate said to them, "Take a guard, go, [and] make it as secure as you know how." ⁶⁶And they went with the guard, and made the sepulcher secure, sealing the stone.

PART IX.

OUR LORD'S RESURRECTION, RE-APPEARANCES, AND ASCENSION.

TIME—FORTY DAYS.

EASTER MORNING.—WHAT THE WOMEN SAW.

Mark xvi: 1. And when the Sabbath had passed, Mary the Magdalene, and Mary, Jacob's [mother], and Salome, bought spices that they might go and anoint him.

Matthew xxviii: 2-4. And behold, a great earthquake occurred, for an angel of the Lord descending from heaven, and coming forward, rolled away the stone, and sat upon it. ³His appearance was like lightning, and his clothing white as snow; ⁴and for fear of him the guards trembled, and became like dead men.

Matthew xxviii: 1. And late on Sabbath night, as the next day was just dawning, Mary the Magdalene, and the other Mary, came to see the sepulcher.

Mark xvi: 2-4. And very early, on the day after Sabbath, at sunrise, they went to the tomb. ³And they said to themselves, "Who will roll away the stone for us, from the door of the sepulcher?" ⁴for it was very large. When they looked up they saw that the stone had been rolled away.

Luke xxiv: 1-3. And they went to the tomb on the first day after the Sabbath, at early dawn, carrying spices which they had prepared; ²and they found the stone rolled away from the sepulcher: ³and they entered, but did not find the body.

John xx: 1-2. And on the first day after the Sabbath, Mary the Magdalene went to the sepulcher early, while it was yet dark, and saw the stone already taken away from the door of the sepulcher. 'She runs therefore, and comes to Simon Peter, and to the other disciple whom Jesus loved, and says to them, "They have taken away the Master, out of the tomb, and we do not know where they have laid him."

THE VISION OF ANGELS.

Mark xvi: 5-7. And on entering the tomb they saw a young man sitting at the right hand, clothed with a white robe, and they were alarmed. 'And he said to them, "Be not alarmed; you seek Jesus, the crucified Nazarene. He has been raised; he is not here. See the place where they laid him. 'But go, tell his disciples, and Peter. He goes before you to Galilee; there you will see him, as he told you."

Luke xxiv: 4-8. And it occurred as they were perplexed about this, behold, two men stood near them, in effulgent raiment, 'and as they were afraid, and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? 'Remember how he spoke to you while he was yet in Galilee, 'saying, "The Son of Man must be surrendered into the hands of sinners, and be crucified, and rise again on the third day;" 'and they recollected his words.

THE WOMEN RETURN TO THE CITY, AND MEET JESUS.

Matthew xxviii: 5-10. And the angel answered and said to the women, "Be not afraid; for I know that you seek Jesus who was crucified; 'he is not here, for he has been raised, even as he said; come see the place where he lay. 'And go quickly, and tell his disciples that he has been raised from the dead; and behold, he goes before you into Galilee; there you will see him; behold, I have told you." 'And immedi-

ately going out of the sepulcher, with fear and great joy, they ran to inform his disciples, 'and behold, Jesus met them, saying, "Hail!" And they approached him, and clasped his feet, and rendered homage to him. ¹⁰Then Jesus said to them, "Be not afraid, go tell *the* brothers to go into Galilee; there they shall see me."

Mark xvi: 8. And they went out, and fled from the sepulcher, for trembling and consternation had seized them: and they said nothing to any one, for they were afraid.
ACCORDING TO MARK.

Luke xxiv: 9-11. And they returned and related all these things to the eleven, and to all the others. ¹⁰Now there were Mary the Magdalene, and Joanna, and Mary, Jacob's [mother]; and the other women with them, who told these things to the apostles. ¹¹And these words appeared to them as idle talk, and they disbelieved them.

PETER AND JOHN RUN TO THE SEPULCHER.

John xx: 3-10. Peter then went out, and the other disciple, and went toward the sepulcher, 'and they ran together, but the other disciple outran Peter, and came first to the sepulcher, 'and stooping, and looking in, he sees the linen bandages lying; however, he did not go in. ⁶Then, also, Simon Peter came following him, and entered the sepulcher, and beheld the bandages lying, 'and the cloth that had been on his head, not lying with the linen bandages, but folded in a place by itself. ⁸Then, therefore, that other disciple who came first to the sepulcher, also went in, and saw, and believed. ⁹For as yet they did not know the Scripture, that he must rise again from the dead. ¹⁰Then the disciples went away by themselves.

Luke xxiv: 12. But Peter arose, and ran to the sepul-

cher, and stooping and looking in, he sees the linen bandages lying alone, and he went away by himself; wondering at what had happened.

OUR LORD SEEN BY MARY MAGDALENE AT THE SEPULCHER.

John xx: 11-18. But Mary stood outside the tomb weeping; so, as she wept, she stooped and looked into the tomb, ¹²and saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had lain. ¹³And they say to her, "Woman, Why do you weep?" And she said to them, "Because they have taken away my Master, and I do not know where they have laid him." "When she had said these things she turned herself back, and sees Jesus standing, and did not know that it was Jesus. ¹⁴Jesus said to her, "Woman! why do you weep? Whom do you seek?" Now she, supposing that he was the gardener, says to him, "Master, if you have carried him off, tell me where you have laid him, and I will take him away." ¹⁵Jesus says to her, "Mary!" She turned and said to him, in Hebrew, "Rabbouni," which signifies [Great] Teacher. ¹⁷Jesus said to her, "Do not touch me, for I have not yet ascended to the Father; but go to my brothers, and tell them, *behold*, I ascend to my Father and your Father, and my God and your God." ¹⁸Mary the Magdalene comes and tells the disciples, "I have seen the Master;" and [that] he had said these things to her.

LUKE XXIV: 12. The oldest MSS. omit verse 12: "And Peter, arising, ran to the tomb, and stooping, he saw only the linen bandages, and he departed by himself, wondering at what had occurred."

JOHN XX: 16. Rabbuni, or Rabbouni, is the most emphatic form of the words "My Master," indicating great veneration and love. The four forms of the word are Rab, Rabbi, Rabbon, Rabbouni.

[Mark xvi: 9-20. Omitted from oldest MSS].

REPORT OF THE GUARD.

Matthew xxviii: 11-15. And as they were going, behold,

MARK xvi: 9-20. This passage is not contained in the Vatican or Sinaitic, the two oldest, and is absent from many other ancient MSS. Griesbach makes it doubtful, and Tischendorf, the latest and highest authority, rejects it. Tregelles substantially agrees with Tischendorf. Westcott and Hort mark the verses as interpolated. The passage has had able and vigorous defenders, such as Scrivener and Burgon. It is known that Irenæus (*Adv. Hæc. iii*) before the date of V. and S. quotes it as from Mark. It was undoubtedly added to a very early copy of Mark's Gospel, in place of the original ending. The close of verse 8 is too abrupt for the end of the account, but the fact that the disputed passage differs so widely from the other evangelists' records of the same discourse, coupled with its absence from the oldest MSS., compels its rejection. The passage contains several forms of expression, which are found nowhere else in Mark, such as "those who had been with him," v. 10; "dis-believed," v. 11; "after these events," and "was manifested," v. 12.

Some codices contain this ending: "And they set forth in few words, to Peter, and those with him, all things that had been ordered. And these things, Jesus, himself, also, sent out through them from East to West, the holy and incorruptible message of æonian salvation."

The concluding verses of Mark, as contained in E. V. are here given: "9. And having risen early on the first day of the week, he appeared first to Mary the Magdalene, from whom he had exorcised seven demons. 10. She went and told those who had been with him, as they were mourning and weeping. 11. And they having heard that he was alive, and had been seen by her, did not believe it. 12. And after these things he appeared in another shape, to two of them, as they were walking, going into the country. 13. And they, returning, announced it to the rest; nor did they give credit to them. 14. Afterwards he appeared to the eleven, as they were reclining at table, and censured their incredulity and obduracy of heart, because they did not believe those who had seen him, after he had risen. 15. And he said to them, 'Go into all the world, and preach the good news to the whole creation. 16. He who believes, and is immersed, will be saved; but he who believes not will be condemned. 17. And these signs will accompany believers: In my name they will exorcise demons; they will speak in new languages; 18. they will handle serpents; and if they should drink anything deadly, it will not injure them; they will lay hands on sick persons, and they shall be well.' 19. Then, indeed, after the Lord had spoken to them, he was taken up into heaven, and sat at God's right (hand). 20. And they went forth, and preached everywhere, the Lord coöperating, and ratifying the word, through the accompanying signs."

" 'Shall be damned,' E. V., is not a just version of the Greek word. The term 'damned,' with us, relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth, of the Greek *katakrinō*, which corresponds exactly to the English verb 'condemn.'"—*Campbell*.

some of the guard entered the city, and told the high-priests all that had been done. ¹²And when they had assembled with the presbyters, and had consulted, they gave sufficient money to the soldiers, ¹³saying, "Say his disciples came by night, and stole him while we slept. ¹⁴And if this should be reported to the governor, we will persuade him, and protect you." ¹⁵And they received the money, and did as they were taught, and this word was spread abroad among the Jews, [and is told] to this day.

OUR LORD IS SEEN BY TWO DISCIPLES ON THE ROAD TO EMMAUS.

Luke xxiv: 13-35. And behold, two of them were going the same day to a village called Emmaus, distant from Jerusalem sixty stadiums. ¹⁴And they conversed with each other concerning all these things that had happened. ¹⁵And it occurred while they conversed and discussed, that Jesus himself came near, and went with them. ¹⁶But their eyes were restrained so that they did not recognize him. ¹⁷And he said to them, "What words are these that you exchange with one another as you walk?" And they stood still dejected. ¹⁸And one named Kleopas answered and said to him, "Do you alone sojourn in Jerusalem, and do not know *these* things that have been done in these days?" ¹⁹And he said to them, "What things?" And they said to him, "The things concerning Jesus the Nazarene, who was a prophet, powerful in word and work before God, and all the people, ²⁰and how the high-priests and our rulers gave him up to sentence of death, and crucified him. ²¹But we hoped it was he who was about to redeem Israel; yes, and besides all this, it is the third day since these things occurred. ²²But some of our women amazed us, for they went early to the sepulcher, ²³and did not find his body, but came saying that they had even seen a vision of angels, that said he was alive.

"And some of those with us went to the sepulcher, and found it even as the women had said; but they saw him not." ²⁵And he said to them, "Oh, foolish and slow of heart to believe, after all that the prophets have spoken! ²⁶Was it not necessary for the Christ to suffer these things, and to enter into his glory?" ²⁷And beginning from Moses, and all the prophets, he explained to them *what* in all the Scripture *were* the things relating to himself. ²⁸And they approached the village where they were going; and he seemed intending to proceed farther, ²⁹but they entreated him, saying, "Remain with us, for it is towards evening, and the day is already far spent." And he went in to remain with them. ³⁰And it occurred, as he reclined with them, [that] he took the loaf, and blessed, and broke it, and gave to them; ³¹and their eyes were opened, and they knew him, and he vanished from sight. ³²And they said to each other, "Did not our heart burn within us as he talked to us on the road, while he opened the Scriptures to us?" ³³And they rose the same hour, and returned to Jerusalem, and found the eleven, and those with them, assembled, ³⁴and said, "The Master has indeed risen, and has appeared to Simon." ³⁵And they related the occurrences on the road, and how he was recognized by them in the breaking of the loaf.

JESUS APPEARS TO THE APOSTLES IN THE ABSENCE OF THOMAS.

Luke xxiv: 36-49. And as they related these things he himself stood among them, and says to them, "Peace to you!" ³⁷But they were troubled, and terrified, and thought they saw a spirit. ³⁸And he said to them, "Why are you agitated; and why do doubts arise in your heart? ³⁹See my hands, and my feet, that it is I, myself; handle me, and see; for a spirit has not flesh and bones, as you see me have." ⁴⁰And

when he had said this, he showed them his hands and feet; ⁴¹and while they did not believe him for joy, and wondered, he said to them, "Have you any food here?" ⁴²And they gave him a piece of broiled fish, ⁴³and he took it, and ate [it] in their presence. "And he said to them, "These are my words, which I spoke to you while I was yet with you, that all things written in the law of Moses, and the Prophets, and [the] Psalms, concerning me, must be fulfilled." ⁴⁴Then he opened their mind to understand the Scriptures, ⁴⁵and said to them, "Thus it is written, that the Christ must suffer and rise from the dead on the third day; ⁴⁶and that in his name reformation in order to forgiveness of sins should be preached to all the Gentiles, beginning at Jerusalem. ⁴⁷You are witnesses of these things, ⁴⁸and behold I send forth the promise of my Father upon you; but remain in the city, till you are clothed with power from above."

John xx: 19-23. When therefore it was evening on that day, the first [day] after the Sabbath, when the doors were closed where the disciples were [assembled], for fear of the Jews, Jesus came and stood among them, and said to them, "Peace to you!" ²⁰And when he had said this, he showed them his hands and his side. The disciples, therefore, rejoiced as they saw the Master. ²¹Then he said to them, again, "Peace to you; as the Father sent me even so will I send you." ²²And when he had said this, he breathed on [them], and said to them, "Receive [the] Holy Spirit; ²³whosever sins you forgive, *it shall be* forgiven to them; if those of any you retain, they are retained."

JESUS APPEARS TO ALL THE APOSTLES.

John xx: 24-29. But Thomas, one of the twelve, called

LUKE xxiv. Verse 40 is omitted in the oldest MSS.: "And saying this, he showed to them his hands and feet."

Didymus, was not with them when Jesus came. ²⁵When, therefore, *Jesus came*, the other disciples said to him, "We have seen the Master." But he said to them, "If I do not see the nail-marks in his hands, and put my finger into *his hand*; and put my hand into *his side*, I will not believe." ²⁶And eight days after *the* disciples were again within, and Thomas with them. The doors being shut, Jesus entered and stood among them, and said, "Peace to you." ²⁷Then he said to Thomas, "Reach here your finger, and see my hands, and reach [here] your hand, and put it into my side, and be not incredulous, but believing." ²⁸Thomas answered and said to him, "My Master," and "My God!" ²⁹But Jesus said to him, "Have you believed because you have seen me? Happy [are] they who have believed, without having seen *me!*"

JESUS APPEARS ON A MOUNTAIN IN GALILEE.

Matthew xxviii: 16-17. And the eleven disciples went into Galilee, to the mountain where Jesus had directed them.

The Different Accounts of the Resurrection not Contradictory. But are there any important contradictions? 1. As to the persons. According to Matthew, Mary Magdalene and the other Mary came very early, &c. Mark mentions Mary Magdalene, Mary the mother of James, and Salome. Luke speaks of Mary Magdalene, Mary the mother of James, and Joanna, and the other women who were with them, while John makes mention only of Mary Magdalene. But no one professes to mention all the women who were there, and it would be natural for each writer to call by name only those who were uppermost in his own mind. John does not say that Mary Magdalene was the only woman. On the contrary, the words which he represents her as using. "We know not where they have laid him," imply that others had been with her, especially as after her return to the sepulcher, when she was left alone, she, in the same form of expression (John xx: 13), says, "and I know not where they have laid him." This is one of the out of the way coincidences which go to establish the authority of truthful writings, because they cannot be counterfeited.

2. As to the angels. Matthew speaks of one angel, whose appearance was like lightning, and his raiment white as snow, and who was sitting on the same stone that had been rolled from the sepulcher. Mark (xvi: 5) says that when they *entered* or *came to* the sepulcher, for the Greek word may have either meaning, they saw a young man sitting on the right clothed in a long white garment. One of the two writers may speak of an angel outside, and the other

"And when they saw him, they paid [him] homage, but some doubted.

JESUS APPEARS AT THE LAKE OF TIBERIAS.

John xxi: 1-24. After these events Jesus manifested himself again to his disciples, at the lake of Tiberias, and he

of an angel within the sepulcher; but the language of both may equally well apply to the same angel in the same position, i. e., sitting on the right hand, outside of the sepulcher. Luke, who at the end of his account mentions Mary Magdalene, and Joanna, and Mary the mother of James, and the other women with them, as the women who told these things to the apostles, would naturally confine his narrative of occurrences at the sepulcher to what particularly concerned that portion of the company from whom his information was derived, and they may have been Joanna and the women from Galilee who were with her. These women may have come a little later than the others. They saw not *one*, but *two* angels, and them not *sitting*, but *standing*, and speaking to them in language very different from that which the angel had spoken to the other women (Luke xxiv: 5, 6, 22). According to John, Mary Magdalene saw no angel when she first came to the sepulcher, and Peter and John, who came with her, or rather, a little before her, on her return to the sepulcher, saw none, though they entered the sepulcher. But after they had gone, she, stooping down to look into the sepulcher, saw there two angels in white, one at the head and the other at the feet where the body of Jesus had lain. This is plainly a different transaction from that which is described by the other evangelists. The inference from all this is, that Matthew and Mark describe one appearance, Luke another to a different party, and John still a third. Where, then, is the contradiction or inconsistency?

3. As to the first manifestation of Jesus. According to John xx: 15-17, he appeared first to Mary Magdalene; according to Matthew, he appeared to the women as they were hastening away from the sepulcher. Matthew may have generalized the occurrence which John has given in detail, and represented Jesus as appearing to the women, when as a literal fact he appeared to only one of their number. This is no unusual form of speech. We rather infer, however, from the narrative, that Jesus appeared twice, viz., 1, to Mary Magdalene, and 2, to the women who had been with her when she first came to the tomb.

In the accounts of what occurred in the morning there are no contradictions. The whole period taken up by these events probably was not more than an hour, and may not have been half that time. Yet how have the disclosures of those few moments revolutionized the world, changing its great currents of thought and inaugurating a new and momentous era in its history!

Leaving the events of the morning, the writers go on in very different ways. After a paragraph relating to the soldiers, and without anything to indicate the time or events that had intervened, Matthew hastens to give an account of the meeting which Jesus had appointed with his disciples in Galilee. Luke details in full the meeting of Jesus with two disciples (not apostles) on their way to Emmaus in the afternoon, and his appearance to the apostles

appeared thus: Simon Peter and Thomas called Didymus, and Nathanael of Kana in Galilee, and Zebedee's [sons], and two others of his disciples, were together. "Simon Peter says to them, "I go fishing;" they say to him, "We also go with you;" *therefore* they went out, and entered

in Jerusalem in the evening. This evening appearance of Jesus to the apostles is mentioned by John (xx: 19-23) in a narrative which is remarkably distinct from Luke's account, and yet strikingly corroborates it. Mark, in a passage (xv: 12-20) which Tischendorf rejects as not belonging to the Gospel, says that Jesus appeared in another form to two disciples as they were going into the country; that they announced it to the rest—their associates, and probably not the apostles—and were not believed; and that afterwards he appeared to the eleven as they were at meat, and reproached them for their want of faith. This part of Mark's gospel is very much condensed, and evidently crowds into a few sentences sayings and events which were separated by considerable intervals of time.

The Different Times of His Appearance. From all the accounts we gather that Jesus appeared: 1, to Mary Magdalene (John xx: 13-17); 2, to the (other) women (Matt. xxviii: 9-10); 3, to Peter (Luke xxiv: 34, 1 Cor. xv: 5); 4, to the two disciples on their way to Emmaus (Luke xxiv: 15), which may possibly have been before his appearance to Peter; 5, to the apostles (Thomas being absent) at supper in Jerusalem (Luke xxiv: 36-42, John xx: 19-20, 1 Cor. xv: 5); 6, on the next Sunday at Jerusalem to the apostles, and particularly to Thomas (John xx: 26); 7, to above five hundred of the brethren at once, probably in Galilee (1 Cor. xv: 6); 8, to James, probably also in Galilee (1 Cor. xv: 7); 9, to all the apostles (1 Cor. xv: 7), probably the same meeting as that described in John xxi; 10, to the apostles on a mountain in Galilee (Matt. xxviii: 16-17), which may be the same as his appearance to "above five hundred." 11. There is the charge given to the apostles (Matt. xxviii: 18-20, Mark xvi: 15-18) with nothing to mark the time or place. 12. There is the last interview, ending with his ascension (Luke xxiv: 44-50, Mark xvi: 19-20, Acts 1: 4-10). But as Jesus was seen of the apostles from time to time for forty days (Acts 1: 3), "speaking to them of the things pertaining to the kingdom of God," we have no reason to suppose that these were the only occasions on which he was seen by them.

Matthew (xxviii: 7-10) says that both the angel and Jesus directed the women to announce a meeting of the disciples with him in Galilee. "Go, tell my brethren that they go into Galilee, and there shall they see me." "Then," verse 16, "the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted." If Matthew, one of the apostles, knew, as he must have known, of the meeting of Jesus with the apostles more than once in Jerusalem, how could he fail to leave some record of the fact in his narrative? His gospel is only a sketch of portions of our Savior's life, and nowhere professes to give a full account of everything that took place in a single instance. His whole account of the resurrection, and the sayings and events

the boat, and they caught nothing during that night. 'But when the morning came, Jesus stood on the beach. The disciples, however, did not know that it was Jesus. 'Then Jesus says to them, "Children, have you any food?" They answered him, "No." 'And he said to them, "Cast the net

connected with it, contains only a few more words than it requires to fill one of these pages. A dry summary of facts, such as would be required in order to bring the various particulars within such limits, was not at all after his manner of writing. He gives the salient acts and words as they lie most prominent in his mind, often without reference to the intervening or accompanying circumstances. He belonged to Galilee, and may have gone thither before the other apostles to call the disciples who were there together to meet their risen Lord. In this way, the meeting there may, after an interval of some years, have been the one which he remembered most distinctly, and which he therefore selected to be preserved in his brief narrative. The points which he relates are all connected together. On the morning of the resurrection, both the angel and Jesus speak of the meeting which was to take place in Galilee, and after stating this, and inserting by way of parenthesis a short account of the bargain between the elders and the soldiers in regard to the events of that morning, Matthew passes over all that took place in Jerusalem, and hastens on to the meeting in Galilee.

But he says that at the meeting in Galilee "some doubted." If the meeting spoken of as taking place in Jerusalem had really taken place, how could there have been this element of doubt? There is nothing to show that the meeting in Galilee was confined to the eleven. The direction, "Go, tell my brethren," indicates a wider circle. St. Paul speaks of Jesus being seen by above five hundred at once. And it certainly would not be strange if some of these five hundred came in an unbelieving state of mind. The honesty of the writer who recorded the doubt is more remarkable than that the doubt should exist under such circumstances. The great and important omissions which must, from the nature of the case, belong to so brief a narrative, should make us slow to infer that even important facts connected with the events which he relates, either did not take place, or were unknown to the writer, because they are not mentioned by him. This consideration has had too little weight both with those who defend and those who would break down the authenticity of the Gospel narratives. In accounts which from their very nature and design are necessarily so incomplete and fragmentary, the omission of any fact, however important in itself, is no evidence that it did not take place, or that it was unknown to the writer. With so many facts of the greatest significance and weight pressing upon him for admission, and yet obliged as he was by the necessities of the case to exclude most of them from his narrative, it ought not to seem strange to us if we should find wanting in his brief account circumstances as interesting and important as those which he has retained. An accomplished writer in these times would probably fill a hundred pages where St. Matthew did one with the account of what transpired between the crucifixion and the ascension. One closely written half-sheet of

on the right side of the boat, and you will find;" and they threw it, and could not draw it for the multitude of fishes. "Therefore the disciple whom Jesus loved said to Peter, "It is the Master!" Then, when Simon Peter heard that it was the Master, he girded on his mantle,—for he was

our letter-paper is more space than he had to spare for his record of all the circumstances connected with the most momentous event in the history of our race.—*Univ. Expos.*

JOHN xxi: 25. The evangelists uniformly assert that our Lord repeatedly "showed himself alive after his passion, by many infallible proofs," Acts i: 3; that is, he was seen and handled by his disciples; he conversed with them; and, finally, they witnessed his departure from the earth. As the fact asserted is of such vital importance, and represented by the apostle, 1 Cor. xv: 3-8, as lying at the very foundation of Christianity, a methodical summary, gathered from the four evangelists, may form an appropriate conclusion of the present volume. (1.) The first interview with himself, after his resurrection, was granted by our Lord to Mary Magdalene, who forsook him not while he lived, even in his hour of utmost distress, and who was the first to visit his sepulcher after the Sabbath had passed. Mark xvi: 9; John xx: 11-18. (2.) He was next seen by the other women; namely, Mary the mother of James, Salome, Joanna, and others. Matt. xxviii: 9. Compare Matt. xxviii: 1; Mark xvi: 1; Luke xxiv: 1-10; (3.) By two disciples on their way to Emmaus. Mark xvi: 12; Luke xxiv: 13-31. (4.) By Peter, or Cephas. Luke xxiv: 34; 1 Cor. xv: 5. (5.) By ten disciples, Thomas being absent. Mark xvi: 14; Luke xxiv: 36; John xx: 19-24. To this appearance Paul is supposed to refer, 1 Cor. xv: 5. Five times on the day of his resurrection, he was seen in different places by different individuals, not one of whom doubted his identity. (6.) He was next seen about a week afterward, by the eleven, Thomas being present and obtaining the actual demonstration which he demanded as the condition of believing that his Master was truly alive. John xx: 26-29. (7.) By Peter, Thomas, Nathanael, James, John, "and two other of his disciples," at the sea of Tiberias. John xxi: 1-14. (8.) By the eleven, at a mountain in Galilee. Matt. xxviii: 16-18. (9.) By "above five hundred brethren at once." 1 Cor. xv: 6. This is omitted by all the evangelists; but Paul asserts that "the greater part" of those five hundred witnesses were then living, and ready to testify the fact. (10.) By James. 1 Cor. xv: 7. (11.) By the whole number of the apostles, on the mount of Olives; and "while they beheld, he was taken up, and a cloud received him out of their sight." Mark xvi: 19; Luke xxiv: 50-51; Acts i: 1-9; 1 Cor. xv: 7. To these may not improperly be added, (12.) his appearance to Paul. 1 Cor. xv: 8. Such was the evidence, which, during "forty days," Acts i: 3, was given to the apostles, that their Master was truly alive from the dead. And when it is remembered, that they did not expect his resurrection, that they were slow to believe, that they would not believe even on the testimony of their associates, and that each of them subsequently became ready to testify the fact at the hazard and actual loss of life, there remains no room for doubt that they had ample

naked—and threw himself into the lake. ⁸But the other disciples came by the small boat;—for they were not far from the land, but about two hundred cubits off, dragging the net of fishes. ⁹When, therefore, they landed, they observed there a fire of charcoal, and a fish lying on [it], and a loaf. ¹⁰Jesus says to them, “Bring [some] of the fishes that you have now caught.” ¹¹Therefore, Simon Peter went on board and drew the net to the land, full of large fishes, a hundred and fifty-three; and though there were so many, the net was not torn. ¹²Jesus said to them, “Come, breakfast!” No one of the disciples ventured to ask him, “Who are you?” knowing that it was the Master. ¹³Jesus comes and takes the loaf, and the fish in like manner, and gave to them. ¹⁴This is the third time, now, that Jesus appeared to the disciples, after he had been raised from the dead.

¹⁵When, therefore, they had breakfasted, Jesus said to Simon Peter, “Simon, [son] of John, do you love me, more than these?” He said to him, “Yes, Master, you know that I dearly love you.” He said to him, “Feed my lambs.” ¹⁶He said to him again, a second time, “Simon, [son] of John, do you love me?” He said to him, “Yes, Master, you know

and conclusive proof of their Lord's identity. We need not hesitate in believing the apostolic testimony. Regarded merely as history, apart from the authority of inspiration, it is entitled to the most unlimited credit. We cannot disbelieve it, without renouncing all faith in human testimony.—*Paige.*

JOHN xxi: 12-15. “Break your fast,” and “broken their fast.” Our word lunch expresses the sense of the Greek.

JOHN xxi: 15-16. The word “love” in these verses is translated from two Greek words, *agapao* and *phileo*. Jesus asks the question with the first, and Peter answers with the second, a stronger word. But in verse 17, Jesus employs the same word that Peter uses: “Dost thou AFFECTIONATELY love me?” It is not easy to say what is the chief distinction made on this occasion. The words are used interchangeably, but *phileo* seems to imply the greater affection. As they are different words in the original, it was thought best to denote the difference in them.

that I dearly love you." "He said to him, "Shepherd my sheep." He said to him the third time, "Simon, [son] of John, do you dearly love me?" Now Peter was grieved, because he said to him the third time, "Do you dearly love me?" and he said to him, "Master, you know all things; you perceive that I dearly love you!" Jesus said to him, "Feed my sheep. ¹⁸Truly, truly I say to you, when you were young you girded yourself, and walked where you wished, but when you become old, you will extend your hands, and *others* will gird you, and *do to you what* you would not." ¹⁹Now this he said to indicate by what death he would glorify God. And when he had said this he said to him, "Follow me." ²⁰Peter turned about and saw the disciple whom Jesus loved, following,—who also reclined on his breast, at the supper,—and he said to him, "Master, who is he that betrays you?" ²¹Peter, therefore, saw him, and said to Jesus, "Master, and this man, what [of him]?" ²²Jesus said to him, "If I wish him to continue till I come, what [is it] to you? Follow me." ²³This word, therefore, went out among the brothers, that that disciple would not die. But Jesus did not say to him, "He shall not die," but, "If I wish him to remain till I come, what [is it] to you?" ²⁴This is the disciple, also, who attests these things, and wrote these things, and we know that his testimony is true.

OUR LORD CONDUCTS THE APOSTLES TO BETHANY, AND MAKES HIS ASCENSION THENCE.

Luke xxiv: 50-53. And he led them out as far as Bethany, and he raised his hands, and blessed them. ⁵¹And it occurred, while he blessed them he was separated from them. ⁵²And they returned to Jerusalem with great joy, ⁵³and were constantly in the temple, blessing God. ACCORDING TO LUKE.

Acts 1: 4-5. And being assembled with them he charged them not to depart from Jerusalem, but to tarry for the Father's promise, "Which," [said he], "you heard from me; ⁶that though John immersed in water, you shall be immersed in [the] Holy Spirit, not many days hence."

Matthew xxviii: 18-20. And Jesus came to them, and spoke to them, saying, "All authority in heaven and on earth is given to me. ¹⁹Go, therefore, disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, ²⁰teaching them to observe all things [as] I have told you; and behold, I am with you all the days, even to the consummation of the æon." ACCORDING TO MATTHEW.

Acts i: 6-12. They, therefore, when they were assembled, asked him, saying, "Master, will you at this time restore the reign to Israel?" ⁷And he said to them, "It is not for you to know times or seasons, which the Father has fixed by his own authority; ⁸but you shall receive power through the Holy Spirit coming on you; and you shall be my witnesses, both in Jerusalem, and in all Judea, and Samaria, and even to the extremity of the earth." ⁹And as he was saying these things, while they were beholding him, he was taken up; and a cloud received him from their eyes. ¹⁰And while they were steadily gazing into the heaven, as he was departing, behold, two men stood near them, in white clothing, ¹¹who said, "Men of Galilee, why do you stand looking into the heaven? This Jesus who is taken up from you, into the heaven, will come in the manner in which you saw him go into the heaven." ¹²Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, being distant a Sabbath's journey.

A few verses from Acts are here inserted, as they describe in the words of Luke, the same events that are related by the other evangelists.

CONCLUSION.

John xx: 30-31. Moreover, Jesus performed many other signs, in the presence of the disciples, which are not written in this book; ³¹but these are written that you may believe that Jesus is the Christ, the Son of God; and that, believing, you may have *æonian* life in his name.

John xxi: 25. And there are many other things, also that Jesus did, which, if they should every one be written, I suppose that even the world itself would not contain the written books. ACCORDING TO JOHN.

It was but for thirty-three short years of a short lifetime that he lived on earth; it was but for three broken and troubled years that he preached the gospel of the kingdom. But forever, even until all the æons have been closed, and the earth itself, with the heavens that now are, have passed away, shall every one of his true and faithful children find hope and forgiveness in his name, and that name shall be called Emmanuel, which is, being interpreted, "GOD WITH US."—*Canon Farrar*.

JOHN XXI: 25. S. omits this verse.

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Non valet hæc ego dico, hæc tu dicis, hæc ille dicit, sed hæc dicit Dominus.
—Augustine.

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INTRODUCTION.

Since the appearance of the First Edition of Volume I. of **THE NEW COVENANT**, the Translator has carefully considered the criticisms of the press, and the suggestions of friends, and is gratified to be able to inform his readers that the errors and actual defects that have been pointed out are fewer than he had dared anticipate, and that nothing seriously affecting its value has been indicated. Such a work should, no doubt, if possible be issued first in a tentative edition of a few hundred copies, for the inspection of critics, as it is scarcely less than impossible for one person to be accurate in all the well-nigh infinite minutiae contained. Such defects as have been designated have been corrected in the plates for the second edition.

Most of the unfavorable criticisms have grown out of the misapprehensions of the critics. For example, it has repeatedly been stated that the rhetoric is less felicitous than is the diction of the Established Version. This criticism entirely overlooks the purpose of the book, which was not to rival, much less surpass the choice though antiquated English of King James's translation. Let it not be forgotten, however, that what is popularly called "good English" (in the Bible) is the English of three hundred years ago, now obsolete or obsolescent outside of the Bible, much of which was in fact already obsolete when King James's translation was made, and yet which is largely present in the Established Version and the Revised Version.

But if the critics of this translation had read the Introduction they would have seen that this version is solely in the interest of accuracy. If the English words he has given express the exact meaning of the Greek, the object of the author is accomplished, and all criticisms based on its diction are out of place. If in any respect he has failed to give the meaning of the original in the best word for the purpose, the book is so far open to condemnation.

An example of the criticisms he has received is found in those who have condemned his use of the æonian words.

Such critics do not seem to be aware that Tennyson, De Quincey, and other standard writers employ these words. But nothing can be fairer than our treatment of the æonian phraseology, which should secure universal approval. In E. V. and R. V. *aion*, *aionios*, are rendered "age," "world," "everlasting," "forever," "eternal," etc. But nothing is now better settled than that "age" and "ages" are the exact renderings of the noun, and that "age-lasting," or pertaining to an age, is the meaning of the adjective, in almost all cases; and in all cases so far as a time-sense is involved, indefinite but limited duration is the meaning of the word. But there are instances of the use of the adjective in which it is claimed by some scholars that something more than mere duration is denoted; that is, quality as well as duration. The "æonian life" is something more than an age-long life, they say. We have no precisely equivalent English adjective for *aionios*, and inasmuch as the æonian terms are the pivotal words in the controversy between Universalists and Partialists, what can be at once more candid and exact than to transliterate rather than translate them? The translator of The New Covenant might have rendered the noun "age" every time, and the adjective "age-lasting," and justified his course by the lexicography, etymology, and usage of the word in classic and sacred literature. As a partisan theologian he should have done so. As a rigid critic he might have done so. Had he made his version solely in the interest of his church, he certainly would have done so. But there was another course open to him, that was not obnoxious to any charge of theological bias, and that no candid reader should object to, which was to Anglicise the noun by the word *æon*, singular, *æons*, plural, and the adjective by *æonian*. These are recognized English words, and have the merit of being the very words of the original, and any reader can interpret them wherever they occur, as the connection requires.

The only objection offered is, that these words are not in common use. But there are many excellent and important words in the New Testament not in common use. *Æon* is in the English dictionary, and *æon* and *æonian* are found in standard English literature, and are becoming more and more common. The same objection could have been made to the use of the word "chasm" a few years ago. It is the best word to represent the Greek rendered "gulf" in the parable of the Rich Man and Lazarus (Luke xvi, *chasma*); but it had not been naturalized in English speech when the E. V. was made. "*Æon*" and "*æonian*"

are fast becoming familiar, and are the best possible words to represent the original. They are the very words Jesus used, and are sanctioned by the best English usage.

Nothing is more essential to a correct understanding of the New Testament than a release from the bonds which have been welded about it by a crystallized phraseology. Words, especially those in religious terminology, by long and inaccurate usage, become saturated with false meanings, and go freighted with error, from æon to æon. Many a falsehood is thus sustained, and its lease of life renewed. The New Covenant is a contribution to the work of lifting the New Testament out of some of the crystallizations that have been induced by erroneous creeds. Several important errors owe their hold on the popular mind to the inaccurate Bible words that carry them. Remove those words, and the errors they represent, having no other foundation, will soon disappear. Dr. O. W. Holmes well observes ("Prof. Breakfast Table," p.8):

"The religious currency of mankind in thought, in speech, in print, consists entirely of polarized words. Borrow one of these from another language and religion, and you will find it leaves all its magnetism behind it. * * * The argument for and against new translations of the Bible really turns on this. Scepticism is afraid to trust its truths in depolarized words, and so cries out against a new translation. If every idea our book contains could be shelled out of its old symbol, and put into a new, clean, unmagnetic word, we should have some chance of reading it as philosophers or wisdom-lovers ought to read it. * * * When society has once fairly dissolved the New Testament, which it never has done yet, it will, perhaps, crystallize it over again in new forms of language."

Nearly every departure The New Covenant has made from words dear by association has been for the purpose of "depolarizing" language in the interest of exact meanings.

For the foregoing reasons the words rendered "devil" and "Satan" in E. V. and R. V., in The New Covenant are "adversary," "accuser," or "demon," according to the meaning of the original. The accurate rendering of these words relieves the Bible from a serious defect, and places in the text the words that the best critics have demonstrated should be there, but which E. V. and R. V. have overlooked.

So, too, the words rendered "hell" (*Gehenna* and *Hades* in E. V., and *Gehenna* in R. V.,) are preserved, as they should be, in The New Covenant, just as they were spoken or written. Nothing resembling what is popularly understood by the word

"hell" inheres in "Gehenna" or "Hades" any more than in Babylon or Rome. "The lake that burns with fire and brimstone" could be rendered "hell" as consistently as can Gehenna. It is not translating to render Gehenna "hell," it is a theologian's paraphrase. It is a valuable addition to the facilities for understanding the New Testament, to place in the hands of the unlearned a version that retains the precise words employed by Jesus and his disciples, in which nothing like "hell" is contained.

"Gospel" in E. V. and R. V. is rendered "good news" or "good tidings" in The New Covenant. The Greek word thus rendered is not, like "Gospel," a mere name, but it is descriptive of the character of the message, (*euaggelion*), good news, or message, or tidings. This is a valuable change. "Gospel" has become "polarized," and in the popular mind stands for any one's particular view. To a Baptist "the Gospel" is the doctrines of the Baptist church; to a Catholic or Methodist, it means his particular creed. But translate the word literally, and it is at once "depolarized." Its nature and character are clearly denoted, "good news." It lets a world of light into the mind of the ordinary reader who can only claim that his creed is taken from the New Testament so far as his message is one of good tidings.

Unaccountably E. V. and R. V. ignore a word of frequent occurrence in the New Testament that is often a key to the solution of a passage. That word is *mello*, "about." It is found in such passages as Matt. iii: 7, "the wrath *about* to come," instead of "the wrath to come;" Matt. xii: 32, "the æon (age) *about* to come," instead of "the world to come;" Acts xxiv: 25, "a judgment *about* to come," instead of "the judgment to come," etc. Campbell says: "There is just such a difference between *estai* and *mellei esesthai* in Greek, as there is between 'it will be,' and 'it is about to be,' in English." The New Covenant does what neither E. V. nor R. V. attempts, gives the full force of the word in the many texts in which it occurs. This feature alone would justify this publication, for the word often unlocks the meaning of a text, and interprets it. It is indeed essential to an accurate eschatology to give *mello* its full force.

The author has sought to avoid unwarrantable liberties taken with the text by E. V. and R. V.; for example, take the *me genoito* of Paul, (Rom. iii: 4, etc.,) inexcusably translated, "God forbid." Literally the meaning is, "Let it not be," but more idiomatic, and equally literal is our rendering, "by no means."

No such meaning as "God forbid" can be extorted from Paul's words. This represents a class of passages which scholars will admit are more accurately, literally and idiomatically given in The New Covenant than in E. V. or R. V.

Another valuable rendering is from *psuche*. Its meaning is "animal life," and not "soul," as rendered frequently in E. V. and R. V., and as that word is usually understood. And the adjective *psychikos*, is not "natural" nor "sensual," as in E. V. and R. V., nor "egotistical," as Canon Farrar suggests, but "animal." For example, Matt. ii: 20, "Sought the young child's *life*;" x: 28, "Are not able to kill the *life*;" xi: 29, "Shall find rest to your *lives*;" 1 Cor. xv: 44, "It is sown an *animal* body," etc. A man can lay down his "*life* for his friends" (John xv: 13), but not his soul; Jesus laid down his *life* for the sheep (John x: 15), but not his soul, or the immortal part, as that word is usually understood. In the fifty-nine passages in the Gospels, and in the fifty-five passages in the remainder of the New Testament in which the noun occurs, rendered in E. V. and R. V., "soul," "souls," "mind," "life," "lives," "heart," "heartily," the meaning is the animal existence, life; and in the passages in which the adjective occurs, "natural," "sensual," in E. V. and R. V., the meaning is animal, and is so rendered in The New Covenant. This is an important improvement, one of the facts in exegesis that have been settled by scholars, but that R. V. ignores. "Life" is not always as euphonious and familiar as "soul," but the latter is inaccurate and misleading, and has been avoided.

The word "slave" in The New Covenant has been objected to; but this word is adopted because no other word would faithfully represent the original. The words "servant," "domestic," "hired servant," "minister," and "slave" are equivalents of Greek words, no one of which can fill the place of any of the others. There are several words rendered "servant," in the N. T., which differ in the kind of servants they denote. The words are, *diakonos*, *doulos*, *oiketes*, *pais*, *huperetes*, *misthios*, *misthotos*, *therapon*: "hired servants," "domestics," "public servants," "slaves," etc., are described by different Greek words. To render them all "servant" would be too general. *Doulos* means "slave;" *douleuo* "to slave," and carries the idea of utter surrender to another—a vast deal more than mere service. In the New Testament the word is used in a high and noble sense, as well as with the ordinary signification of mere servitude. Paul called himself "God's slave." By this he would carry the idea of his

entire surrender to God. "Servant" was too weak to convey his thought. The Elder Son in the parable says: "These many years I have *slaved* for you." He would indicate something more than ordinary service. To American and modern ears the word "slave" sounds harsh, but the sacred writers used it to denote the most devoted and thorough service, as well as common servitude. To distinguish such a service from ordinary service, "slave" is the only English word.

Several critics have quarreled with our use of the word "reign" (*basileia*), instead of "kingdom," and especially of the plural form (kingdom of the heavens) instead of the singular and sometimes "heavenly reign," for "kingdom of heaven." But "heavenly reign" is perfectly legitimate from "reign of the heavens," and wherever we say "the heavens," the Greek uses the plural and the article. And certainly the sway that "the heavens," heavenly things, exert in the soul and in the world is a reign rather than a kingdom. The word "reign," far better than "kingdom," expresses the thought of Jesus and his apostles, and wherever the plural and the article are used in the original, "reign of the heavens" is better than "kingdom of heaven." Those who prefer the form in E. V. and R. V., are among those who are clinging to "polarized words."

We have been criticised for substituting "immerse," etc., for "baptize," etc.; but the latter is discarded, and the former adopted because *bapto*, *baptizo*, mean "to dip," or "immerse." The rendering is compelled by the facts in the case. It is, indeed, the only word that actually defines the original. The version by the American Bible Union so renders it, and Luther's translation does the same, *Johannes der Tauffer*, John the Immerser, or Dipper, who preached *die Tauffe der Buße*, the immersion of repentance. The Dutch render it by *doop*.

The original has been rigidly followed in all places where Christ is named, whether with or without the article, and the capital, Christ, is adopted invariably whether "Christ" or "the Christ," is the literal.

In Volume II. *ouranos* is rendered "sky" or "heaven," according to the meaning as indicated by the connection, and the article is rendered when it is prefixed, and the singular or plural is given, according to the original. The word denotes heaven or sky.

We have not strictly followed the rigorous rule of the grammars in the use of the auxiliaries "shall" and "will." The rule is

plain: "If the speaker is nominative to the verb, and also determines its accomplishment, or if he is neither the nominative to the verb, nor determines its accomplishment, the proper auxiliary is 'will,' in every other case it is 'shall.'" But good usage does not sanction this arbitrary use of the words, and certainly the ordinary custom justifies a more liberal employment of them. We have allowed euphony and ordinary usage to determine whether "shall" or "will" is the better word. The rigor of grammarians may criticise our use of the auxiliaries, but it is believed that our treatment of them will commend itself to the reader who cares more for euphony and plain terms than for a rule of grammar that has no special basis in the language.

"You" has been adopted instead of "thou," etc., except in poetical passages, and in addresses to Deity, as coming nearer to the spirit of the original, and less formal and more natural.

A specimen illustration of the discriminations we have made, which E. V. and R. V. fail to make, may be seen in Luke xviii: 25 and its parallels. Mark says, *trumalias rhapsidos*, a hole of a needle. Matthew says, *trematos rhapsidos*, a perforation of a needle. Luke says, *trematos belones*, a perforation of a surgical needle. A strict rendering of Luke would be, "It is easier for a camel to enter in through a surgical needle's perforation." *Trema* is a medical term, meaning any kind of perforation in the body. The words rendered "perforation" and "needle," are medical terms used by no other writer than Luke, except Matthew in ix: 24, who employs perforation. Dr. Hobart in his "The Medical Language of St. Luke," traces these terms through the ancient medical writers, and shows their meaning to be "perforation" and "surgical needle." It would not be strictly accurate to render Luke in the same words as Mark. In the old recensions similar terms were in the three synoptists, that is, the common terms for "eye" and "needle," but the more ancient codices from which W. and H. make their recension, record Luke as using technical medical terms for "needle" and "eye," and Matthew for "eye," and they add a link to the chain of proof that the MSS. they use are genuine. Luke was a physician. When we find medical terms employed in an alleged MS. by him, describing an event that the other synoptists describe in other, non-medical words, we find an interesting confirmation of the authenticity of his record. It is the strongest kind of circumstantial evidence (1) to prove that the three evangelists heard the conversation reported, inasmuch as all give the substance of it, while Luke the

physician gives a medical man's report, and (2) to prove that the oldest codices are genuine, inasmuch as they differ from the more modern in this unexpected particular, just where they should differ.

As another example of valuable discriminations made, take John xxi: 15-17. where Jesus asks Simon Peter, "Do you love me?" and Peter replies, "You know that I love you." Jesus employs *agapao*, one word for love, peculiar to the New Testament, and Peter employs *phileo*, another word. Neither E. V. nor R. V. makes any distinction here, but The New Covenant adds "dearly" to "love," in Peter's answer, to denote the difference. "Do you love me?" "Yes, Master, you know that I *dearly* love you." And subsequently Jesus uses Peter's word, "Do you *dearly* love me? Feed my sheep." *Agapao* denotes a purer, more unselfish love than *phileo*. This is one of very many instances in which fine meanings are developed in The New Covenant, utterly ignored in E. V. and R. V. If it is not certain that the Savior made the *precise* distinction here noted, he certainly used the words in two senses, and we attempt to indicate the fact. So in the account of the woman of Samaria, we read instead of "well," as in E. V. and R. V. (John iv: 6), "Jacob's fountain (*pege tou Iakob*), was there," and "Jesus was sitting by the fountain." Now the woman used another word and said "the well" (*phrear*) is deep; our father Jacob who gave us the well." But Jesus, in his reply, discards the idea of a mere well, and makes this fountain of living water typical of his religion in the heart, which is not a well, but a "*fountain* of water." The distinction observed in this account between a mere well and a living fountain is not noticed in E. V. or R. V., but in The New Covenant it is correctly rendered. It develops the deep significance of the Savior's words. As a fountain to a mere well, so are his teachings to those of others. This is representative of scores of passages in which points disregarded by E. V. and R. V., are brought out.

There are many Greek words, each of which may be rendered into several English words. It is impossible always to say which of several words is the equivalent. In such cases, where the same word is employed by different writers, we sometimes give different English words. Thus, *pera* is differently rendered "sachel," "wallet," "traveling bag." Donnegan's definition of the word is "a leathern pouch for victuals, etc., a wallet, scrip, slung over the shoulders." Either of these definitions conveys

the idea of the word. Webster says: "Wallet. Fr. *wallette*, *walette*, valise, wallet, a provision bag. Sp. *valeta*, a portmanteau, a bag in which clothes are carried on a journey. A bag or sack for carrying about the person, as a bag for carrying the necessaries for a journey, etc." "Sachel, a small sack or bag." Robinson says, "a bag, sack, wallet. Lat. *pera*, of leather, in which shepherds and travelers carried their provisions." Any one is certainly a traveling bag, and any one of the words is the equivalent of the others, and of the original. Instead of uniformly giving one definition of a word, we have given more when any one is equally accurate with the others. For it frequently occurs that there is absolutely no choice between several ways of rendering a Greek word or sentence. One translator would prefer one form of words, and another would prefer another, a mere matter of taste. It is better, where Matthew, Mark, and Luke, for example, employ the same words in describing an event, and where their language is susceptible of three renderings equally accurate, to give three forms, rather than to arbitrarily employ one. If there were any choice concerning a rendering, it would be better to adopt the same language in parallel passages, but where the difference involves nothing, two or more verbal variations are preferable.

A merit opposite to the foregoing is in the words that E. V. and R. V. render by the same English word, where there is a difference in their meaning. For example, the New Testament uses three words to signify bed, *kline*, *koite* and *krabattos*. The first two words are used in a way to show that they were sometimes, but not always, movable beds; while the twelve instances of *krabattos* imply a small, movable bed, different from a couch or ordinary bed, but corresponding to our notions of a "pallet." Carried about from place to place by the common people, they must have been "pallets." If the Evangelists and Jesus make a distinction between *krabattos*, *kline* and *koite*, why should not E. V. and R. V., and The New Covenant? The Established Version and Revised Version do not.

Similar is the word "blessed" in E. V. and R. V., rendered from two Greek words, *eulogetos* and *makarios*, the latter of which really means "happy." In the Beatitudes Jesus did not intend to say "blessed," but "happy." He was addressing the great multitude in pursuit of happiness, and he showed them how best to become happy. Had he intended to teach them the path to blessedness, he would have used the word *eulogetos*,

blessed; but instead he uses the word *makarios*, happy. The fifty-three occurrences of forms of *makarios* are found represented by "happy" in The New Covenant, as they should be, but are not in E. V. and R. V. This preserves the distinction between happiness and blessedness, which should be designated. There are many, very many similar merits in The New Covenant.

Where the Greek gives two readings, one in the text, and one in the margin, we sometimes follow one, and sometimes the other, as in Luke ii: 14, we have followed the margin, instead of the text. But whether we read *eudokia* or *eudokias*, the evident construction is "(the) peace of (his) good will among men." See Schaff's Comp., p. 196, which shows that if *eudokias* is the reading, the sense is the same as if *eudokia* were the word. He says, "*eudokias, bonæ voluntatis*, not as a predicate of men, but men of God's good will, men in whom He takes delight; to whom His favor, His benevolent purpose, is shown by the birth of the Savior. All men are meant, not a particular class." (Comp. John iii: 16; Titus ii: 11). This relieves the passage of a great difficulty. Comp. *eudokia* in Phil. i: 15; ii: 13; Eph. i: 5, 9; 2 Thess. i: 11, and *eudokeo* in Matt. iii: 17; xvii: 5; Mark i: 11; Luke iii: 22. Dean Burgon thinks the evidence for *eudokia* "absolutely decisive." But the sense is the same, whichever word is adopted.

The words "loaf," "loaves," are usually a literal rendering. Often the words mean bread, but it was thought best to give the literal.

In a large number of instances where S., or V., or both, omit single words or parts of verses, even where W. and H. do not omit, they are left out of this translation, and no mark of omission is given. This explains a large number of verbal differences from W. and H. The italicised words denoting that S. or V. or both, contain them, though W. and H. do not, are not given because in the opinion of the Translator they are to be preferred to the words given by Westcott and Hort, but as a matter of curiosity and interest to the reader, to advise him that V. or S. or both employ the word. The reader will generally see by the Revision what W. and H. have given, and can choose between the R. and this version.

Greek usage sometimes employs the article "the,"—"the father or the mother,"—when "his" is to be understood; "his father or his mother." In such cases the Translator has generally followed the Greek literally, and employed the article.

Several of the renderings have been questioned by critics, and we have thought best to allude to them, with the reasons that impelled them. "Kissed repeatedly." Bruce, Para. T. of Christ, p. 237. "*Katephilei*; the *kata* is intensive, kissed tenderly; and, as appears from v. 45, repeatedly." Luke xvi: 6, "writings," *grammata*, not "bill." Matt. xxii: 9, partings of the highways, lit. "outlets of the ways," vulg. *exitus viarum*, cross-roads. Matt. xxv: 1. "Torches," *lampas*, a dish on a short wooden stem, containing a piece of cloth dipped in oil or pitch. "Tares." Goebel says "no Eng. equivalent," and transliterates *zizan*; darnel is meant.

It would, no doubt, be better to dispense with *c* entirely in proper names, as in Jacob, Isaac, etc. We have conformed to the usual custom (in Vol. II.) in these words, and in Sadducees, Epicureans, and a few others, on account of their great familiarity, but in other proper names we have followed the Greek spelling, as Kapharnaum, Thessalonika, Priskilla, etc. Occasionally we have retained the idiomatic phraseology of the original, as in "afraid with a great fear," etc.

We do not claim that our departures from E. V. and R. V. give as "good English," always, but that they are more accurate, and generally more familiar and natural. For example, "Lay not up" is more formal, harsher and less natural and familiar than "Do not lay up," "Judge not," than "Do not judge," "Know not," than "Do not know," etc.

The tenses are sometimes arbitrarily harmonized, as when the past and present are used in the same sentence, referring to the same time.

Not to extend our list of improvements, which might be given at great length, we will add that, among the many minor changes that may be mentioned, are, "it occurred" for "it came to pass," "reform" for "repent," "khan" for "inn," "favor" for "grace," "sandals" for "shoes," "tunic" for "coat," "tax-gatherer" for "publican," "granary" for "barn," "see" for "behold," "scourge of rushes" for "whip of small cords," "the spirit breathes where it will" for "the wind blows where it listeth," "judged" for "damned" and "condemned," "fatherland" for "country," "boat" for "ship," "lake" for "sea," "demonized" for "possessed with devils," "grain-fields" for "corn-fields," "iota or letter curve" for "jot or tittle," "quadrans" for "farthing," and other terms for coins, distances and measures that are inaccurately translated

in E. V. and R. V.; "be not anxious" for "take no thought," "prolong his age one span" for "add one cubit to his stature," "æon-thuses" and "brambles" for "thorns" and "thistles," "played on the flute" for "piped," "neither in this æon nor in that *about* to come" for "this world" and "the world to come," "wine-skins" for "bottles," "hemorrhage" for "issue of blood," "tray" for "charger," "Teacher" for "Master," etc.; "alas" for "wo," "robbers" for "thieves," "made obeisance" for "worship," "door-keeper" for "porter," "sanhedrin" for "council," "chasm" for "gulf," "comrade" for "friend," "permit" for "suffer," "white-washed tombs" for "whited sepulchres," "chosen" for "elect," "kids" and "kidlings" for "goats," "morsel" for "sop," "presbyters" for "elders," "pretorium" for "palace," "sour wine" for "vinegar," "Master" (in many places) for "Lord," "very religious" for "too superstitious," and generally modern words in place of obsolete and obsolescent terms. These, and numberless other improvements, render The New Covenant a more modern, readable and easily understood book than the Established or Revised Version.

Many supposed defects and faults in the eyes of critics are matters of taste. The Translator has carefully considered all that have been named, and has deferred to critics in some instances, but in others the sources of information which he has consulted, and some of which he thinks few of his critics have seen, have confirmed him in his previous conclusions, and all such have been permitted to remain in Vol. I. and have been his guide in Vol. II., notwithstanding the suggestions named.

The abbreviations in the notes are S., the Sinaitic codex or MS.; V., the Vatican; A., the Alexandrian; E. V. or A. V., Established or Authorized Version (King James's); R. V., the Revision; N. T., New Testament; O. T., Old Testament; W. and H., Westcott and Hort.

The introduction to Volume I. explains the Greek Text of which this version is a rendering, and gives valuable information to the unlearned reader.

In the notes and comments the Translator has preferred generally to give the statements of others rather than his own. Those quoted are eminent scholars, so that his volumes are valuable in giving to the reader quotations from about a hundred and fifty recognized authorities in all churches. Among those quoted are:

Rationalists, Matthew Arnold, DeWette, Rénan. *Universalists*, Balfour, H. Ballou 2d, Cobb, Demarest, Guild, Miller, Merrifield, Paige, Sawyer, Whittemore. *Evangelicals*, Lyman Abbott, American Tract Society, Bishop Alexander, Alford, St. Augustine, Dr. Benson, Bruce, Assembly's Annotations, Barnes, Biblical Cyclopædia, Adam Clarke, Cowles, Farrar, Goebel, Hackett, Kennedy, Lange, Savage, Simpson, Ed. Robinson, Dr. Shaw, Stuart, Schaff, Tholuck, Trench, Wordsworth. *Others whose scholarship and the character of quotations make their ecclesiastical connection a matter of indifference to the student*: Anselm, Anthon, Thomas Aquinas, Auberlen, Bloomfield, Bede, Beza, Belsham, Baur, Bleck, Bunsen, Conybeare and Howson, Cruden, Cleance, Sam'l Clarke, Calmet, Doddridge, Donnegan, Desprez, Davidson, Dabney, Dilsterdieck, Dickinson, Erasmus, Ewald, Ellicott, Faussett, J. M. Freeman, Grotius, Griesbach, Gnericke, Gill, Gilpin, Hawsel, Horne, Hey-chius, Hooker, Hobart, Hammond, Humphrey, Hey, Improved Version, Kiun-noel, Krenkel, Lightfoot, Liddell and Scott, Lechler, Lardner, Lücke, Mac-knight, MacDonald, Maurice, Meyer, Milman, Neander, Niemeyer, Pierce, Phavorinus, Plumptre, Reuss, Réville, Rosenmüller, St. Jerome, Ambrose Sawyer, Schleusner, Schwegler, Stier, Sherlock, Tischendorf, Turnbull, Tyndale, Townsend and Coit, Volkmar, Wakefield, Wetstein, Westcott and Hort, Whitby, Wynne, Windet, Walfridus Strabus, Züllig. *Unitarian*, Ezra Abbot, J. F. Clarke, Kenrick, Locke, Livermore, Lindsey, Norton, Sharpe. *Jewish*, Josephus, Philo. *Pagan*, Longinus.

The words "bushel," penny," "farthing," "furlong," etc., are inadequate renderings of Greek measures coins, and distances, and mislead the ordinary reader. This version retains the original names, which are here explained. "Firkins," E. V., amphoræ, Greek *metrētēs*, probably the Hebrew *bath*, 7½ gals.; John ii: 6. "Measure," E. V. bath, Greek *batos*, 30 qts.; Luke xvi: 6. "Measure," E. V., kor, Greek *koros*. A kor was 75½ gals.; Luke xvi: 7. "Measure," E. V., Greek *choenix*; Rev. vi: 6. "Measures," E. V., sata; a measure, Greek *saton*, was 2½ gals.; Matt. xiii: 33. "Bushel," E. V., Greek *modios*, two gals.; Matt. v: 15; Mark iv: 21; Luke xi: 33. "Furlong," E. V., Greek *stadion*, ½ mile; Luke xxiv: 13; John vi: 19; xi: 18; Rev. xiv: 20; xxi: 16. "Mites," E. V.; a mite, Greek *lepton*, "fish-scale," was the smallest copper coin, about one-tenth of a cent; Mark xii: 42; Luke xii: 59; xxi: 2. "Farthing," E. V., quadrans, Greek *kodrantēs*, 4 mills; Matt. v: 26; Mark xii: 42. "Farthing," Greek *assarion*, 1½ mills; Matt. x: 29; Luke xii: 6. "Piece," "piece of silver," E. V., 14 cents, Greek *drachmē*, drachma; Luke xv: 8, 9. "Piece of silver," E. V., Greek *stater*, or shekel, or double di-drachma, was 56 cents; Matt. xvii: 27; xxvi: 15. The "thirty pieces" must have been \$16.80. "Tribute money," E. V., Greek *di-drachma*, half shekel, 28 cents; Matt. xvii: 24. "Penny, pence," E. V., Greek *dēnariion*, denary or denarius, plural, denaries, or denarii, 15 cents; Matt. xviii: 28; xx: 2, 9, 10, 13; xxii: 19; Mark vi: 37; xii: 15; xiv: 5; Luke vii: 41; x: 35; xx: 24; John vi: 7; xii: 5; Rev. vi: 6. "Talent," E. V., Greek *talanton*, 10,000 talents would be \$11,700,000, if the Attic talent of silver is meant; Matt. xviii: 24; xxv: 15, 16, 20, 22, 24, 25, 28. "Pound," E. V., Greek *mina*, equals 100 drachmas; Luke xix: 13, 16, 18, 20, 24, 25.

CHRONOLOGICAL TABLE

of the life of Paul, from Conybeare and Howson's *Life and Epistles of St. Paul*. We have not followed their program precisely.

<i>A. D.</i>		<i>Contemporary Events.</i>
36	Conversion.	
37	At Damascus.	Death of Tiberius and accession of Caligula, (Mch. 16).
38	Flight from Damascus to Jerusalem and Tarsus.	
39	During these years St. Paul preached in Syria and Cilicia, making Tarsus his headquarters, and probably undergoing most of his sufferings mentioned at 2 Cor. xi: 24-26, viz: two Roman	Death of Caligula; accession of Claudius; Herod Agrippa receives Judea and Samaria.
40		Invasion of Britain by Aulus Plautius.
41		
42		
43	and five Jewish scourgings and three shipwrecks.	
44	Brought from Tarsus to Antioch.	Death of Herod Agrippa (Acts xii), Cuspius Fadus succeeds to government of Judea. (Procurator).
45	Visits Jerusalem with Barnabas to relieve the famine.	
46	At Antioch.	Tiberius Alexander procurator of Judea.
47	At Antioch.	Agrippa II (Acts xxv) made king of Chalcis.
48	First missionary journey from Antioch to Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, and back the same route to Antioch.	Cumanus procurator of Judea.
49		Caratacus captured by the Romans in Britain. Cogidunus, father of Claudia, (2 Tim. iv:21) assists the Romans in Britain.
50	St. Paul and Barnabas attend the "Council of Jerusalem."	
51	Second missionary journey from Antioch to Cilicia, Lycaonia, Galatia.	
52	Troas, Philippi, Thessalonica, Berea, Athens, Corinth; writes 1 Thessalonians.	Claudius expels the Jews from Rome, (Acts xviii: 2).
53	At Corinth. Writes 2 Thessalonians.	The Tetrarchy of Trachonitis given to Agrippa II. Felix made procurator of Judea.
54	(Spring), he leaves Corinth and reaches (Summer) Jerusalem at Pentecost, and thence to Antioch. (Autumn), Third missionary journey to Ephesus.	Death of Claudius and accession of Nero, Oct. 13.
55	At Ephesus.	
56	At Ephesus.	
57	(Spring), writes 1 Corinthians; (Summer), goes to Macedonia; (Autumn), writes 2 Corinthians; (Winter), to Corinth and writes Galatians.	
58	(Spring), writes Romans, leaves Corinth by way of Philippi and Miletus; (Summer), to Jerusalem (Pentecost), where he is arrested and sent to Cesarea.	
59	At Cesarea.	Nero murders Agrippina.
60	(Autumn), Sent to Rome by Festus, about August; (Winter), shipwrecked at Malta.	Felix recalled and succeeded by Festus.
61	(Spring), reaches Rome.	Embassy to Rome to petition about the wall.
62	At Rome. (Spring), writes Philemon, Colossians, and Ephesians; (Autumn), writes Philippians.	Burrus dies. Albinus succeeds Festus. Nero marries Poppæa; Octavia executed; Pallas put to death.
63	(Spring), Acquitted and goes to Macedonia (Phil. ii: 24) and goes to Asia Minor (Philemon 22).	Poppæa's daughter Claudia born.
64	Goes to Spain.	Great fire at Rome, July 19, followed by persecution of the Christians.
65	In Spain.	Gessius Florus procurator of Judea. Conspiracy of Piso. Death of Seneca.
66	(Summer), from Spain to Asia Minor (1 Tim. i: 3).	The Jewish war begins.
67	(Summer), writes 1 Tim. from Macedonia. (Autumn), writes Titus from Ephesus; (Winter), at Nicopolis.	
68	(Spring), imprisonment at Rome; writes 2 Tim.; (Summer), executed, May or June.	Death of Nero, middle of June.

THE NEW COVENANT.

PART X.

EARLY HISTORY OF CHRISTIANITY.

TIME—ASCENSION OF CHRIST TO A. D. 53.

PROLOGUE.

Acts of Apostles i: 1. I made the first narrative, O Theophilus, concerning all that Jesus began to do and also to teach, ²until the day in which he was received up, after he

This brief record of the transactions of the Apostles was written by Luke, "the beloved physician," in Rome, about A. D. 63-64. It is very fragmentary and incomplete, containing nothing concerning the church in Jerusalem after Paul's conversion, and gives no particulars of his journey to Arabia (Galatians), of the proclamation of the Gospel in Egypt and Babylon (1 Pet.), of the founding of the church in Rome, of Paul's shipwrecks (2 Cor.), or of the labors and adventures of the other apostles besides Peter and Paul.

The Vatican Codex gives "Acts of Apostles" as the title; Sinaiticus "Acts." Eusebius wrote in the fourth century: "Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us, in two inspired books, the institutes of that spiritual healing art which he obtained from them. One of these is his Gospel, in which he testifies that he has recorded 'as those who were from the beginning eye-witnesses and ministers of the word' delivered to him; whom also, he says, he has in all things followed. The other is his Acts of the Apostles, which he composed, not from what he had heard from others, but from what he had seen himself." Book III, chap. 4.

Barnes says: "Where or at what time, this book was written is not certainly known. As the history, however, is continued to the second year of the residence of Paul at Rome (Acts xxviii: 31), it was evidently written about as late as the year 62; and as it makes no mention of the subsequent facts in the life of Paul, or of any other event of history, it seems clear that it was not written much after that time. It has been common, therefore, to fix the date of the book at about A. D. 63. It is also probable that it was written at Rome. In chap. xxviii: 16, Luke mentions *his* arrival at Rome with Paul. As he does not mention his departure from that city, it is to be presumed that it was

had given command through [the] holy spirit to the apostles whom he had chosen; "to whom he also presented himself alive after his suffering, by many sure proofs, having been

written there. Some have supposed that it was written at Alexandria in Egypt, but of that there is no sufficient evidence."

Paige: "Concerning the *date*, there is very little difference of opinion. The history extends to the close of Paul's second year of imprisonment, supposed to be A. D. 64; and it does not relate his death, which is said to have occurred about A. D. 65. Between these two dates, the history was probably written. For similar reasons, it is supposed to have been written at Rome; for the writer mentions his arrival, with Paul, at that city, but gives no intimation of a subsequent departure."

The remarkable fact that more than three hundred medical words are employed in Luke's Gospel and the Acts, that are peculiar in the New Testament to these books, fixes the authorship of these two books on the same writer, and proves him to have been a physician. Dr. Hobart's work, "The Medical Language of St. Luke," demonstrates in a multitude of citations of such terms as are not found elsewhere in the N. T. but are found in Hippocrates, Aretæus and Dioscorides, that the author of the two accounts was a medical man. We cite a few instances on subsequent pages.

1: 1. The first "*logos*," discourse, account, treatise. See Luke 1: 1-4.

∴ The fortieth after his resurrection.

3. Luke xxiv: 51. The visible reappearance of Jesus, after his death, is here made a fundamental fact in Christianity.

3. "Reign of God," See Matt. iii: 3. Sure proofs: *tekmêriois*, peculiar to Luke in N. T. but frequently found in medical writers. Barnes says, "This evidence was infallible, (1.) Because it was to them unexpected. They had manifestly not believed that he would rise again. John xx: 25. Luke xxiv: 19-24. There was, therefore, no *delusion* resulting from any *expectation* of seeing him, or from a *design* to impose on men. (2.) It was impossible that they could have been *deceived* in relation to one with whom they had been familiar for more than three years. No men in the possession of reason could be made to believe that they really saw, talked with, and ate with, a friend whom they had known so long and familiarly, unless it was real. (3.) There were *enough* of them to avoid the possibility of deception. Though it might be pretended that *one* man could be imposed on, yet it could not be that an imposition could be practiced for forty days on eleven men, who were all at first incredulous. (4.) He was with them sufficient *time* to give evidence of his personal identity. It might be pretended, if they had seen him but *once*, that they were deceived. But they saw him often, and for the space of more than a month. (5.) They saw him in *various places* and at *times* in which there could be no deception. If they had pretended that they saw him rise or saw him at twilight in the morning *when* he rose, it might have been said that they were deluded by something that was merely the result of imagination. It might have been said that, *expecting* to see him rise, their hopes, in the agitated state of their minds, deceived them, and that they only *fancied* that they saw him. But it is not pretended by the sacred writers that *they saw*

seen by them during forty days, and speaking the things concerning the reign of God; 'and being assembled with them, he charged them not to depart from Jerusalem, but to tarry for the Father's promise, "which" [said he], "you heard from me, 'that though John immersed in water, you shall be immersed in [the] holy spirit not many days hence."

'They therefore, when they were assembled, asked him, saying, "Master, will you at this time restore the reign to Israel?" 'He said to them, "It is not for you to know times or seasons, which the Father has fixed by his own authority. 'But you shall receive power through the holy spirit coming upon you; and you shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and even to the extremity of the earth." 'And as he was saying these things, as they were looking, he was lifted up, and a cloud received him from their eyes. ¹⁰And as they were steadily gazing into the sky as he was going, lo, two men in white clothing stood near them, "who also said, "Men of Galilee, why stand you gazing into the sky? This, Jesus who was taken up from you

him rise. An impostor would have affirmed this, and would not have omitted it. But the sacred writers affirmed that they saw him after he was risen; when they were free from agitation; when they could judge coolly; in Jerusalem; in their own company when at worship; when journeying to Emmaus; when in Galilee; when he went with them to Mount Olivet; and when he ascended to heaven: and how could they have been deceived in this? (6.) He appeared to them as he had always done, as a friend, companion, and benefactor; he ate with them, wrought a miracle before them, was engaged in the same work as he was before he suffered, renewed the same promise of the holy spirit, and gave them his commands respecting the work which he had died to establish, and the work which he required them to do—carrying out the same purposes and plans which he had before he died. In all these circumstances it was impossible that they should be deceived. Being seen of them forty days. There are no less than THIRTEEN different appearances of Jesus to his disciples recorded." Di hemerôn tesserakonta. This is the only information given of the time between the resurrection and the ascension—forty days.

4-12 is also in Vol. I.

5. "Immersed."—See Vol. I, p. 21, note.

into the sky shall come in the same manner [in which] you saw him going into the sky."

THE DISCIPLES RETURN TO JERUSALEM.

¹²Then they returned to Jerusalem, from a mountain called Olivet, which is near Jerusalem, a Sabbath-day's journey. ¹³And when they came in, they went up into the upper chamber where also were remaining Peter and John and Jacob and Andrew, Philip and Thomas, Bartholomew and Matthew, Jacob [the son] of Alphaeus, and Simon the zealot, and Judas [brother] of Jacob; ¹⁴these were all closely engaged, with one mind, in prayer, with [the] women, and Mary the mother of Jesus, and with his brothers.

PETER'S SPEECH AND THE CHOICE OF MATTHIAS.

¹⁵And in these days Peter stood up among the brothers—the number of names assembled was about a hundred and twenty—and said, ¹⁶“Brothers, it was necessary for the

12. "Sabbath-day's journey, about $\frac{2}{3}$ of an English mile, 6 stadiams, 750 Roman paces."

13. "Brother" or [son] of Jacob—Nothing is more inexplicable than the occurrence of "James" in E. V. and R. V. It is not a proper rendering of the original. The English proper name James is evidently the French *Jamè*, or possibly the Scotch *Hamish*, but is no translation of the Hebrew *Yakob*, the Greek *Iakōbos*, or Latin *Jacobus*. The apostle and the patriarch bear the same name, so that it should be the apostle Jacob, or Abraham, Isaac and James. Professor Plumptre, in the "Cambridge Bible for Schools," says, in the "Introduction to James:" "The name of Jacobus or Jacob, which after passing through various chances and changes of form, Spanish *Jago*, and Portuguese *Xayme* (pronounced *Hayme*), and Italian *Giacomo*, and French *Jacques* and *Jamè*, and Scotch *Hamish*, has at last dwindled into our monosyllabic James, was, naturally, as having been borne by the great patriarch whom Israel claimed as its progenitor, a favorite name among the later Jews." Jacob, not James, is the English name of the apostle, and of all those called James in the Bible (in E. V.)

14. "Brothers." Undoubtedly the word brothers, Greek *adelphoi*, usually rendered "brethren," often includes both sexes. But we have preferred "brothers" to "brethren" as more modern. It should be understood as denoting both men and women, as it generally occurs in the N. T.

16. "Brother men," or "Brothers."

Scripture to be fulfilled, which the holy spirit through the mouth of David foretold concerning Judas, who was guide to those who arrested Jesus; ¹⁷for he was numbered among us, and received the lot of this ministry. ¹⁸This man therefore obtained a field with the reward of wickedness, and falling head-foremost, he burst in the middle, and all his bowels protruded; ¹⁹and it became known to all those who dwelt in Jerusalem, so that the field was called in their own dialect, Akeldamach, that is, 'Field of Blood.' ²⁰For it is written in the book of Psalms,

'Let his dwelling be desolate,
And let no man dwell in it,'

and

'Let another take his overseership.'

²¹"It is necessary, therefore, that of the men who have associated with us, all [the] time in which the Lord Jesus went in and out among us, ²²beginning from the immersion of John, till the day on which he was taken up from us, one of these become with us a witness of his resurrection." ²³And they put forward two, Joseph called Barsabbas who was surnamed Justus, and Matthias. ²⁴And they prayed [and] said, "Thou, Lord, who knowest the hearts of all men, show which one

18. If we render the language translated in E. V. "hanged himself," choked with anguish, as can properly be done, the accounts of Matthew and Luke harmonize. Judas probably died of internal rupture.

20. The word rendered "overseership," *episkopēn*, does not mean "bishopric" as in E. V. It denotes any charge or office. It is the concrete of *episkopos*, overseer, and not "*bishop*." It is employed interchangeably with presbyter, or "elder," E. V., Acts xx: 28, "Take heed (presbyters or elders, ver. 17) to yourselves, and to all the flock over the which the holy ghost hath made you overseers," *episkopous*. Heb. xii: 15, "Looking diligently," etc.—*episkopountes*. Phil. i: 1, "with the bishops and deacons." "Paul called presbyters bishops; for they had at that time the same name."—Theodoret. 1 Pet. v: 2, "Feed the flock of God (that is, you who are elders, or presbyters, v: 1); taking the oversight thereof,"—*episkopountes*. Nothing like "bishop" is conveyed by the word.

of these two thou didst select ³⁵to take the lot of this ministry and apostleship, from which Judas fell away, that he might go to his own place."

³⁶And they gave lots to them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

25. Dr. Adam Clarke says: "Some suppose that the words, *that he might go to his own place*, are spoken of Judas, and his punishment in hell, which they say must be the *own place* of such a person as Judas. Others refer them to the purchase of the field, made by the thirty pieces of silver, for which he had sold our Lord. So he abandoned the ministry and apostolate, *that he might go to his own place*, namely, that which he had purchased. Others, with more seeming propriety, state that *his own place* means his own house, or former occupation: he left this ministry and apostleship, that he might resume his former employment, in conjunction with his family, etc. This is primarily the meaning of it in Num. xxiv: 25; and Balaam returned to *his own place*, that is, to his own country, friends and employment. Others think it simply means the state of the dead in general, independently of either rewards or punishments, as is probably meant by Eccl. iii: 20: 'All go unto one place; all are of the dust, and all turn to dust again.' But some of the best critics assert that the words (as before hinted) belong to Matthias; his own place being the office to which he was about to be elected."

Hammond: "*His own place*., What is here meant by *ho topos ho idios* (his own place), may be best collected from the *kleros diakonias kai apostolēs*, lot, or portion of ministry and apostleship, that is, of apostolical ministry, in the beginning of the verse, the taking of which is preparative here to his going to this. Many prejudices there are against understanding this phrase of hell, as some have understood it, as the place whither Judas was to go. For (1.) that was not *idios topos*, the proper place or assignation of Judas, but common to all other damned spirits. (2.) It was not St. Luke's office to pass sentence on Judas, any further than by setting down the heinousness of his crime, which he had done, vs. 16—19, and was not to proceed to judge, or affirm, aught of God's secrets, such as his going into hell. And it is St. Chrysostom's observation on ver. 16, behold the wisdom of St. Luke, how he doth not reproach or insult on Judas, but simply sets down the matter of fact, without any descent on it; and what he adds—he discourses of the present vengeance—belongs evidently to what befell him in this present world, and so excludes all enlarging to his future damnation. (3.) There is no propriety in saying of the one, that he sinned to go to hell; but of the other it is most proper to say, that he was elected to such a *kleros* or portion, to go, or that he might go to it. To this accords *Theophylact*; he calls that his own place, which Matthias should obtain. So *Oecumenius*: it may be interpreted of Matthias, that Judas being fallen, he should have his place for his own, receiving his bishopric; making place and bishopric synonymous. So *Didymus*: the word *topos*, among many things, signifies, saith he, an order, as the place of a bishop or an elder. So the ordinary gloss, that he should go to his own place, that is, the apostol-

THE DAY OF PENTECOST.

ii: 1. And when the day of Pentekost had dawned, they were all in the same place. ²And suddenly there came a

ical lot, making place and lot all one, just as I have interpreted it." *Annol. in loc.* See Vol. I, New Covenant, notes on Matt. xxvi: 24; Mark xiv: 21; John xvii: 12, pp. 306-9.

Dr. Clarke says of Judas: "The utmost that can be said of the case of Judas is this: He committed a heinous act of sin and ingratitude; but he repented, and did what he could to undo his wicked act; he had committed the sin unto death, *i. e.*, a sin that involves the death of the body; but who can say (if mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced) that the same mercy could not be extended to the wretched Judas? I contend that the chief priest, etc., who instigated Judas to deliver up his Master, and who crucified him—and who crucified him, too, as a malefactor, having at the same time the most indubitable evidence of his innocence—were worse men than Judas Iscariot himself; and that if mercy was extended to those, the wretched, penitent traitor did not die out of the reach of the yearning of its bowels. And I contend further, that there is no positive evidence of the final damnation of Judas in the sacred text."

If, as some contend, Judas committed suicide, he is not beyond hope, for the case of the suicide is not hopeless. When Amnon had taken his own life, and Absalom, equally wicked, was living, the father of the boys was at rest concerning the suicide: "David longed to go forth to Absalom, but he was comforted concerning Amnon, seeing he was dead."—II Sam. xiii: 39.

It is a remarkable fact—militating very much against the idea of the final damnation of Judas—that Jesus placed him on a throne with the other apostles, judging the twelve tribes of Israel, after his betrayal.

Jesus said to Peter: "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix: 28.

The Universalist "Book of Reference" thus sums up his case: 1st. Judas was actually one of the twelve apostles, and chosen as such, by Christ himself. 2d. That for a long time, at least, he was as true to his trust, and acted his part in as good faith, as did any other apostle. 3d. That the part he took in the betrayal of Christ was the part for which God had raised him up, and that which was prede'etermined by the counsel of heaven. 4th. That notwithstanding he was a sinner, yet that no man ever left the world manifesting greater sorrow for sin, more compunction of heart, deeper contrition, or more regret for offenses, than did Judas. 5th. That there is no shade of evidence that Judas will be eternally miserable. 6th. That in common with all transgressors, he suffered in this world the just demerit of all his crimes.

ii: 1. Day of Pentecost "had dawned," *sunplêrousthai*, not "was drawing near." E. V. See Canon Farrar. *Life of St. Paul*, p. 50.

sound from the sky as of a violent, rushing wind, and it filled the whole house where they were sitting, 'and there appeared dividing among them tongues as of fire, and [one] rested on each of them, 'and they were all filled with [the] holy spirit, and began to speak with other languages as the spirit gave them utterance. 'Now there were dwelling in Jerusalem Jews, pious men from every nation under heaven. 'And when this sound was heard, the crowd came together, and were perplexed, because every one heard them speak in his own dialect. 'And they were astonished, and wondered, saying, "Behold, are not all these who are speaking Galileans? 'And how do we hear every one in our own dialect in which we were born? 'Parthians and Medes and Elamites, and those dwelling in Mesopotamia, in Judea also and Kappadokia, in Pontus, and Asia, 'in Phrygia also and Pamphylia, in Egypt and the parts of Lybia about Kyrené, and the sojourning Romans, both Jews and proselytes; 'Kretans and Arabians—we hear them speaking in our languages the great things of God." 'And they all were astonished and perplexed, saying one to another, "What can this be?" 'But others scoffing, said, "They are full of sweet wine." 'But Peter standing with the eleven, lifted his voice, and said to them, "Men of Judea! and all who are sojourning in Jerusalem! let this be known to you, and listen to my words. 'For these are not drunk, as you surmise, for it is [only the] third hour of

5. There were 480 synagogues in Jerusalem—Josephus says there were 3,000,000 people at the Passover.

6. "Perplexed," *sunechuthē*, peculiar to Luke, but frequent in Hippocrates, Galen, Dioscorides, etc.

13. "Sweet wine," *gleukos*, not found in N. T. outside of Luke, but employed by medical writers to denote wine given to the sick. "*Gleukos* cannot be 'new wine,' as in E. V., for Pentecost fell in June, and the vintage was in August."—*Farrar*.

15. 9 A. M.

the day; ¹⁶but this is what was spoken through the prophet Joel:

¹⁷“ ‘And it shall be in the last days,’ says God,
 ‘I will pour out of my spirit upon all flesh:
 And your sons and your daughters shall prophesy,
 And your young men shall see visions,
 And your old men shall dream dreams.

¹⁸Yes, and on my male slaves and female slaves in those days

I will pour forth of my spirit—and they shall prophesy.

¹⁹And I will give wonders in the sky above,
 And signs on the earth beneath,
 Blood, and fire, and vapor of smoke;

²⁰The sun shall be turned into darkness,
 And the moon into blood,
 Before the day come,

The great and notable [day] of the Lord;

²¹And it shall be that whoever shall call upon the Lord’s name shall be saved.’

²²“Men of Israel, hear these words: Jesus, the Nazarene, a man from God, approved to you by powers and prodigies and signs, that God wrought in your midst through him, as you yourselves know, ²³him, surrendered by the fixed purpose and foreknowledge of God, you crucified and killed by the hand of lawless men: ²⁴whom God raised up, having loosed the

23. “*Prognōsis*,” foreknowledge—a medical term. “How was it by *wicked hands* that he was crucified and slain? Sin is a transgression of the law. When men violate this law, they are sinners, or morally diseased, just as when they violate the law of the physical system, they are diseased. God’s government in the prosecution of a wise and beneficent purpose in the moral system no more infringes this fact or philosophy in man’s relations of responsibility to the moral law, than his purpose and government in the physical world infringe the philosophy of the physical relations.”—*Dr. Cobb*.

pangs of death, because it was impossible that he should be held fast under it. ²⁵For David says concerning him,

“ ‘I saw the Lord continually before me;

For he is at my right hand, that I may not be moved.

²⁶Therefore my heart was glad, and my tongue rejoiced;

Moreover, my flesh also shall tabernacle in hope;

²⁷Because thou wilt not abandon my life to Hades;

Nor wilt thou surrender thy consecrated one to see corruption.

²⁸Thou madest known to me the ways of life;

Thou shalt make me full of gladness in thy presence.’

²⁹“Brothers! I may speak to you with freedom concerning the patriarch David, that he both died and was buried, and his tomb is among us to this day. ³⁰Being therefore a prophet, and knowing that God swore to him with an oath, that of the fruit of his loins he would cause [one] to sit on his throne; ³¹foreseeing [this,] he spoke of the resurrection of the Christ, that he was not left in Hades, nor did his flesh see corruption. ³²God raised up this Jesus, whereof we all are witnesses. ³³Being therefore exalted at the right hand of God, and having received of the Father the promise of the holy spirit, he poured out this which you both see and hear. ³⁴For David ascended not into the heavens, but he says himself,

“ ‘The Lord said to my Lord, “ ‘Sit at my right hand,

³⁵Till I make thine enemies thy footstool.’ ”

³⁶“ Therefore, let all the house of Israel certainly know that this Jesus whom you crucified, God hath made him both Lord and Christ.”

³⁷And when they heard [this] they were pierced to the

31. The words “his soul” (E. V.) are omitted in S. V. A., and the most and best MSS. “In Hadēs.” See Vol. I of this translation, pp. 213-222, for an exposition of “Hadēs.” “Life” in 27, 28, is two words, *psuchē* and *zōē*.

heart, and said to Peter and the other apostles, "Brothers, what shall we do?" ³⁸And Peter [said] to them, "Reform, every one of you, and be immersed in the name of Jesus Christ, to the remission of your sins, and you shall receive the gift of the holy spirit. ³⁹For the promise is to you, and your children, and all who are far off, as many as [the] Lord our God may call." ⁴⁰And with many other words he testified, and exhorted them, saying, "Be saved from this perverse generation." ⁴¹Then those that received his word were immersed, and about three thousand lives were added on that day. ⁴²And they were attending closely to the teaching of the apostles, and to the fellowship, to the breaking of bread, and the prayers. ⁴³And fear came upon every life; and many wonders and signs were done through the apostles in Jerusalem, and great fear was upon them all. ⁴⁴And all the believers were together, and had all things common, ⁴⁵and sold their property and goods, and divided them to all as any man had need. ⁴⁶And they constantly attended with one mind in the temple every day, and broke bread from house to

39. The apostle is here addressing the murderers of Jesus. He says in verse 23, "Him surrendered by the fixed purpose and foreknowledge of God, you crucified and killed," and here he says, "The promise is to you."

40. "Be saved (or 'save yourselves,' E. V.) from this perverse generation." That is, from the impending calamities of the times. Barnes: "This expression here denotes, Preserve yourselves from the influence, opinions, and fate of this generation. This age or race of men, the Jews then living. They were not to apprehend danger from them, from which they were to deliver themselves; but they were to apprehend danger from being with them, uniting in their plans, designs, and feelings. From the influence of their opinions, etc., they were to escape. That generation was signally corrupt and wicked. See Matt. xxiii.; xii: 39; xvi: 4; Mark viii: 38. They had crucified the Messiah; and they were for their sins soon to be destroyed."

41. "Lives," persons, *psuchai*, not "souls," as in E. V.

42. "Fellowship," *koinônia*. This word is expressive of the utmost friendliness, participating, partaking together. We have no English word fully expressing the original.

43. "Life," *psuche*, not "soul," as in E. V.

house, and partook of food in joyfulness and simplicity of heart; "and praised God, and had favor with all the people. And the Lord daily added together those that were being saved.

THE LAME MAN HEALED.

iii: 1. Now Peter and John were going up into the temple, at the hour of prayer, the ninth; ²and a certain man, lame from his mother's womb, was being carried, whom they placed daily at the door of the temple called Beautiful, to ask alms of those that entered into the temple; ³who, seeing Peter and John about to go into the temple, asked alms. ⁴And Peter fastening his eyes on him, with John, said, "Look on us." ⁵And he gave attention to them, expecting to receive something from them. ⁶But Peter said, "Silver and gold I have not, but what I have that I give you; in the name of Jesus Christ, the Nazarene, walk." ⁷And he took him by the right hand and raised him, and instantly his feet and ankles were strengthened, ⁸and leaping up, he stood, and walked, and entered with them into the temple, walking and

47. "Those that were being saved," or, perhaps equally accurate, "the saved." Whitby tells us, "The Christians are so styled elsewhere. So 1 Cor. i: 18, To us the saved, Christ crucified is the power of God; and when the means of salvation, or that grace of God which brings salvation, was vouchsafed to them, salvation is said to come, Luke xix: 9; Rom. xi: 11; or to be sent to them, Acts xxviii: 28." And Dr. Hammond adds, "The rise of that interpretation in that place will be best taken from the admonition of St. Peter, ver. 40, in these words: 'Be ye saved from this crooked generation;' where the import of being saved is clearly getting out, escaping, flying from that great pertinacity and obduration of that age against all the miracles of Christ and his apostles, crucifying him, and resisting all the powerful methods of his workings; that is, not being saved eternally (for that would not be matter of exhortation, unless as that is a certain consequent of repentance and belief in Christ), but retracting the vicious course that they and others went on in." The meaning is, saved from the practices and consequent fate of the people of that unhappy period. E. V. misrepresents the present participle, and gives the language a Calvinistic meaning. "Such as should be saved," is not the sense of the passage.

leaping and praising God. ⁹And all the people saw him walking, and praising God, ¹⁰and they recognized him as the one who sat for alms at the temple's Beautiful Gate; and they were filled with wonder and amazement at what had happened to him. ¹¹And as he held Peter and John, all the people ran together to them, in the portico that is called Solomon's, greatly wondering. ¹²And when Peter saw it, he answered the people:

"Men of Israel, why do you wonder at this, or why do you gaze intently at us, as if by our own power or piety we had enabled him to walk? ¹³The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his child Jesus, whom you indeed delivered up and denied before the face of Pilate, when he had decided to release him. ¹⁴But you denied the holy and righteous one, and asked that a murderer should be granted to you; ¹⁵and killed the Prince of life, whom God raised from [the] dead, whereof we are witnesses. ¹⁶And through faith in his name has his name strengthened this man, whom you see and know, and faith through him has given him this perfect soundness in the presence of you all. ¹⁷And now, brothers, I know that you did it in ignorance, as also did your rulers. ¹⁸But God thus fulfilled what he foretold through the mouth of all the prophets, that his Christ should suffer. ¹⁹Reform, therefore, and turn, that your sins may be obliterated, so that seasons of refreshment may come from the presence of the Lord, ²⁰and that he may send him whom he has chosen for you, Christ Jesus, ²¹whom, indeed,

iii: 21. "The restoration of all things." This is a technical medical term. Says Barnes, "The word *apokatastasis*, here rendered restitution, does not occur elsewhere in the New Testament. But the verb from which it is derived, *apokathistēmi*, is found in eight places, and uniformly translated *restore*, but with various shades of meaning. It sometimes indicates a restoration to a former state, as in Matt. xii: 13; Mark iii: 5; viii: 25; Luke vi: 10; once a return

heaven must receive till [the] times of restoration of all things, which God spoke through the mouth of his holy prophets, who have been from an æon. "Moses indeed said, "[The] Lord God shall raise up to you, from your brothers, a prophet like me; to him you shall listen in all things that he may tell you, "and it shall be that every life that shall not hear that prophet, shall be destroyed from among the people. "And, also, all the prophets from Samuel and those that followed, as many as have spoken, they also announced these days. "You are the sons of the prophets,

from long absence, Heb. xiii: 19; once the establishment of a kingdom, Acts 1: 6; and twice, the work of John the Baptist, Matt. xvii: 11; Mark ix: 12." Says Paige, whose comments on this language cannot be excelled, "Hence it is used to restore, or to *heal*, in the New Testament. Matt. xii: 13. 'And it (the hand) was *restored whole* as the other.' Mark iii. 5; Luke vi: 10. And hence it is applied to the *preparation* or *fitness* for the coming of the Messiah which was to attend the preaching of John in the character of Elias. Matt. xvii: 11; Mark ix: 12. Thus, in Josephus (Antiq., ii: 3, 8), the word is used to denote the return of the Jews from the captivity of Babylon, and their restoration to their former state and privileges. The word has also the idea of *consummation*, *completion*, or *filling up*. Thus it is used in Philo, Hesychius, Phavorinus, and by the Greek classics. (See Lightfoot and Kuinoel.)"—"From an æon." "Since the world began," E. V. and R. V., is not an accurate rendering of the Greek *ἀναίματος*. "From of old," according to the margin of R. V., is better. but "from an age," or æon, is literal, *i. e.*, anciently. Pearce says: "Or. from the beginning. Greek, *from the age*, that is. from the time when God began to speak by the mouths of his prophets, one of which number Moses was, ver. 22."

25. "You are the sons." "The word *covenant* denotes properly a compact or agreement between equals, or those who have a right to make such a compact, and choose or refuse the terms. When applied to God and man, it denotes a *firm promise* on the part of God; a pledge to be regarded with all the sacredness of a compact, that he will do certain things on certain conditions."—*Burnes*. Ye: it must be remembered, that, although the ancient covenant given through Moses had certain conditions with which the Jews did not comply, God solemnly declared that he would not make another covenant of the same kind, but would establish his new covenant on a more firm foundation. See Heb. viii: 6-12. This, indeed, was the character of the covenant or promise to Abraham, being unconditional, and confirmed by the oath of Jehovah. Heb. vi: 13-20. Hence it was, that the law, given four hundred and thirty

and of the covenant which God covenanted with your fathers, saying to Abraham, 'And in thy seed shall all the families of the earth be blessed.' "God having raised up his child, sent him first to you, to bless you, by turning every one of you from your evils.

years afterwards, securing certain blessings upon certain conditions, could not render the previous covenant void or ineffectual. Gal. iii: 14-17. This unchangeable and absolute covenant is that which Peter here assures the Jews belonged to them as well as to their fathers. Covenanted, *saying to Abraham*. See Gen. xxii: 18. *In thy seed*. "Which is Christ." Gal. iii: 16. *Shall all the kindreds of the earth be blessed*. Namely, by being turned away from their iniquities, as expressed in the succeeding verse; or, which is the same thing, being saved from their sins. There is a peculiarity in Peter's manner of quoting this promise, which should not escape notice. He does not say that all the *nations (ethnē)* of the earth shall be blessed, according to the precise terms of the promise to Abraham; nor all the *families (phulai)* of the earth, as expressed in the repetition of the promise to Jacob, Gen. xxviii: 14; but he uses a term different from either, saying that God had promised to bless all the *kindreds (patriai)* of the earth, in the seed of Abraham, which is Christ. This variation of words is easily accounted for. Peter designed to express the true idea contained in the promise; and it was immaterial whether he used the precise words or not, provided that his language should be comprehensive enough to express the full import of the promise. And what more comprehensive terms can be found than those which are used? Whether Peter at the time apprehended the full extent of the promise, may be doubted; but that his version expresses its true spirit, is beyond all question.

26. "First to you." "The Jews, among other peculiar privileges, heard the first annunciation of the gospel of peace. Our Lord confined his personal ministry to them; and he required his apostles, at first, to do likewise. Their commission was afterwards enlarged, and they were commanded to 'go into all the world, and preach the gospel to every creature.' Mark xvi: 15. *Having raised up*. This probably does not refer to the resurrection of Jesus, but to his appointment as the Messiah. *To bless you*. Namely, according to the ancient covenant which was confirmed to Abraham by an oath. *By turning every one*, etc. This is a blessing characteristic of the Giver, and honorable to the Mediator. This is true salvation; the only salvation worthy the name; a salvation, not *in* sin, but *from* sin. To accomplish this salvation on behalf of all men, to finish sin, to establish universal righteousness, to deliver the creation from the bondage of corruption into the glorious liberty of the children of God, our Savior labored and taught, died, and rose again, and ascended into heaven; and he will continue to carry forward the glorious work, until every knee shall bow in his name, of things in heaven, on earth, and under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Phil. ii: 10, 11."—Paige.

PETER AND JOHN ARRESTED.

iv: 1. And as they spoke to the people, the high priests and the captain of the temple, and the Sadducees came upon them; being indignant because they taught the people, and proclaimed in Jesus the resurrection of [the] dead. And they laid hands on them, and placed them in arrest till the next day; for it was already evening. Yet many of those who heard the word believed, and the number of the men came to be about five thousand.

And it occurred on the next day that their rulers and presbyters and scribes assembled at Jerusalem, and Annas, the high priest, and Kaiaphas, and John, and Alexander, and as

1. *This is a Universal Promise.* Every human being who ever lived or ever shall live is included in "all the nations, families and kindreds of the earth."

2. *The Blessing is Christian Salvation.* "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." Gal. iii: 16.

3. *It consists in a Gospel Blessing.* "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying: In thee shall all the nations be blessed." Gal. iii: 8.

4. *It is Salvation from Sin,* through faith. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed.' So then they which be of faith are blessed with faithful Abraham." Gal. iii: 7, 8, 9.

5. *It is to be fulfilled in the Resurrection.* "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts xxvi: 6-8. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. vi: 19, 20.

6. *It has been attested by the Oath of God.* "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, 'Surely, blessing I will bless thee, and multiplying I will multiply thee.' And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of

many as were of [the] high priesthood family, 'and when they had placed them in the midst, they asked, "By what power, or in what name, have you done this?" "Then Peter, filled with [the] holy spirit, said to them,

"Rulers of the people, and presbyters! 'If we are to-day examined about a good deed done to a sick man, by what means he has been saved, ¹⁰be it known to you all, and to all the people of Israel, that in the name of Jesus Christ, the Nazarene, whom you crucified, whom God raised from [the] dead, in him has this man stood before you whole. ¹¹This is the stone that was rejected by you, the builders, that has

promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi: 13-18.

7. *Man's Unbelief will not prevent its Fulfillment.* "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. iii: 3-5. "If we believe not, yet he abideth faithful; he cannot deny himself." 2 Tim. ii: 13.

8. *Man's Disobedience will not Always Exist.* "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." Gal. iii: 17.

9. *All the Conditions are to be Complied with,* and it is so certain that it is spoken of as already accomplished. "And the Lord said, 'Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?'" Gen. xviii: 17, 18.

10. *Abraham Believed It.* "Even as Abraham believed God, and it was accounted to him for righteousness." Gal. iii: 6. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And, therefore, it was imputed to him for righteousness." Rom. iv: 20-22.

11. *All Christians are Required to Believe It.* "Now, it was not written for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. iv: 23-25.

Thus God's promise to Abraham is (1) a universal one, (2) of Christian Salvation, (3) consisting in a Gospel blessing, (4) of deliverance from sin, includ-

become the head of the corner. "And there is salvation in no other, for there is no other name under the heaven, that has been given among men, by which we must be saved."

ing even the murderers of Christ, (5) and will be finally fulfilled in the resurrection, to which (6) the oath as well as (7) the promise of God is pledged, and (8) against which man's unbelief, (9) and sinfulness will not always be opposed, but (10) all the conditions will be complied with, and it is so clearly stated that (11) Abraham believed it, and enjoyed the righteousness that comes through faith, and (12) all men are under obligations to see in Christ the promised seed that will deliver humanity from sin. Can Scriptural demonstration go beyond this positive language?

iv: 12. "Salvation in no other," etc. Some have supposed the word *sōtēria*, rendered salvation, means, in this place, deliverance from disease and bodily infirmity. The arguments in favor of this interpretation are certainly worthy of consideration. (1.) Similar forms of speech occur elsewhere. "If I may but touch his garment, I shall be whole (*sothēsomai*, I shall be saved);—thy faith hath made thee whole (*sesōken*, hath saved thee); and the woman was made whole (*esōthē*, was saved) from that hour." Matt. ix: 21, 22. (2.) The subject of discourse here is the healing of the lame man, and the power or name by which he was healed. "If we be examined—by what means he is made whole" (*sesōtai*, is saved), ver. 9. Peter replies that the man was made whole, or saved, by the name of Jesus, whom the Jews had despised and crucified, and whom God had raised from the dead and exalted; and then adds, that there is no such healing efficacy in any other name. The Jews had a fancy that mighty cures might be wrought by pronouncing powerful names; and some of them insinuated that Jesus himself performed miracles in this manner, having learned the most sacred name of God. Peter tells them that all such fancies are vain; and that miracles of healing can be performed only by power derived through Jesus, the Messiah, or in his name. Such is the substance of the interpretation of this passage by Whitby, Pearce, and others; and it has the merit of representing the apostle as pursuing one principal idea through his whole address. But others prefer to understand in this place, spiritual healing or salvation. Whatever were the original design of the words, they are doubtless as true in this sense as in any other. "The Father sent the Son to be the Savior of the world," 1 John iv: 14; and for the accomplishment of that work, the Son gave himself a ransom for all, and tasted death for every man, 1 Tim. ii: 6; Heb. ii: 9; and therefore God hath promised that in the name of Jesus all knees shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii: 10, 11. So that it is true, in this as well as in any other sense, that salvation can be expected only through Jesus, the anointed Son of God; and, blessed be the Father of mercies, abundant provision is made in him for the benefit of all; for "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" 1 John ii: 2; and God "will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii: 4. It is vain to look for miraculous healing power, to be exerted by any other name; or, it is vain

¹³And when they saw the boldness of Peter and John, and perceived that they were unlettered and ignorant men, they wondered, and recognized them, that they had been with Jesus. ¹⁴And seeing the man who had been healed standing among them, they had nothing to say against it. ¹⁵But when they had ordered them to go out of the sanhedrin, they conferred with each other, ¹⁶saying, "What shall we do to these men? for that indeed a remarkable sign has been wrought through them, is apparent to all that dwell in Jerusalem, and we cannot deny it. ¹⁷But that it spread no further among the people, let us threaten them to speak no more in this name, to any man." ¹⁸And they called them, and charged them not to speak nor teach at all in the name of Jesus. ¹⁹But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you rather than to God, judge you; ²⁰for we cannot refrain from telling what we saw and heard." ²¹And they, when they had again threatened them, dismissed them, finding no way to punish them, because of the people; for all glorified God because of what had occurred; ²²for the man on whom this sign of healing was wrought, was more than forty years old.

THE APOSTLES RELEASED.

²³But when they were dismissed, they went to their own friends, and related what the chief priests and presbyters had said to them. ²⁴And when they heard it they lifted up their voice to God with one mind, and said,

to look for spiritual health or salvation, to any other source than the grace of God manifested in his Son."—*Barnes*.

13. "Unlettered," *inerudite*, not learned in the schools, but not "ignorant." E. V. They knew Greek and Hebrew, and their style demonstrates men of accomplished minds.

17. "Spread," *dianemêthê*, a strictly medical term, not found in the N. T. except in Luke. It means the distribution of the nerves, blood, or nourishment, through the body.

"O Lord, thou who didst make the sky, and the earth, and the sea, and all in them; ²⁸who didst say by [the] holy spirit [through] the mouth of thy child, our father David:

• Why did the Gentiles rage,

And peoples meditate vanities?

²⁹The kings of the earth stood up,

And the rulers were assembled

Against the Lord, and against his Christ.'

²⁷For truly, in this city against thy holy child Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with [the] Gentiles and [the] peoples of Israel, were assembled, ²⁸to do what thy hand and will foreordained to occur. ²⁹And now, Lord, behold their threats, and grant to thy slaves to speak thy word with all freedom, ³⁰while thou art stretching thy hand for healing, and while performing signs and prodigies through the name of thy holy child Jesus." ³¹And when they had prayed, the place where they were assembled was shaken, and they were all filled with the holy spirit, and they spoke the word of God with freedom.

³²And the multitude of those that believed were of one heart and life, and not one said that aught of his possessions was his own, but all things were common stock to them.

³³And the apostles gave their testimony of the resurrection of the Lord Jesus *Christ*, with great power, and great favor was upon them all. ³⁴For no one among them was in want; for as many as were owners of lands or houses sold them, and brought the values of what was sold, ³⁵and placed them at the apostles' feet; and distribution was made to each as any one had need.

³⁶And Joseph who was surnamed Barnabas, by the apostles,

29. "Slaves." See Introduction on "slave," "servant," etc.

—which is, being translated, Son of Exhortation—⁷a Kypriote by birth, a Levite, having a field, sold it, and brought the money and laid it at the apostles' feet.

ANANIAS AND SAPPHIRA.

v: 1. But a certain man named Ananias, with Sapphira the wife, sold a possession, ²and retained [part] of the price, the wife also knowing it, and brought a certain part, and laid it at the apostles' feet. ³But Peter said, "Ananias, why has the adversary filled your heart, to cheat the holy spirit, and to retain [part] of the price of the land? ⁴While it remained, was it not yours, and after it was sold was it not at your disposal? Why have you conceived this thing in your heart? You have not lied to men, but to God." ⁵And hearing these

v: 1-11. *The case of Ananias and Sapphira.* Paige says: "This remarkable fact may be accounted for in this way: (1.) It is evidently to be regarded as a judgment of God for the sin of Ananias and his wife. It was not the act of Peter, but of God, and was clearly designed to show his abhorrence of this sin. See remarks on ver. 11. (2.) Though it was the act of God, yet it does not follow that it was not in connection with the usual laws by which he governs men, or that he did not make use of natural means to do it. It was a necessity of the case, that every part of the work should be characterized by incorruptible purity, guileless truth and simplicity, and unsuspected sincerity. If fraud, imposture, deceit, and chicanery could have mingled in the work at that juncture, it would have spoiled the incipient record to which the Christian student now recurs with grateful pride, and thwarted the Christian mission. But to repel all advances of foul corruption, and preserve intact the essential purity, there must needs have been peremptory and impressive lessons from unquestioned authority. It was suddenly and unexpectedly detected. The fact that it was known, and the solemn charge that he had lied unto God, struck him [Ananias] with horror. His conscience would reprove him for the enormity of his crime, and overwhelm him at the memory of his wickedness. These circumstances may be sufficient to account for this remarkable event. It has occurred in other cases that the consciousness of crime, or the fact of being suddenly detected, has given such a shock to the frame, that it has never recovered from it. The effect commonly is that the memory of guilt preys secretly and silently upon the frame, until, worn out with want of rest and peace, it sinks exhausted into the grave. But there have not been wanting instances where the shock has been so great as to destroy the vital powers at once, and plunge the wretched man, like Ananias, into eternity. It is not at all improbable that the shock in the case of Ananias was so great as at once to take his life." Clarke: "The question of the salvation of Ananias and Sap-

words, Ananias fell and expired. And great fear came on all those who heard. "Then the younger men arose and wrapped him up, and carried him out and buried him.

⁷And it occurred about three hours after, that his wife came in, not knowing what had been done. ⁸And Peter answered her, "Tell me if you sold the land for so much?" And she said, "Yes; for so much." ⁹And Peter [said] to her, "Why have you agreed to try the spirit of [the] Lord? Behold, the feet of those who have buried your husband are at the door, and they shall carry you out." ¹⁰And she immediately fell at his feet, and expired; and the young men came in, and found her dead, and carried her out, and buried her by her husband. ¹¹And great fear came on the whole assembly, and on all who heard these things.

THE APOSTLES' SUCCESSES.

¹²And many signs and prodigies occurred among the people, by the hands of the apostles, and they were all with one mind in Solomon's portico; ¹³but of the rest no man dared

phira has not been a little agitated; and most seem inclined to hope that though their sin was punished by this awful display of Divine judgment mercy was extended to their souls. For my own part, I think their sin was what the apostle, 1 John v: 16, calls a sin unto death; a sin which must be punished with temporal death, or the death of the body, while mercy was extended to the soul. It was right in this infant state of the Church to show God's displeasure against deceit, fraud, and hypocrisy; had this guilty pair been permitted to live after they had done this evil, this long-suffering would have been infallibly abused by others; and instead of leading them who had sinned to repentance, might have led them to hardness of heart, by causing them to presume on the mercy of God. That hypocrisy may be afraid to show her face, God makes these two an example of his justice; but, because they had not the ordinary respite, we may presume that God extended mercy to them, though cut off almost in the act of sin. Their case, however, cannot become a precedent, allowing them to have received mercy; because those who have seen in this case the severity of God must expect much sorer punishment, if, with such an example before their eyes, they should presume on the mercy of their Maker; this would be doing evil that good might come, and the perdition of such would be just."

join them; but the people magnified them, "and believers were the more added to the Lord, throngs of both men and women; ¹⁵so that they brought out the sick into the streets, and laid them on couches and pallets, that as Peter passed by at least his shadow might overshadow some one of them. ¹⁶And there also came together the throng from the cities around Jerusalem, bringing [the] sick, and those troubled by impure spirits, who were all cured.

GAMALIEL'S ADVICE TO THE AUTHORITIES.

¹⁷But the high priest arose, and all those who were with him—being the sect of the Sadducees—were full of envy, ¹⁸and laid hands on the apostles, and put them into [the] public prison. ¹⁹But a messenger of [the] Lord, in the night, opened the prison doors and bringing them out, said, ²⁰"Go and stand in the temple, and speak to the people all the words of this life." ²¹And when they heard [this] they entered the temple about dawn, and taught. And the high priest and those with him, came, and called the sanhedrin together, even all the senate of the sons of Israel, and sent to the prison to have them brought. ²²But the officers who went did not find them in the prison, and coming back, they reported, ²³saying, "We found the prison closed, with all security, and the guards standing before the doors, but when we had opened, we found no one inside." ²⁴And when they heard these words, both the magistrate of the temple, and the high priests, were perplexed concerning them, how this thing could be. ²⁵But some one came and told them, "Behold, the men whom you put in the prison are standing in the temple, and teaching the people!" ²⁶Then the magistrate, going away with the officers, brought them without violence, for they feared the people, lest they should be stoned. ²⁷And when they had brought them, they placed them before the sanhedrin,

and the high priest asked them, saying, ³¹“We charged you strictly not to teach in this name, and behold, you have filled Jerusalem with your teaching, and wish to bring this man’s blood on us.” ³²But Peter and the apostles answered and said, “It is necessary to obey God rather than men. ³³The God of our fathers raised Jesus, whom you killed, hanging him on a tree. ³⁴Him—[as] a prince and Savior—God has exalted to his own right hand, to give reformation to Israel, and remission of sins. ³⁵And we are witnesses in him of these sayings; and [so is] the holy spirit that God has given to those who obey him.”

³⁶And they were angry when they heard this, and were determined to kill them. ³⁷But a certain Pharisee in the sanhedrin, named Gamaliel, a teacher of the law, honored by all the people, stood up and ordered that the men be put outside a little while. ³⁸And he said to them, “Men of Israel! take heed to yourselves, what you are about to do to these men. ³⁹For before these days Theudas stood up, saying that he himself was somebody; to whom a number of men, about four hundred, adhered, who was killed; and all, as many as obeyed him, were dispersed, and came to nothing. ⁴⁰After him stood up Judas, the Galilean, in the days of the enrollment, and drew people away after him; he perished, and all, as many as obeyed him, were dispersed. ⁴¹And now I say to you, withdraw from these men, and let them alone; for if this counsel or this work be from men, it will be overthrown;

31. “The word repentance, E. V., here is equivalent to reformation, and a change of life. The expression here does not differ from what is said in Acts iii: 26.”—*Barnes*.

34. *Gamaliel*. Paul’s tutor, Acts xxii: 3, the son of Simeon, who took Christ into his arms, Luke ii:23, and the grandchild of the famous Hillel.—*Barnes*.

37. A. D. 6.

“but if it be from God, you cannot overthrow them. Be not found contending against God.” “And they were persuaded by him; and when they had called the apostles to them, and scourged them, they charged them not to speak in the name of Jesus, and let them go. “Then they went from the presence of the sanhedrin, rejoicing that they were accounted worthy to be dishonored for the name; “and every day, in the temple, and from house to house, they ceased not from teaching and preaching the good news of the Christ Jesus.

SEVEN DISCIPLES CHOSEN.

vi: 1. Now, in these days, the disciples increasing, there came from the Hellenists a complaint against the Hebrews, that their widows were neglected in the daily ministrations. “And the Twelve called the multitude of the disciples, and said, “It is not agreeable for us to leave the word of God, to minister to tables. “But, brothers, seek you seven attested men of good repute from among you, full of spirit and wisdom, whom we may appoint over this need; “but we will constantly attend to prayer, and to the ministry of the word.” “And the proposition was agreeable to all the throng; and they selected Stephen, a man full of faith and holy spirit, and Philip, and Prochorus, and Nikanor, and Timon, and Parmenas, and Nikolas, a proselyte of Antioch; “whom they set before the apostles, and when they had prayed, they laid hands on them.

“And the word of God increased, and the number of the disciples was greatly multiplied in Jerusalem; and a great crowd of the priests obeyed the faith.

vi: 1. “Hellenists, Greek speakers, were foreign Jews; and Hebrews, were Palestine Christians.”—*Stuart*. The word is from *hellenizo*, to hellenize i. e., speak Greek and imitate the Greek customs.

STEPHEN'S ARREST, DEFENSE AND MARTYRDOM.

⁸And Stephen, full of favor and power, performed prodigies and great signs among the people. ⁹And some of the so-called synagogue of [the] Freedmen, and of Kyrenians, and Alexandrians, and of those from Kilikia and Asia, arose and disputed with Stephen, ¹⁰and they were unable to withstand the wisdom and the spirit with which he spoke. ¹¹Then they bribed men, saying, "We have heard him speak blasphemous words against Moses and God." ¹²And they excited the people, and the presbyters, and the scribes; and coming upon him they seized him and led him into the sanhedrin, ¹³and set up false witnesses, who alleged, "This man is continually speaking against this holy place, and the law, ¹⁴for we have heard him say that this Nazarene Jesus will destroy this place, and change the customs that Moses delivered to us." ¹⁵And all those seated in the sanhedrin, fastening their eyes on him, saw his face like an angel's face.

vii: 1. And the high priest said, "Are these things so?" ²And he said, "Brothers and fathers, listen! The God of glory appeared to our father Abraham, when in Mesopotamia, before he dwelt in Charran, ³and said to him, 'Go out from your country, and from your family, and go into the land that I will show you.' ⁴Then going out from [the] land of [the] Chaldeans, he dwelt in Charran, and thence, after his father's death, he moved him into this land, in which you now dwell; ⁵and he gave him no inheritance in it, not even a footbreadth, but he promised to give it to him for a possession, and to his progeny after him, though he had not a child.

9. *Freedmen.* The Libertines, E. V., were Jews who had been captives or slaves, and had again become free. The Romans gave the name *liberti* to the manumitted slaves, and *libertini* to their posterity. It is known that many Jews had been in captivity, and restored again to liberty.

14. "This Nazarene Jesus,—*Iesus ho Nazōrainos houtos.*"

'And God spoke thus, that his seed should be sojourners in a foreign land, and that they would enslave and oppress it four hundred years, 'and 'the nation to which they shall be enslaved, will I judge,' said God, 'and after that they shall come out and serve me in this place.' ⁸And he gave him a covenant of circumcision; and so he begot Isaac, and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs, ⁹and the patriarchs, envying Joseph, sold him into Egypt; but God was with him, ¹⁰and delivered him from all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt, who appointed him ruler over Egypt and all his house. ¹¹And famine came over all Egypt and Chanaan, and great distress, and our fathers found no provisions. ¹²But when Jacob heard that there was grain in Egypt, he sent our fathers the first time, ¹³and at the second time Joseph was revealed to his brothers, and Joseph's family was shown to Pharaoh. ¹⁴And Joseph sent and called his father Jacob to him, and all his family, seventy-five lives. ¹⁵And Jacob went down into Egypt and died, he and our fathers; ¹⁶and they were carried to Shechem, and placed in a tomb which Abraham bought for a price of silver, of the sons

vii: 14. "Seventy-five souls," *i. e.*, persons. "In Gen. xlv: 26, Exod. i: 5, and Deut. x: 22, it is said that the number which went down to Egypt consisted of seventy persons. The question is, in what way these accounts can be reconciled. It is evident that Stephen has followed the account which is given by the Septuagint. In Gen. xlv: 27, that version reads, 'But the sons of Joseph who were with him in Egypt were nine souls; all the souls of the house of Jacob which came with Jacob into Egypt were seventy-five souls.' This number is made out by adding these nine souls to the sixty-six mentioned in ver. 26. The difference between the Septuagint and Moses is, that the former mentions five descendants of Joseph who are not recorded by the latter. The names of the sons of Ephraim and Manasseh are recorded in 1 Chron. vii: 14-21. Their names were Ashriel, Machir, Zelophehad, Peresh, sons of Manasseh; and Shuthelah, son of Ephraim. Why the Septuagint inserted these, it may not be easy to see. But such was evidently the fact; and the fact accords accurately with the historic record, though Moses did not insert their names."—*Barnes.*

of Emmor, in Shechem. ¹⁷But when the time of the promise drew nigh which God solemnly made to Abraham, the people increased and were multiplied in Egypt, ¹⁸till another king arose over Egypt, who did not acknowledge Joseph. ¹⁹The same having deceived our race, and ill-treated the fathers, causing their babes to be exposed in order that they might not be preserved alive, ²⁰at which time Moses was born, and was exceedingly fair, and he was nourished in his father's house three months; ²¹but when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. ²²And Moses was taught in all [the] wisdom of the Egyptians, and was powerful in his words and works. ²³And when he was fully forty years old, it came into his heart to visit his brothers, the sons of Israel. ²⁴And seeing one wronged he defended him, and executed justice to him that was oppressed, smiting the Egyptian. ²⁵Now he thought that the brothers understood that God would give them salvation by his hand, but they did not understand. ²⁶And on the next day he appeared to those contending, and urged them to peace, saying, 'Men, you are brothers, why do you injure one another?' ²⁷But he who was injuring the neighbor repelled him, saying, 'Who appointed you ruler and judge over us?' ²⁸Do you want to kill me as you killed the Egyptian yesterday?' ²⁹And Moses fled at this word, and became a sojourner in [the] land of Midian, where he begot two sons. ³⁰And when forty years were completed, there appeared to him in the wilderness of Mount Sinai, an angel, in a flame of fire, in a bush. ³¹And when Moses saw it he wondered at the sight, and as he went near to observe, a voice came from

18. *Heteros*, "another sort of."

20. "Nourished." *anetraphē*, a strictly medical term, meaning to give strength after illness. Only Luke uses it.

the Lord, ³²[saying], 'I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob.' And Moses, being terrified, dared not look. ³³And the Lord said to him, 'Loose the sandals from thy feet, for the place on which thou standest is holy ground. ³⁴I have surely seen the evil treatment of my people in Egypt, and have heard their groaning, and have come down to deliver them; and now come, I will send thee into Egypt.' ³⁵This Moses whom they disavowed, saying, 'Who appointed thee ruler and judge?' even him God sent to be ruler and redeemer, by [the] hand of [the] angel which appeared to him in the bush. ³⁶This man led them out, having wrought prodigies and signs in Egypt, and in [the] Red Sea, and in the wilderness forty years. ³⁷This is the Moses who said to the sons of Israel, 'A prophet for you will God raise up, from among your brothers like me.' ³⁸This is he who was in the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our fathers; who received [the] living sayings to give to you, ³⁹to whom our fathers would not become obedient, but repelled, and in their hearts turned back into Egypt, ⁴⁰saying to Aaron, 'Make for us gods who shall go before us, for as for this Moses, who led us out of the land of Egypt, we know not what has become of him.' ⁴¹And they made a calf in those days, and offered a sacrifice to the idol, and made merry in the works of their hands. ⁴²And God turned and gave them up to serve the host of the sky, as it is written in the book of the prophets.

" 'Did you offer victims and sacrifices to me

Forty years in the wilderness, O House of Israel?

37. The word prophet, in the New Testament, does not signify one who tells beforehand. It is one who speaks for God.

41. A compound word,—“they were calf-making.”

⁴³And you took up the tabernacle of Moloch,
 And the star of the god Rephan,
 The figures that you made to worship them;
 And I will cause you to remove beyond Babylon.'

⁴⁴"Our fathers had the tabernacle of the testimony in the wilderness, as he who spoke to Moses directed him to make it according to the model he had seen, ⁴⁵which also our fathers, having received it by succession, brought in with Jesus in the possession of the Gentiles, whom God drove out from [the] presence of our fathers, to the days of David, ⁴⁶who found favor in the sight of God, and asked to find a dwelling for the God of Jacob. ⁴⁷But Solomon built a house for him. ⁴⁸But the Most High dwells not in places made with hands, as the prophet says,

⁴⁹" 'The heaven is my throne,
 And the earth my footstool.
 What house will you build for me?' says the Lord,
 'Or what is the place of my dwelling?

⁵⁰Has not my hand made all these things?'

⁵¹"Stiff-necked and uncircumcised in heart and ears! You always resist the holy spirit; as your fathers [did] so [do] you. ⁵²Which of the prophets did not your fathers persecute? And they killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers, ⁵³you who received the law as ordinances of angels, and kept it not."

⁵⁴And when they heard these things they were cut to their hearts, and gnashed [their] teeth upon him. ⁵⁵But being full of a holy spirit, he gazed intently into the heaven, and saw God's glory, and Jesus standing at God's right hand; ⁵⁶and said, "Behold I see the heavens opened, and the Son of Man

45. Joshua is here meant. Jesus is Greek of the Hebrew Joshua.

standing at God's right hand." "But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord, "and they cast him out of the city, and stoned him. And the witnesses laid their mantles down at the feet of a young man named Saul, "and they stoned Stephen, [he] calling and saying, "Lord Jesus, receive my spirit." "And he kneeled down and cried with a loud voice, "Lord, place not this sin against them." And when he said this, he fell asleep. Now Saul was consenting to his death.

SAUL'S PERSECUTION.

viii: 1. And in that day a great persecution occurred against the assembly in Jerusalem, and they were scattered through the regions of Judea and Samaria, except the apostles. ²And pious men buried Stephen, and made great lamentation over him. ³But Saul ravaged the assembly, entering

58. *Saul.* The same who afterwards became the apostle Paul. He is here called a "young man," and in Philem. 9, "the aged;" but it must be remembered that about thirty years intervened between the two periods indicated. Moreover, it is not unusual in the Scriptures to style a person "a young man," even after attaining the age of thirty or forty years. See 2 Sam. xiv: 27; xv: 7: xviii: 7, 32. "Young men," was applied to all men under 40.

Paul, Saul. The latter was his native, or Hebrew, and Paul, Paulus, his Gentile name. Origen says he had both names from the first. Augustine, that he took "Paul" when he began to preach.—*Conybeare and Hoypson.*

Stephen's prayer gave Paul to the church, according to Augustine.

Si Stephanus non orasset,
Ecclesia Paulum non haberet.

Stephen's death, the third after that of Christ in the new church, was a murder, the second was a judgment, Ananias and Sapphira, and the first was (probably) a suicide, Judas.

The first apostle who died was a traitor, the first disciples who died were liars. Such is the fearlessness of those who have faith in their religion, notwithstanding the faithlessness of some of its adherents, that they record the wickedness of those who earn the record.

59. The word "God," E. V., is not in the Greek, and should not be in E. V. It is in no ancient MS. or version.

viii: 3. "Ravaged" occurs nowhere else in the N. T. In classic Greek it is used of wild boars destroying a vineyard,—*elumaineto.*

houses, and, dragging out men and women, committed them to prison.

PHILIP PREACHES IN SAMARIA.

⁴Then, therefore, they who were scattered abroad went about preaching the good news of the Word.

⁵And Philip went down into the city of Samaria and proclaimed the Christ to them. ⁶And the crowds with one mind gave heed to the things spoken by Philip, as they heard and saw the signs that he did. ⁷For [from] many of those that possessed impure spirits, they came out, crying with loud voice, and many paralyzed and lame were cured. ⁸And there was much joy in that city.

⁹Now a certain man named Simon had before practised magic in the city, and astonished the nation of Samaria, saying that he himself was some great one; ¹⁰to whom all gave heed, from least to greatest, saying, "This man is that which is called the great power of God." ¹¹And they gave heed to him, because that for a long time he had astonished them with the magic arts. ¹²But when they believed Philip, who was announcing good news of the reign of God and the name of Jesus Christ, they were immersed, both men and women. ¹³And Simon also himself believed; and when he was immersed, he constantly attended Philip, and beholding the powers and great signs wrought, he was astonished. ¹⁴And when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them; ¹⁵who when they went down prayed for them, that they might receive [the] holy spirit; ¹⁶for it had not yet fallen on any of them; but they had only been immersed into the name of the Lord Jesus. ¹⁷Then they laid their hands on them, and they received [the] holy spirit. ¹⁸And when Simon saw that the spirit was given through the laying on of the apostles' hands, he offered them money, ¹⁹saying, "Give this authority to me,

also, that on whom I lay my hands, he may receive [the] holy spirit." ²⁰But Peter said to him, "Your silver perish with you, because you have thought you could buy the gift of God with money. ²¹You have no part nor portion in this word, for your heart is not right before God. ²²Reform therefore of this your wickedness, and pray the Lord, if perhaps the thought of your heart may be forgiven you; ²³for I see that you are in a gall of bitterness, and a bond of wickedness." ²⁴And Simon answered and said, "Pray to the Lord for me, that nothing of which you have spoken may befall me."

²⁵Then when they had testified and spoken the word of the Lord, they returned to Jerusalem, and preached the good news to many Samaritan villages.

THE ETHIOPIAN CONVERTED.

²⁶And a messenger of the Lord addressed Philip, saying, "Arise, and go toward [the] south, by the road that leads down from Jerusalem to Gaza." This is a wilderness. ²⁷And he arose and went, and lo, an Ethiopian eunuch, a high officer of Kandaké, queen of Ethiopians, who superintended all her treasure, and who had come to Jerusalem to worship, ²⁸and was returning and sitting in his chariot, and reading the prophet Isaiah. ²⁹And the spirit said to Philip, "Approach, and join yourself to this chariot." ³⁰And Philip ran forward, and heard him reading the prophet Isaiah, and he said, "Do you then indeed know what you read?" ³¹And he said, "How can I, unless some one should guide me?" And he invited Philip to come up and sit with him. ³²Now the passage of the Scripture he was reading was this:

"As a sheep he was led to slaughter,
And as a lamb before his shearer is dumb,
So he opens not his mouth.

³³In [his] low estate his judgment was taken away,
His generation who shall tell?
Because his life is taken from the earth."

³⁴And the eunuch answered Philip, and said, "I pray you, of whom does the prophet say this—of himself, or of some other?" ³⁵Then Philip opened his mouth, and beginning at this Scripture, preached [the] good news of Jesus to him. ³⁶And as they went on the road, they came to certain water, and the eunuch said, "Behold, water! What forbids me to be immersed?" ³⁸And he ordered the chariot to stop; and Philip and the eunuch both went down into the water, and he immersed him. ³⁹And when they came up out of the water, [the] Spirit of [the] Lord caught Philip away, and the eunuch saw him no more, for he pursued his journey rejoicing. ⁴⁰Philip, however, was found at Azotus; and [as] he passed through, he preached good news to all the cities, till he came to Kaisarea.

SAUL'S CONVERSION.

ix: 1. And Saul, still breathing menace and slaughter against the Lord's disciples, went to the high priest, and solicited of him letters to the synagogues at Damaskus, so

37. "And Philip said, 'If thou believest with all thy heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God,'" is not in S. V. A. The best critics mark it *certissime delendus*. "This interpolation is absent from the best MSS. of the Latin Vulgate, as well as from the Syriac Vulgate and the Egyptian versions; but it soon found its way from the Old Latin into the late text of the Vulgate, with which alone Erasmus was conversant. From his editions it passed into the 'Received Text,' though it forms no part of the Syrian text." - *Westcott and Hort*.

ix: 1-9. Meyer puts the conversion of Saul at A. D. 35, Schaff at 37, Conybeare and Howson at 36. Probably 37, the year of the accession of the Emperor Caligula, is correct. Saul's age was probably 31 or 32. At the time of Stephen's martyrdom he was a "young man" (Acts vi: 58): in the Epistle to Philémon (9), written, it is supposed, twenty-six years later, he styles himself "Paul the aged." There is a single apparent discrepancy in the accounts of Saul's conversion. It is said that "the men that journeyed with him

that should he find any who were of the Way, he might bring them bound—whether men or women, to Jerusalem. ³And as he journeyed, it occurred that he came near Damas us; and suddenly there flashed around him light from the sky, ⁴and he fell to the earth and heard a voice saying to him, “Saul, Saul, why do you persecute me?” ⁵And he said, “Lord, who art thou?” And he [said,] “I am Jesus,whom you persecute. ⁶But rise, and enter the city, and you shall be told what you must do.” ⁷And the men who traveled with him stood speechless, hearing the sound, but seeing no man. ⁸And Saul arose from the earth, and though his eyes were opened, he saw nothing; but they led him by the hand and conducted him into Damaskus. ⁹And he was three days without sight, and neither ate nor drank.

¹⁰Now there was a certain disciple named Ananias, in Damaskus; and the Lord said to him in a vision, “Ananias!” And he said, “Behold, I [am here],Lord.” ¹¹And the Lord [said] to him, “Arise, and go into the street called Straight, and inquire in the house of Judas for a man of Tarsus, named Saul; for behold,he is praying, ¹²and has seen a man named Ananias entering, and laying his hands on him, that he might receive sight.” ¹³And Ananias answered, “Lord, I have heard from many concerning this man, what evils he

stood speechless, hearing a voice, but seeing no man,” and Saul says, “They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.” If the discrepancy were irreconcilable, it would strengthen the record; but the word translated voice, also means sound, or noise. “Hearing a *sound*, but seeing no man,” makes harmony. The men did not recognize the sound as a voice, and of course, did not understand— one of the senses of the verb hear—what was said. That could only be interpreted by Saul himself. —*Dr. Demarest.*

Luke in this narrative means by the word voice, the sound of the voice; and Paul, in the place referred to above, that they heard it or understood it not as a voice or an utterance.

3. “Lightened round.”

5. S. V. A. and Pesch. omit, “It is hard for thee to kick against the goads.”

did to thy saints in Jerusalem; ¹⁴and here he has authority from the high priests to make prisoners of all who call upon thy name." ¹⁵But the Lord said to him, "Go, for he is a chosen vessel to me, to bear my name before the Gentiles and kings and sons of Israel; ¹⁶for I will show him how much he must suffer on account of my name." ¹⁷And Ananias went away, and entered the house, and placing his hands on him said, "Brother Saul, the Lord Jesus who appeared to you in the way you came, sent me, that you may receive sight, and be filled with [the] holy spirit." ¹⁸And immediately there fell from his eyes, [something] like scales, and he received sight and arose, and was immersed, ¹⁹and he took food and was strengthened.

And it occurred that he was certain days with the disciples in Damaskus. ²⁰And he immediately proclaimed Jesus in the synagogues, [saying] that he is the Son of God. ²¹But all who heard him were amazed, and said, "Is not this he who harassed those in Jerusalem who called on this name, and who has come here for this purpose, that he might lead them bound to the high priests?" ²²But Saul increased in power and discomfited the Jews dwelling in Damaskus, proving that this is the Christ.

²³And when many days had elapsed, the Jews conspired to kill him; ²⁴but their conspiracy was revealed to Saul. And they watched the gates also day and night to kill him. ²⁵But his disciples took him by night and lowered him in a large basket, letting him down through the wall.

²⁶And when he had come to Jerusalem, he attempted to associate with the disciples, but all were afraid of him, not believing him to be a disciple. ²⁷But Barnabas took him, and conducted him to the apostles, and told them how he had seen the Lord on the way, and that he had spoken to him, and

how he had preached fearlessly in Damaskus, in the name of Jesus. ²⁸And he was with them, coming in and going out in Jerusalem, preaching fearlessly in the name of the Lord. ²⁹And he spoke and disputed with the Hellenists, but they undertook to kill him. ³⁰But when the brothers knew it, they took him down to Kaisarea, and sent him away to Tarsus.

³¹Then, therefore, the assembly in all Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord, and in the comfort of the holy spirit was increased.

ÆNEAS HEALED.

³²And it occurred that as Peter went through all [the country] he went down also to the saints who dwelt in Lydda. ³³And he found a certain man there, named Æneas, a paralytic, who had lain on a pallet eight years. ³⁴And Peter said to him, "Æneas, Jesus Christ heals you; arise, and make your bed." And he immediately arose. ³⁵And all who dwelt in Lydda and Sharon saw him; and turned to the Lord.

DORKAS RAISED.

³⁶And there was in Joppa a certain disciple, named Tabitha, which, translated, means Dorkas; the same was full of good works and charities that she did. ³⁷And it occurred in those days, that she was sick, and died; and when they had washed her, they placed her in an upper chamber. ³⁸Now, Lydda was near Joppa, and the disciples having heard that Peter was there, sent two men to him, entreating him, "Do not delay to come over to us." ³⁹And Peter arose, and went with

36. Tabitha or Dorkas, means Gazelle. What St. Luke meant was, "Tabitha, which by interpretation, is Gazelle." So Liddell and Scott: "Dorkas, an animal of the deer kind, so called from its large bright eyes, an antelope, gazelle."

them; and when he had arrived they conducted him to the upper chamber; and all the widows stood beside him weeping, and showing the tunics and mantles that Dorkas made, while she was with them. ⁴⁰But Peter put them all out, and knelt and prayed; and turning to the body, he said, "Tabitha, arise!" and she opened her eyes; and when she saw Peter, she sat up. ⁴¹And he gave her his hand, and raised her; and when he had called the saints and widows, he presented her alive. ⁴²And it became known in all Joppa; and many believed in the Lord. ⁴³And it occurred that he continued many days in Joppa with one Simon a tanner.

KORNELIUS CONVERTED.

x: 1. And a certain man in Kaisarea, named Kornelius, a centurion of the cohort called the Italian, ²pious, and fearing God, with all his house, who gave many charities to the people, and prayed to God always, ³saw distinctly in a vision, about [the] ninth hour of the day, a messenger of God coming to him, and saying to him, "Kornelius!" ⁴And steadily gazing at him, and becoming afraid, he said, "What is it, Lord?" And he said to him, "Your prayers and your charities have gone up as a memorial before God. ⁵And now send men to Joppa, and fetch one Simon who is surnamed Peter; ⁶he lodges with one Simon a tanner, whose house is by [the] sea." ⁷And when the messenger that spoke to him went away, he called two of his domestics, and a pious soldier of those that constantly attended on him; ⁸and having related all things to them, he despatched them to Joppa.

⁹And on the next day, while they were pursuing their journey, and drawing near to the city, Peter went up to the roof to pray, about [the] sixth hour. ¹⁰And he became very

x: 6. S. V. A. omit, "He shall tell you what you ought to do."—E. V.

hungry, and desired to eat; and while they were making ready, a trance fell on him, ¹¹and he sees the sky opened, and a certain vessel like a great sheet descending, being tied at the four ends and lowered to the earth, ¹²in which were all the quadrupeds and the reptiles of the earth and the birds of the sky, ¹³and a voice came to him [saying,] "Rise, Peter, kill and eat!" ¹⁴But Peter said, "By no means, Lord; for I have never eaten anything common and unclean." ¹⁵And [the]

11. "Great sheet—four corners,"—*othouēn megalēn—tessarsin archais*. Here we have beginnings, instead of ends of a bandage—a physician's language, and all the terms are those peculiar to physicians and Luke.

15. Livermore: "The vision was designed to convey an important lesson, the abrogation of the Mosaic ritual, and the introduction of the Gentiles into the Christian church. The literal sense, indeed, was that the distinction had ceased between clean and unclean animals, and that they might be eaten indiscriminately without fear of pollution: but the spiritual import was, that the Jewish peculiarity henceforth ceased; that the Gentiles were no more to be regarded as common or unclean, or to be rejected from the Christian brotherhood, as unworthy of participation with Jewish converts in the blessings of the gospel. It was to teach a lofty lesson of superiority to religious bigotry and national clanship; that God viewed all mankind with equal regard; that all were his children, and brethren one of another. What lesson can be more important and practical than this, in its bearing upon political privileges, social classes, and religious sects? We are to call no man, whatever be his color, condition, avocation, or religious sect, common or unclean, since all are dear in the sight of the infinite Father, and should be dear to one another. What God hath cleansed, that call not thou, or account not thou, common." To which Paige adds: "All this, doubtless, was spiritually taught by the vision; and, I apprehend, somewhat more. Peter himself was taught thereby to call no man common or unclean, ver. 28, because God had cleansed all. They were cleansed, not only ritually or ceremonially, but actually. They were thus cleansed, in the purpose of God; and as he 'calleth those things which be not, as though they were,' Rom. iv: 17, he speaks of them as already cleansed. In like manner, the apostle to the Hebrews asserts that all things are put in subjection under the feet of the Lord Jesus; which he explains by saying that, although all things be not yet actually put under him, yet that has been done, namely,—the exaltation of Jesus to glory and honor, having tasted death for every man,—which places the result beyond doubt. Heb. ii: 8, 9. Peter and his apostolic brethren were convinced by the whole transaction, that God had granted to the Gentiles repentance unto life, Acts. xi: 18; and if to any, then to all; for all were cleansed and placed on the same footing, according to the obvious import of the vision. While I acknowledge the truth of the theological axiom, that similitudes do not run on all fours, and that it is therefore unwise to seek a spiritual import of every por-

voice [came] to him a second time, "Do not regard as common what God has cleansed." ¹⁶And this occurred three times, and the vessel was immediately taken into the sky.

¹⁷And as Peter was pondering in himself what the vision that he saw might mean, behold, the men who were sent by Kornelius, having made inquiry for Simon's house, stood at the gate, ¹⁸and called and asked whether Simon, surnamed Peter, were lodging there. ¹⁹Now while Peter was thinking about the vision, the spirit said to him, "Lo, two men are seeking you, ²⁰but arise, go down, and go with them without doubting, for I have sent them." ²¹And Peter went down to the men and said, "Behold, I am he whom you seek; what is the cause for which you are come?" ²²And they said, "Kornelius, a centurion, a just and God-fearing man, and esteemed by all the nation of the Jews, was divinely instructed by a holy messenger to send for you to his house, and hear words from you." ²³He then called them in and lodged them.

And on the next day he arose, and went forth with them, and some of the brothers from Joppa accompanied him. ²⁴And on the next day he entered Kaisarea. And Kornelius was expecting them, having assembled his relatives and intimate friends. ²⁵And it occurred that when Peter entered, Kornelius met him, and falling down at his feet worshiped

tion of a parable, inasmuch as a part is merely imagery, and while I acknowledge that visions may require the same rule of interpretation, still I think it allowable to pay more regard than some choose, to the fact that the appearance of a sheet with all its contents 'was received up again into heaven,' ver. 16. So far as earthly distinctions among men are concerned, the whole object of the vision was accomplished, before the 'vessel was received up;' and for this purpose alone, it might then have vanished into thin air. But the whole collection, clean and unclean, in human judgment, but all cleansed in the divine purpose, was received up into heaven; teaching symbolically what is elsewhere taught more plainly, that, as the blood of Jesus Christ cleanseth from all sin, so, having been lifted up from the earth, and offered his blood or given himself a ransom for all, our Lord will draw all men unto himself, and receive them up into heaven. John xii: 32; 1 Tim. ii. 6; 1 John i: 7."

him. ²⁸But Peter raised him up, saying, "Arise, I too am a man myself." ²⁷And as he conversed with him, he went in, and found many assembled. ²⁸And he said to them, "You know how unlawful it is for a man that is a Jew to associate with a foreigner; but God has showed me not to call any man common or unclean. ²⁹Therefore, having been sent for, I came also without hesitation. I ask therefore for what reason you sent for me?"

³⁰And Kornelius said, "Four days ago, till this hour, I was praying at the ninth [hour] in my house, and behold a man stood before me in bright clothing, ³¹and said, "Kornelius! your prayer is heard, and your charities remembered before God. ³²Therefore send to Joppa, and invite Simon surnamed Peter, who lodges in the house of Simon a tanner by the sea. ³³Immediately therefore I sent to you, and you have done well to come. Now therefore we are all present before God, to hear all things which the Lord has commanded you." ³⁴And Peter opened his mouth and said,

"I perceive in truth that God is no respecter of persons, ³⁵but in every nation, he that fears him and works righteousness is acceptable to him. ³⁶He sent the word to the sons of Israel, preaching good news of peace, through Jesus Christ—he is Lord of all. ³⁷You know the word that was spoken through all Judea, beginning from Galilee, after the immersion that John preached, [concerning] Jesus of Nazareth, ³⁸how God anointed him with holy spirit and power; who went about doing good, and curing all who were oppressed by the accuser, for God was with him. ³⁹And we are witnesses of all things that he did both in the country of the Jews and in Jerusalem; whom they also killed, hanging him on a tree.

x: 32. S. V. A. omit, "Who when he comes shall speak to you."

⁴⁰God raised him up the third day, and permitted him to be manifested, ⁴¹not to all the people, but to witnesses previously chosen by God [even] to us, who ate and drank with him after he rose from the dead. ⁴²And he commanded us to preach to the people, and to testify that this is he who has been appointed by God [to be the] judge of living and dead. ⁴³All the prophets testified to him; and every one who believes in him shall receive forgiveness of sins, through his name."

"While Peter was yet speaking these words, the holy spirit fell on all those who had heard the word. ⁴⁴And the circumcised believers, as many as came with Peter, were astonished, because the gift of the holy spirit was poured out on the Gentiles also; ⁴⁵for they heard them speak with [different] languages, and magnify God. Then Peter answered, ⁴⁶"Can any man forbid the water, that these who received the holy spirit as did we should not be immersed?" ⁴⁷And he directed them to be immersed in the name of Jesus Christ. Then they asked him to remain certain days.

PETER'S DEFENSE.

xi: 1. And the apostles and brothers in Judea heard that the Gentiles also had received the word of God. ²And when Peter went up into Jerusalem, they that were of [the] circumcision contended with him, ³saying, "You went in to men uncircumcised and ate with them." ⁴But Peter began and expounded in order to them, saying, ⁵"I was in the city of

42. The phrase "living and dead" occurs in but two other instances in the Scriptures,—2 Tim iv: 1, and 1 Pet. iv: 5. Of the latter passage Dr. Clarke says: "To judge the quick and the dead. They shall give account of these irregularities to Him who is prepared to judge both the Jews and the Gentiles. The Gentiles, previously to the preaching of the gospel among them, were reckoned to be dead in trespasses and sins. Eph. ii: 1-5. The Jews had at least, by their religious profession, a name to live; and, by that profession, were bound to live to God."

Joppa praying; and I saw a vision in a trance, a certain vessel like a great sheet coming down, lowered out of the sky by [the] four ends, and it came even to me, and looking attentively into it, I observed and saw the quadrupeds of the earth, and the wild beasts, and the reptiles, and the birds of the sky, and I also heard a voice saying to me, 'Rise, Peter; kill and eat.' ⁸And I said, 'By no means, Lord; for common or impure never entered my mouth.' ⁹And a voice answered a second time out of the heaven, 'Make not common what God has cleansed.' ¹⁰And this occurred three times, and again all was drawn up into the sky. ¹¹And behold, immediately three men stood at the house in which we were, having been sent to me from Kaisarea. ¹²And the spirit bade me go with them, nothing doubting. And these six brothers also went with me, and we entered the man's house. ¹³And he told us how he had seen the messenger standing in his house, and saying, 'Send to Joppa, and fetch Simon, surnamed Peter, who will speak words to you by which you and all your house shall be saved.' ¹⁴And as I began to speak, the holy spirit fell on them, even as on us at the beginning. ¹⁵And I remembered the word of the Lord; how he said, 'John indeed immersed in water, but you shall be immersed in holy spirit.' ¹⁶If, then, God gave unto them who believed on the Lord Jesus Christ even the same gift as to us, who was I that I could withstand God?" ¹⁷And when they heard these things they were silent, and glorified God, saying, "Then God has also granted to the Gentiles reformation to life."

THE DISPERSION.—BARNABAS, SAUL AND AGABUS.

¹⁸Then those that were scattered by the affliction that arose about Stephen traveled as far as Phenikia, and Kyprus,

and Antioch, speaking the word exclusively to Jews. ²⁰But some of them were Kypriotes and Kyrenians, who, when they had come into Antioch, addressed the Hellenists also, preaching the good news of Jesus the Lord. ²¹And [the] Lord's hand was with them, and a great number that believed turned to the Lord. ²²And the report concerning them came to the ears of the assembly at Jerusalem, and they sent out Barnabas as far as Antioch, ²³who, when he came and saw God's favor, rejoiced and exhorted all to adhere with the purpose of the heart in the Lord, ²⁴for he was a good man, and full of holy spirit and faith. And a great crowd was added to the Lord. ²⁵And he went to Tarsus to find out Saul; ²⁶and when he had found him he brought him to Antioch. And it occurred also that during a whole year they met in the assembly and taught a great crowd. And the disciples were first styled Christians at Antioch.

²⁷And in those days prophets came down from Jerusalem to Antioch; ²⁸and one of them named Agabus stood up and signified by the spirit that a great famine was about to come over the whole inhabited earth; which also occurred under Klaudius. ²⁹And the disciples, according to the ability of each, determined to minister relief to the brothers dwelling

xi: 20. *Hellēnas* and not *Hellēnistas* is the true reading.—*Farrar*. Greeks, that is, Gentiles and not Grecians, that is, Greek-speaking Jews, are meant. But W. and H., whom we follow, say Hellenists.

26. "Christian" only occurs three times in the N. T., and never as a term of honor. Acts xxvi: 28, 1 Pet. iv: 16. Christian is now always an honorable term, but Jesuit rarely; yet both are from the Savior's names.

28. According to E. V., "all the world." The Revisers say, "over all the world," but in the margin "the inhabited earth." Dr. Lechler says, "over the whole inhabited world." Liddell and Scott's Greek Lexicon: "Used by the Greeks to designate their portion of the earth, as opposed to barbarian lands." Dr. Robinson, "In New Testament put for the Roman world, the Roman Empire;" but in the text, "the writer had chiefly in view the regions in and around Palestine." The word is not *ge* earth, nor *kosmos* world, nor *aiōn*, sometimes improperly rendered world, but *oikoumenēn*.

in Judea; ³⁰which also they did, sending it to the presbyters by [the] hand of Barnabas and Saul.

HEROD KILLS JACOB AND IMPRISONS PETER—PETER DELIVERED
—HEROD'S DEATH.

xii: 1. Now, about that time king Herod put forth his hands to afflict certain of the assembly. ²And he killed Jacob John's brother with [the] sword. ³And when he saw that it pleased the Jews, he proceeded to arrest Peter, also; and [they] were the days of unleavened [bread]; and when he had seized him he put him in prison, and delivered him to four quaternions of soldiers to guard him, intending to lead him out to the people after the passover. ⁴Peter was therefore kept in prison; but earnest prayer to God for him was made by the assembly. ⁵But when Herod was about to bring him out, on that night Peter was sleeping between two soldiers, bound with two chains; and sentinels before the door guarded the prison. ⁶And behold, an angel of [the] Lord stood by him, and a light shone in the cell, and he struck Peter on the side and awoke him, saying, "Quick, arise!" and the chains fell from his hands. ⁷And the angel said to him, "Gird yourself, and bind on your sandals." And he did so. And he says to him, "Throw your mantle around you, and follow me." ⁸And he went out and followed, and knew not that what was done through the angel was real, but thought he saw a vision. ⁹And when they were past the first and second guard, they came to the iron gate that leads to the city, which opened to them of itself, and they went forward one street, and the angel im-

30. Presbyters. This is the earliest use of the word by Christians. Probably in this instance the word denotes experienced men who had charge of the affairs of the church.

xii: 1. A. D. 44. Agrippa I.

mediately left him. ¹¹And when Peter came to himself he said, "Now I know truly that the Lord has sent out his angel and delivered me from Herod's hand, and from all the expectation of the Jewish people." ¹²And, reflecting, he came to the house of Mary, the mother of John surnamed Mark, where many were assembled and praying. ¹³And when he knocked at the porch door a maid servant named Rhoda came to listen. ¹⁴And recognizing Peter's voice, she opened not the porch for joy, but ran in and told that Peter was standing at the porch. ¹⁵And they said to her, "You are raving." But she insisted that it was so. And they said, "It is his angel." ¹⁶But Peter continued knocking; and when they had opened, they saw him and were astonished. ¹⁷But he, beckoning with the hand for them to be silent, related how the Lord had conducted him out of the prison; and he said, "Tell these things to Jacob and the brothers." And he departed and went to another place.

¹⁸Now as soon as it was day, there was no small commotion among the soldiers [as to] what had become of Peter. ¹⁹And when Herod sought for him and found him not, he examined the guards, and ordered that they be led away to death. And he went down from Judea to Kaisarea, and abode there.

²⁰And he was incensed against [the] Tyrians and Sidonians. But they came to him with one accord, and having

13. A female slave. Rhoda means Rose.

18. "Brought to Jesus by his brother Andrew, he (Peter) at once accepted the Savior's call, and received by anticipation that name of Kephas, which he was afterwards to earn, partly by the stronger elements of his character, and partly by the grandeur of his messianic confession."—*Farrar*. Peter disappears from the Acts, about 51, but in 57 his name was "a party watchword in Corinth."—*Farrar*. In 52 he was in Jerusalem, and subsequently labored among the Jews. (Gal. ii: 7-9.) In 57 he was a missionary, traveling with his wife. (1 Cor. ix: 5.)

persuaded Blastus, the king's chamberlain, they desired peace; because their country was nourished from the king's.

²¹And on an appointed day, Herod having put on royal apparel, sat on the tribunal, and made a speech to them.

²²And the people shouted, "A god's voice, and not a man's."

²³And immediately an angel of [the] Lord struck him, because he gave not the glory to God; and he was eaten by worms, and expired.

²⁴But the word of the Lord grew and multiplied.

THE JOURNEY OF BARNABAS AND SAUL.

²⁵And Barnabas and Saul returned to Jerusalem, when they had fulfilled the ministration, taking with them John, surnamed Mark.

23. "On the second day of the shows, early in the morning, he came into the theatre, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance. In a short time they began, in several parts of the theatre, flattering acclamations, which proved pernicious to him. They called him a god, and entreated him to be propitious to them, saying, 'Hitherto we have respected you as a man; but now we acknowledge you to be more than mortal.' The king neither reproved these persons, nor rejected the impious flattery. Soon after this, casting his eyes upward, he saw an owl sitting upon a curtain cord over his head. He perceived it to be a messenger of evil to him, as it had been before (according to a German soothsayer, when he was imprisoned by Tiberius) of his prosperity, and was struck with the deepest concern. Immediately after this he was seized with pain in his bowels extremely violent at the very first. Then, turning himself toward his friends, he spoke to them in this manner: 'I, your god, am required to leave this world—fate instantly confuting these false applauses just bestowed upon me; I, who have been called immortal, am hurried away to death. But God's appointment must be submitted to. Nor has our condition in this world been despicable; we have lived in the state which is accounted happy.' While he was speaking these words, he was oppressed with the increase of his pains. He was carried, therefore, with all haste to his palace. These pains in his bowels continually tormenting him, he expired in five days' time, in the 54th year of his age, and of his reign the 7th."—*Josephus*. The disease seems to have been similar to that which destroyed the life of his grandfather, and of Antiochus Epiphanes. *Jos. B. xvii., ch. vi. § 5; 2 Maccabees, ch. ix.* It was a disease of the intestines; and, in the putrefaction which ensued, worms came forth from the living carcass, as from the dead. Probably this was the disease known as *morbus pedicularis*.

xiii: 1. And there were prophets and teachers in the assembly in Antioch—Barnabas and Symeon called Niger, and Lukius the Kyrenean, and Manaen a foster brother of Herod the tetrarch, and Saul. ²And while they ministered to the Lord and fasted, the holy spirit said, “Set apart to me Barnabas and Saul, for the work to which I have called them.” ³And when they had fasted and prayed, and laid their hands on them, they sent them forth. ⁴So they, having been sent out by the holy spirit, went down to Seleukia, and thence they sailed to Kyprus. ⁵And having arrived at Salamis, they preached the word of God in the synagogues of the Jews, and they also had John for an attendant. ⁶And when they had gone through the whole island to Paphos, they found a certain man, a magian, a false prophet, a Jew, whose name was Bar-Jesus, ⁷who was with the proconsul, Sergius Paulus, an intelligent man. The same called Barnabas and Saul, and desired to hear the word of God. ⁸But Elymas the magian—for so his name is translated—opposed them, seeking to pervert the proconsul from the faith. ⁹Then Saul, also [called] Paul, filled with a holy spirit, fastened his eyes on him, and said, ¹⁰“O full of all deceit and all imposture, son of an adversary, enemy of all righteousness, will you not cease to pervert the right ways of the Lord? ¹¹And now, behold, [the] Lord’s hand is upon you, and you shall be blind, not seeing the sun for a season.” And immediately a mist and darkness fell on him, and going about he sought some to lead him by the hand. ¹²Then the proconsul, when he saw what had occurred, believed, being astonished at the teaching of the Lord.

¹³Now Paul and his companions set sail from Paphos, and

xiii: 1. Here Paul begins to be the central figure. “Prophets,” ready speakers. “Niger,” black.

9. This is the last time Paul is called Saul.

went to Perga in Phamphylia; but John withdrew from them and returned to Jerusalem. ¹⁴And having passed through from Perga, they went to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. ¹⁵And after the reading of the Law and the Prophets, the synagogue rulers sent to them, saying, "Brothers, if you have a word of exhortation for the people, speak." ¹⁶Then Paul stood up, and beckoning with the hand, said, "Israelites, and you who fear God, listen! ¹⁷The God of this people Israel chose our fathers, and exalted the people when they sojourned in [the] land of Egypt, and led them out of it with an uplifted arm. ¹⁸And about forty years' time he nourished them in the desert, ¹⁹and when he had destroyed seven nations in [the] land of Chanaan, he gave [them] their land for an inheritance, for about four hundred and fifty years. ²⁰And afterwards he gave judges until Samuel [the] prophet. ²¹And then they asked for a king, and God gave them Saul, [the] son of Kish, a man of [the] tribe of Benjamin, for forty years. ²²And when he had removed him, he raised up David to be their king, to whom also he testified, and said, 'I have found David the son of Jesse, a man according to my heart, who will do all my desires.' ²³From this man's seed, according to promise, God has brought to Israel a Savior, Jesus; ²⁴John having previously preached, before his appearance, [the] immersion of repentance, to all the people of Israel. ²⁵And as John was accomplishing his career, he said, 'What do you suppose me to be? I am not [he]. But behold, there comes one after me, the sandals of whose feet I am not worthy to unfasten.' ²⁶Brothers, sons of [the] family of Abraham, and those among you who fear God, the word of this salvation is sent forth to us. ²⁷For the dwellers in Jerusalem, and their rulers, not knowing him, nor the voices of the

prophets that are read every Sabbath, fulfilled [them] by judging [him]. ²⁸And without having found any cause of death, they desired of Pilate that he should be killed. ²⁹And when they had finished all things written about him, they took him down from the tree and laid him in a tomb. ³⁰But God raised him from [the] dead, ³¹and he was seen for many days by those who went up with him from Galilee to Jerusalem, who are now his witnesses to the people. ³²And we announce [the] good news to you, the promise that was made to the fathers, that ³³God has fulfilled this to our children, having raised up Jesus, as also it is written in the second Psalm,

“ ‘Thou art my son,

This day I have begotten thee!’

³⁴And because he raised him from [the] dead, no more being about to return to corruption, he has spoken thus:

“ ‘I will give you the holy and sure [blessings] of David.’

³⁵Therefore he says also in another [place],

“ ‘Thou wilt not permit thy holy one to see corruption.’

³⁶For David, having in his own generation served the will of God, fell asleep, and was laid with his fathers, and saw corruption; ³⁷but he whom God raised up saw no corruption.

³⁸Be it therefore known to you, brothers, that remission of sins is proclaimed to you through this man; ³⁹and every one that believes is justified by him from all things, from which you could not be justified by the law of Moses. ⁴⁰Be careful then, lest what is spoken in the prophets come upon [you]:

“ ‘Behold, despisers, and wonder, and vanish.

For I work a work in your days,

A work that you will by no means believe, though one declare it to you.’ ”

⁴²And as they went out they besought that these words might

be spoken to them on the next Sabbath. ⁴³And when the synagogue broke up, many of the Jews and religious proselytes followed Paul and Barnabas, who spoke to them, urging them to continue in the favor of God. ⁴⁴And on the following Sabbath almost the whole city assembled to hear the word of the Lord. ⁴⁵And when the Jews saw the crowds, they were filled with envy, and contradicted the things spoken by Paul, and blasphemed. ⁴⁶And Paul and Barnabas spoke boldly, and said, "It was necessary for the word of God first to be spoken to you. Since you thrust it away from you, and judge yourselves unworthy of æonian life, behold, we turn to the Gentiles. ⁴⁷For thus the Lord has commanded us, [saying],

"I have set thee for a light of Gentiles,

That thou shouldst be for salvation to the extremity of the earth.' "

⁴⁸And when the Gentiles heard this they rejoiced, and glorified the word of God, and as many as were disposed to æonian life believed. ⁴⁹And the word of the Lord was published throughout the entire region. ⁵⁰But the Jews excited the devout and honorable women, and the first men of the city, and raised a persecution against Paul and Barnabas, and expelled them from their borders. ⁵¹And they shook off the dust of their feet against them, and came to Ikonium. ⁵²And the disciples were filled with joy and holy spirit.

xiv: 1. And it occurred in Ikonium, that they went together into the synagogue of the Jews, and so spoke that a

48. Disposed to *aiōnion* life. The same verb is used in Thucydides, 2, 34, 1, where the translation is "ranked," or "arranged." The Greek word, *tasso* signifies to place, order, dispose. "As many of the Gentiles believed as were inwardly disposed to receive the doctrine of everlasting life; as had an orderly and well-prepared mind for that purpose, or had disposed themselves to it; or as many as were disposed, believed to everlasting life. See 1 Tim. 1: 16." —Im. Ver., note.

great multitude both of Jews and Greeks believed. ⁷But the disobedient Jews excited and embittered the lives of the Gentiles against the brothers. ⁸Therefore they continued a long time, speaking boldly in the Lord, who testified to the word of his favor, granting signs and prodigies to be done by their hands. ⁹But the multitude of the city was divided, and these were with the Jews, and those with the apostles. ¹⁰And when a violent onset was made, both by the Gentiles and Jews with their rulers, to insult and stone them, ¹¹they became aware of it and fled to the cities of Lykaonia, Lystra and Derbè, and the surrounding region, ¹²and there they preached [the] good news.

¹³And there was a certain man at Lystra, disabled in the feet, crippled from his mother's womb, who had never walked. ¹⁴The same heard Paul speaking; who, fastening his eyes on him, and seeing that he had faith to be saved, ¹⁵said, with a loud voice, "Stand erect on your feet!" And he leaped up and walked about. ¹⁶And when the crowds saw what Paul had done, they lifted up their voice in the Lykaonian language, saying, "The gods have come down to us in the likeness of men!" ¹⁷And they called Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker. ¹⁸And the priest of Zeus whose [statue] was before the city, brought oxen and garlands to the gates, and wished to sacrifice with the crowds. ¹⁹But when the apostles, Barnabas and Paul, heard of it, they rent their mantles, and rushed out among the crowd, exclaiming ²⁰and saying, "Men, why do you these things? We too are men, of like nature with you, and bring you good news, that you should turn from these vanities to the living God, who made the sky and the earth and the sea and all things in them, ²¹who in by-gone generations permitted all the Gentiles to walk in their own ways; ²²though indeed he left him-

self not without testimony, doing good, and giving you rains from heaven and fruitful seasons, filling your hearts with food and gladness." ¹⁸And saying these things, they with difficulty restrained the crowds from doing sacrifice to them.

¹⁹But there came Jews from Antioch and Ikonium; and having instigated the crowds, they stoned Paul, and dragged him out of the city, supposing him to be dead. ²⁰But as the disciples surrounded him, he arose and entered the city. And on the next day he departed with Barnabas to Derbè. ²¹And when they had preached the good news to that city, and made many disciples, they returned to Lystra and Ikonium, and Antioch, ²²confirming the lives of the disciples, exhorting them to continue in the faith, and [saying] that through many afflictions we must enter into the kingdom of God. ²³And when they had appointed presbyters for them in every assembly, and had prayed with fasting, they commended them to the Lord, in whom they had believed. ²⁴And they passed through Pisidia, and came to Pamphylia; ²⁵and when they had spoken the word in Perga, they went down to Attalia; ²⁶and thence set sail for Antioch, whence they had been commended to the favor of God, for the work that they had accomplished. ²⁷And when they had arrived and gathered the assembly, they related what things God had done by them, and that he had opened a door of faith to the Gentiles. ²⁸And they remained no little time with the disciples.

xiv: 28. These events occurred about A. D. 45, or 46, and the Council of Jerusalem was in 51, or 53. Between these two dates nothing is known of the apostolic experiences, except what glimpses we get in the Epistles. Paul preached the Gospel as far as Illyrikum. Rom. xv: 19. And in 2 Cor. xi: 23-27, there is an account of trials and persecutions, of many of which we have no distinct record, and which might have occurred during this interval.

THE QUESTION OF CIRCUMCISION DECIDED.

XV: 1. And certain men came down from Judea and taught the brothers, [saying], "If you are not circumcised according to the custom of Moses, you cannot be saved." ²And when Paul and Barnabas had no small discussion and contention with them, they concluded to send up Paul and Barnabas, and certain others of them, to the apostles and presbyters at Jerusalem, about this question. ³They, therefore, having been sent forward by the assembly, passed through Phenikia and Samaria, declaring the conversion of the Gentiles, and caused great joy to all the brothers. ⁴And when they arrived at Jerusalem, they were received by the assembly and the apostles and the presbyters, and they related what things God had done with them. ⁵But some of those that believed of the sect of the Pharisees, stood up, saying, "It is necessary to circumcise them, and command them to keep the law of Moses." ⁶And the apostles and presbyters were assembled to see about the matter. ⁷And after much debate, Peter stood up and said to them, "Brothers, you know that from early days God chose among you, that by my mouth the Gentiles should hear the word of the good news, and believe. ⁸And the heart-knowing God testified to them, giving them the holy spirit, even as to us; ⁹and made no distinction between us and them, purifying their hearts by the faith. ¹⁰Now therefore why do you try God, by imposing a yoke on the neck of the disciples, which neither our fathers nor we were able to bear? ¹¹But through the favor of the Lord Jesus, we believe that we shall be saved in like manner as they."

xv: 1. Dr. Lyman Abbott thinks this convention was A. D. 50, twenty years after the resurrection.

¹²And all the crowd was silent, and heard Barnabas and Paul relate what signs and prodigies God had wrought among the Gentiles through them. ¹³And after they were silent, Jacob answered, saying, "Brothers, hear me! ¹⁴Symeon has related how God first visited the Gentiles, to take out of them a people for his name. ¹⁵And to this the words of the prophets agree, as it is written,

¹⁶" 'After these things I will return,

And rebuild the tabernacle of David that is fallen;

And rebuild the ruins thereof,

And re-establish it,

¹⁷In order that the residue of men may seek after the Lord,
And all the Gentiles, on whom my name is called,

¹⁸Says the Lord, who does these things that were known
from an æon.'

¹⁹Therefore I decide that we should not trouble those who turn to God from among the Gentiles; ²⁰but write to them to

18. The meaning of "from an æon," is from of old, or remote time. *God's Foreknowledge.* To suppose that God desires the final welfare of all men, and that his wisdom has devised the best plan possible to infinite wisdom, but that man's rebellion has not been foreseen, or, if foreseen, not amply provided for, presents a disastrous result. What would be said of a mechanic who should construct a sewing machine which, on trial, would not sew? On examination it is found that a little wheel or spring had been inserted that utterly prevents the machine from doing what its maker declares it was constructed to do! Would not such a machinist convict himself of folly? To say that God has created men to serve him, and has conferred upon them an agency that prevents them from serving him—that he has not wisdom enough to overcome the agency he has given them, is to limit God's wisdom. To say that man's agency is not abundantly provided for in the plans of God, and that all souls will not be "willing" to obey him "in the day of his power," is to "limit the Holy One of Israel." The divine perfections are equally impeached if we suppose that God will do all he wishes, but that he does not desire that all souls shall enjoy him; that his wisdom and power will accomplish all he pleases, but the final triumph of evil in a portion of his universe is a part of the divine plan. This is Calvinism. It plumes itself on a strong and wise God. but it builds his wisdom and power on the ruins of his goodness, just as in other systems of error his goodness stands on the ruins of his wisdom and power.

abstain from the pollutions of idols, and fornication, and that which is strangled, and blood. ²¹For from ancient generations Moses has those who preach him in every city, being read in the synagogues every Sabbath."

²²Then it seemed good to the apostles and presbyters, with the whole assembly, to choose men out of their company, and send them to Antioch with Paul and Barnabas; [namely] Judas called Barsabbas, and Silas, leading men among the brothers; ²³and they wrote by their hand, [thus]: "The apostles and presbyters, brothers, to the Gentile brothers in Antioch, and Syria, and Kilikia, greeting: ²⁴Since we have heard that certain of us troubled you with words, disturbing your lives, to whom we gave no command, ²⁵it seemed good to us, being of one accord, to choose out men to send to you with our beloved Barnabas and Paul, ²⁶men who have jeopardized their lives for the name of our Lord Jesus Christ. ²⁷We have therefore sent Judas and Silas who will also tell you the same things orally. ²⁸For it seemed good to the holy spirit and us, to lay on you no greater burden than these essential things: ²⁹to abstain from things sacrificed to idols, and blood, and things strangled, and fornication; from which if you keep yourselves, it shall be well with you. Farewell."

³⁰So they, when they were dismissed, went down to Antioch; and having assembled the crowd, delivered the letter. ³¹And when they had read it, they rejoiced at the exhortation. ³²And Judas and Silas, being themselves also prophets, exhorted the brothers in a long discourse, and confirmed them. ³³And after they had spent some time, they were dismissed in peace from the brothers, to those who sent them.

34. S. V. A., omit, "notwithstanding it pleased Silas to remain there still."

PAUL AND BARNABAS SEPARATE.

¹⁶But Paul and Barnabas remained in Antioch, teaching and preaching the good news of the word of the Lord, with many others also. ¹⁷And after some days Paul said to Barnabas, "Let us return and visit the brothers in every city in which we have preached the word of the Lord, [and see] how they are." ¹⁸And Barnabas desired to take with them John also, who was called Mark. ¹⁹But Paul thought it not well to take with them him who deserted them from Pamphylia, and went not with them to the work. ²⁰A sharp contention therefore arose, so as to separate them from one another. And Barnabas took Mark and sailed to Kyprus; ²¹but Paul chose Silas and departed, being commended to the favor of the Lord by the brothers. ²²And he went through Syria and Kilikia, confirming the assemblies.

xvi: 1. And he came also to Derbè and Lystra, and behold, a certain disciple was there, named Timothy, a son of a believing Jewess, but of a Greek father; ²the same was recommended by the brothers at Lystra and Ikonium. ³Paul wished him to go forth with him, and took and circumcised him on account of the Jews who were in those places, for they all knew that his father was a Greek. ⁴And as they went through the cities, they delivered for them to keep the decrees which had been ordained by the apostles and presbyters in Jerusalem. ⁵So the assemblies were established in the faith, and increased in number daily.

⁶And they went through the region of Phrygia and Galatia, having been forbidden by the holy spirit to speak the word in Asia; ⁷and going by Mysia, they attempted to go into Bithynia; and the spirit of Jesus did not permit them. ⁸And they passed by Mysia, and went down to Troas.

PAUL REACHES PHILIPPI—LYDIA—THE JAILOR.

⁹And a vision appeared to Paul in the night; a certain man of Makedonia was standing, beseeching him, and saying, "Cross over into Makedonia and help us!" ¹⁰And when he had seen the vision, we immediately endeavored to go into Makedonia, concluding that God had called us to preach [the] good news to them. ¹¹Setting sail therefore from Troas, we made a direct course to Samothrakia and the next day to Neapolis; ¹²and thence to Philippi, which is a city of Makedonia, the first of the district, a colony, and we remained at this city several days. ¹³And on the Sabbath day we went outside the gate, by a river, where we supposed there was an oratory, and we sat down, and spoke to the women who were assembled. ¹⁴And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshiper of God, heard us, whose heart the Lord opened to attend to the things spoken by Paul. ¹⁵And when she was immersed, and her family, she besought us saying, "If you have judged me to be faithful to the Lord, enter my house, and remain." And she constrained us.

¹⁶And it occurred, as we were going to the oratory, a certain female servant, having a spirit of Python, met us, who brought her masters much gain by divination. ¹⁷The same having closely followed Paul and us cried, saying, "These men are slaves of the Most High God, who preach to you a way of salvation." ¹⁸And she did this for many days. But

xvi: 11. i. e., New City, A. D. 52-53.

16. Greek, as we were going to the *proseuche*, the oratory, or prayer place. "These Jewish *proseuchæ* were places of social prayer and devotion, outside of those towns where the Jews were unable, or not permitted, to have a synagogue; they were usually near a river or the seashore, for the convenience of ablution. . . Sometimes the *proseucha* was a large building. . . But often it appears not to have been a building, but was probably some retired place in the open air or in a grove."—*Robinson*, N. T. Lexicon.—This pythonesse, or fortune teller, was a female slave.

Paul, being grieved, turned and said to the spirit, "I command you in the name of Jesus Christ, to depart from her." And it departed in that hour.

¹⁹And when her masters saw that the hope of their gains was gone, they seized Paul and Silas, and dragged them into the market place to the rulers; ²⁰and when they had brought them to the prætors, they said, "These men, being Jews, greatly disturb our city, ²¹and preach customs which it is not lawful for us to receive, or observe, being Romans." ²²And the crowd rose up together against them, and the prætors tore off their mantles, and commanded to beat them with rods. ²³And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely; ²⁴who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. ²⁵But about midnight Paul and Silas were praying and singing hymns to God; and the prisoners were listening to them. ²⁶And suddenly there was a great shaking, so that the foundations of the prison quaked; and at once all the doors were opened, and the fetters of all were loosened. ²⁷And the jailor being roused from sleep, and seeing the prison doors open, drew the sword, and was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried with a loud voice, saying, "Do yourself no harm, for we are all here." ²⁹And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, ³⁰and conducted them

30. "It is not credible that this man, a pagan, should have been concerned about eternal salvation. To be saved, therefore, will signify, as in any other language, to consult his safety. The keeper of the prison feared lest he should be punished by the gods, because he had harshly treated men so venerable, and so dear to the deity. He therefore inquired what he should do, that he might escape divine punishment."—*Rosenmüller*. "In asking this question, 'What shall I do to be saved,' or to be safe, the jailor, who had probably never heard of a future life of happiness or misery, as preached by the apostles, re-

out, and said, "Sirs, what must I do to be saved?" ¹⁹And they said, "Believe on the Lord Jesus, and you shall be saved, you and your house." ²⁰And they spoke the word of God to him, with all in his house. ²¹And he took them in the same hour of the night and bathed their stripes, and he and all his household were immediately immersed. ²²And he brought them up into his house, and set a table, and rejoiced, believing in God, with all his house.

²³But when it was day, the prætors sent the lictors, saying, "Discharge those men!" ²⁴And the jailor reported the words to Paul, [saying,] "The prætors have sent to release you; now therefore depart, and go in peace." ²⁵But Paul said to them, "They have beaten us, men who are Romans, publicly, uncondemned, and cast us into prison; and now do they discharge us privately? No, indeed; but let them come themselves and conduct us out." ²⁶And the lictors repeated these words to the prætors; and they were alarmed when they heard that they were Romans; ²⁷and they came and besought them; and when they had conducted them out, they asked them to go away from the city. ²⁸And they went out of the prison, and entered into [the house of] Lydia, and

ferred entirely to his personal security, about which he was naturally alarmed, in consequence of the earthquake, which had shaken the house to its foundations, and opened the doors of the prison."—*Kenrick*. Paige says: "The jailor at first supposed his prisoners had escaped; and, knowing his liability to very severe punishment by the Roman law, his first impulse was to kill himself, that being a prevalent Roman custom in like cases of extremity. The assurance of Paul that all the prisoners were yet in the prison, arrested his suicidal hand. He had now nothing to fear from the Roman government; for he had not lost a single prisoner, and he was not responsible for the forcible opening of the prison doors by an earthquake or miracle. He seems now to have become more fully conscious that there had been a great earthquake; for it must not be forgotten that his mind was necessarily agitated and bewildered, having been aroused suddenly from sleep in such an extraordinary manner. In the extremity of terror, he fell down, exclaiming, What shall I do to secure my safety?"

when they had seen the brothers, they exhorted them and departed.

PAUL IN ATHENS.

xvii: 1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonika, where was a synagogue of the Jews; ²and Paul as was his custom, went in to them and on three Sabbaths reasoned with them from the Scriptures, ³opening and setting forth that it was necessary for the Christ to suffer, and rise again from [the] dead, and "that this Jesus, whom" [said he] "I preach to you, is the Christ." ⁴And some of them were convinced, and adhered to Paul and Silas, and a great crowd of the pious Greeks, and not a few of the principal women. ⁵But the Jews, being moved with jealousy, took certain evil men of the rabble, and gathering a crowd, disturbed the city, and assailing the house of Jason, endeavored to lead them out to the people; ⁶but not finding them, they dragged Jason and some of the brothers to the rulers of the city, shouting, "These who have subverted the inhabited earth have come here, also; ⁷whom Jason has received; and these all oppose the decrees of Ka'asar, saying that there is another king, Jesus." ⁸And they troubled the crowd and the rulers of the city, when they heard these things. ⁹And when they had taken security from Jason and the rest, they discharged them.

¹⁰And the brothers immediately sent away Paul and Silas by night to Berea; who when they had arrived went into the synagogue of the Jews. ¹¹And these were more candid than those in Thessalonika, for they received the word with all readiness, daily examining the Scriptures, [to see] whether these things were so. ¹²Many of them therefore believed, and of the honorable Greek women, and of men, not a few. ¹³But when the Jews of Thessalonika knew that the word of God

was preached by Paul at Berea they came there too, exciting and troubling the crowds. ¹⁴And then the brothers immediately sent Paul away to go as far as the sea; and Silas and Timothy remained. ¹⁵But those that conducted Paul brought him as far as Athens; and receiving a command to Silas and Timothy to come to him as soon as possible, they departed.

¹⁶Now while Paul was waiting for them at Athens, his spirit was aroused within him, as he saw the city full of idols. ¹⁷So he reasoned in the synagogue with the Jews and the devout persons, and those he chanced to meet in the market, daily. ¹⁸But certain also of the Epicureans and Stoic philosophers encountered him. And some said, "What does this trifler desire to say?" And others, "He seems to be a setter forth of foreign demons," because he preached good news of Jesus and the resurrection. ¹⁹And they took hold of him, and brought him before the Areopagus, saying, "May we know what this new teaching is, which is spoken

xvii:16. Athens was "full of idols." Altars to an unknown god are noticed by classical writers. Petronius says, in hyperbole, "It was easier to find a god there than a man."

18. "Trifler," bird that lives by picking up seeds (Aristophanes, "Birds"), or secondarily, one who lives around markets, or one who lives by his wits, or who chatters like a bird.

19. "*Areopagus*." "The place, or court, in which the Areopagites, the celebrated and supreme judges of Athens, assembled. It was on an eminence, formerly almost in the middle of the city. This tribunal originally consisted of only nine persons, who had all discharged the office of archon; had acquitted themselves with honor in that trust; and after a rigorous examination before the *Logistæ*, had given a satisfactory account of their administration. The Areopagites were judges for life; they never sat in judgment but in the open air, and that only in the night time, that their minds might be less liable to distraction from surrounding objects, and less susceptible of either pity or aversion from extraneous motives. At first they took cognizance in criminal causes only, but in process of time their jurisdiction became of great extent."—*Ency. Rel. Knowledge*. The Greek god of war was named Ares; Roman, Mars. "The Hill of Ares," or "Mars," was the name of an eminence in Athens, upon which the highest court was held, "the court of the Areopagus," or "the Areopagus." Paul stood not "in the midst" of a hill, but in the midst of a court.

by you? ²⁰For you bring certain foreign things to our ears; we desire therefore to know what these things mean."—²¹Now all Athenians and the sojourning foreigners there gave their leisure to nothing else than to tell and hear something new.—²²And Paul standing in the midst of the Areopagus said, "Athenians! I observe how very religious you are in all respects. ²³For as I passed along and saw your objects of devotion, I found even an altar on which had been inscribed, 'To an Unknown God.' What, therefore, you worship as unknown, this I proclaim to you. ²⁴The God that made the world and all things in it, he being Lord of heaven and earth, dwells not in hand-built temples, ²⁵nor is he served by human hands, as if he needed anything, since he himself gives to all life and breath and all things, ²⁶and he made of one every nation of men to dwell on the entire face of the earth, having determined appointed seasons, and the limits of their habitation, ²⁷that they should seek God, if perhaps they

21. Greek, *something new, kainoteron*—the latest news; or the latest subject of inquiry proposed. Demosthenes represents the Athenians "as inquiring in the place of public resort, if there were any news"—*ti neoteron*. Meursius has shown, also, that there were more than three hundred places in Athens of public resort, where the principal youth and reputable citizens were accustomed to meet for the purpose of conversation and inquiry.

22. *Deisidaimonesterous*, "Somewhat religious," Hooker; "Very devout," Lardner; "Very much disposed to the worship of divine beings," Whately; "Exceedingly scrupulous in your religion," Humphry. The word is used five times by Josephus, and always in a respectful sense, as it is in Acts xxv: 19. "Of the many unfortunate translations in this chapter, 'too superstitious' (*allzu abergläubisch*, Luther,) is the most to be regretted. It at once alters the keynote of the speech, which is one of entire conciliatoriness."—*Farrar*.

23. To an unknown God.—*Agnōstō Theō*. Lucan, in his Philopatris, uses this form of an oath: "I swear by the unknown God at Athens," the very expression used by the apostle. And, "We have found out the unknown God at Athens, and worshiped him with our hands stretched up to heaven," etc. There were altars at Athens inscribed to the unknown gods. Philostratus says, "And this at Athens, where there are even altars to the unknown gods."

25. "Breath," *pnōē*, is a medical man's word for the first ante-natal breath of a child. Only Luke uses it. Only a physician would have employed it.

might grope for him and find him, though he is not far from every one of us, ²⁸for we live, and move, and exist in him; as even some of your own poets have said, 'For we too are his offspring.' ²⁹Being, then, God's offspring, we ought not to suppose the Deity to resemble gold, or silver, or stone—sculptured by art and human skill. ³⁰Therefore, indeed, overlooking the times of ignorance, God now commands all men, everywhere, to reform, ³¹inasmuch as he has established

28. "The quotation is from Aratus, a Greek poet, who was a native of Cilicia, a circumstance which would, perhaps, account for St. Paul's familiarity with his writings. His astronomical poems were so celebrated that Ovid declares his fame will live as long as the sun and moon endure. . . . How little did the Athenian audience imagine that the poet's immortality would really be owing to the quotation made by the despised provincial who addressed them! Nearly the same words occur in the hymn of Cleanthes."—*Rev. W. I. Conybeare*.

29. Paul refers to the sculpture about him when he uses the word "graven."

31. Here we have again the verb *mellō*—about to, so often overlooked by the translators of the E. V. and R. V. The judgment spoken of by Paul was then just impending.

The idea of a literal post-mortem day of judgment has been supposed to be taught here. But it should not be overlooked that it is "now," that constitutes the era of Christ's judgment,—*about to judge*." It is "a day,"—but not a literal one.

"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii: 1. "In that day there shall be one Lord, and his name one."—Zech. xiv: 9. Again: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. xxiii: 5.

The apostle says: "The day is at hand."—Rom. xiii: 12. "Now is the day of salvation."—2 Cor. vi: 2. And Jesus himself speaks of his reign, or government, or time of judgment, as a day. "Abraham rejoiced to see my day, and he saw it, and was glad."—John viii: 56.

Macknight says: "In the Hebrew language, to judge, signifies to rule, or govern." The popular idea of God's judgment is, that in the far future, in the spiritual world, there will be a post-mortem assize, a literal throne, and judge, and all the paraphernalia of a legal tribunal, where human beings will be sent either to endless happiness or final woe; not for the characters they bore on earth, not for all they did, of good and evil, but that their fate will be determined by the condition they were in during the last few moments of life. So that one whose life was good in the main, but who fell into evil ways during the last few moments in life, will receive nothing for the chief part of his career, but will be endlessly tormented for a day or an hour of sin, while

a day, in which he is about to judge the inhabited earth in righteousness in a man whom he has appointed, of which he has given a guaranty to all men, by raising him from [the]

another, who was wicked for seventy years, but good only for a day, will escape all punishment for a vile life, and will receive heaven for only a day of obedience. And still further, that the happy one will look from "Abraham's bosom" into "the lake of fire," and see there the companions of his iniquity on earth, while the bad one will gaze from endless fire into heaven, and see there the many with whom on earth he took sweet counsel in godly companionship. Such a judgment rewards and punishes, not for the life, but for only a small part of it. What is the true doctrine of the divine judgment?

It is of a joyful character. "Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."—Psalm cxviii: 4-9. It is not a scene to cause horror but delight.

It is in this world. "Verily he is a God that judgeth in the earth."—Psalm lvi: 11. "He shall not fail nor be discouraged till he have set judgment in the earth."—Isa. xlii: 4.

It is not hereafter. "For judgment I am come into this world."—John ix: 39. "For the Father judgeth no man, but hath committed all judgment unto the Son."—John v: 22. "Verily he is a God that judgeth in the earth." "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner."—Prov. xi: 31.

It is now. "Now is the judgment of this world."—John xii: 31. "Fear God and give glory to him, for the hour of his judgment is come."—Rev. xiv: 7. 1 Pet. iv: 17: "For the time has come that judgment must begin at the house of God." Says Dr. Clarke on this passage: "Judgment must begin at the house of God.—Our Lord had predicted that, previously to the destruction of Jerusalem, his followers would have to endure various calamities; see Matt. xxiv: 9-12-22. Mark xiii: 12-13. John xvi: 2, etc. Here his true disciples are called the house or family of God. That the converted Jews suffered much from their brethren, the zealots or factions into which the Jews were at that time divided, needs little proof; and some interpreters think that this was in conformity to the purpose of God; Matt. xxiii: 35. That on you may come all the righteous blood shed from the foundation of the world."

Macknight's testimony is the same: "That the Jewish Christians were to be involved in the same punishment; and that it was proper to begin at them as a part of the devoted Jewish nation, notwithstanding they were become the house of God; because the justice of God would, thereby, be more illustriously displayed. But, probably, the word, *krima*, which we here translate judgment, may mean no more than affliction and distress; for it was a Jewish maxim that, when God was about to pour down some common and general judgment,

dead." ³²And when they heard of [the] resurrection of [the] dead, some derided; but others said, "We will hear you yet again about this." ³³Thus Paul went out from among them. ³⁴But some men adhered to him, [and] believed; among whom also were Dionysius the Areopagite, and a woman named Damaris, and others with them.

PAUL IN KORINTH.

xviii: 1. After these things he departed from Athens, and went to Korinth. ²And he found a certain Jew named Aquila, a man of Pontus, by race, recently arrived from Italy, and his wife Priskilla—because Klaudius had commanded all the Jews to depart from Rome; and he went to them, ³and because he was of the same trade, he remained with them and they wrought, for they were tentmakers by trade. ⁴And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.

he began with afflicting his own people, in order to correct and amend them, that they might be prepared for the overflowing scourge."

It is for every act and thought. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. xii: 36. "For all these things, God will bring thee into judgment."—Eccl. xi: 9. "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. xii: 14. It is therefore now, continuous, progressive, and to result in universal obedience.

xviii: 2. Three contemporaneous historians give valuable testimony of the existence of Christianity during the first century. Among them Suetonius in his "Lives of the Twelve Caesars," in the life of Claudius, whose reign began A. D. 42, says, "He (Claudius) expelled from Rome the Jews, who were continually raising tumults at the instigation of Chrestus." This expulsion was what brought Aquila and Priscilla from Italy to Corinth. In his life of Nero he observes: "The Christians, a sort of men of a new and mischievous superstition, were severely punished." Claudius began his reign A. D. 41, and was poisoned A. D. 54.

3. "Among the Jews the boys were all compelled to learn trades. It was considered disreputable not to be acquainted with some branch of handicraft, a practical knowledge of a trade being regarded as a requisite to personal independence."—*Rev. J. M. Freeman.*

While at Corinth, A. D. 52, Paul wrote I Thessalonians, according to Conybeare and Howson, and Farrar.

THE GOSPEL INTRODUCED—TIMOTHY'S VISIT, ETC.

I Thessalonikans i: 1. Paul and Silvanus and Timothy to the assembly of Thessalonikans, in God [the] Father and [the] Lord Jesus Christ; favor to you and peace.

¹We give thanks to God continually for you all, making mention in our prayers, ²remembering unceasingly your work of faith and labor of love and patience of hope of our Lord Jesus Christ, before our God and Father. ³Knowing, brothers, beloved of God, your election; ⁴because our good news came to you not only in word, but also in power, and in [the] holy spirit, and ample assurance, as you know what we were among you for your sake. ⁵And you became imitators of us, and of the Lord, having received the word in much affliction, with joy of [the] holy spirit; ⁶so that you became a pattern to all that believe in Makedonia and Achaia. ⁷Because the word of the Lord has sounded forth from you not only in Makedonia and Achaia, but in every place your faith toward God has gone forth; so that we need not say anything. ⁸For they themselves declare concerning us what an introduction we had to you, and how you turned to God from idols, to serve a living and true God; ⁹and to wait for his son from [the] heavens, whom he raised from the dead, [even] Jesus, who delivered us from the coming wrath. **ii: 1.** For you know, brothers, our introduction to you, that it was not in vain; ²but having previously suffered, and been shamefully treated, as you know, at Philippi, we were emboldened by our God to speak the good news of God to you with much con-

1: 1. "From God our Father and the Lord Jesus Christ," is omitted in the best MSS. It belongs to 2 Thess. 1: 2.

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10. The reference here is specially to that manifestation of divine justice, styled "wrath to come" in Matt. iii: 7. Dr. Clarke says this *wrath to come* means in part, "the destruction which is about to come on the unbelieving and impenitent Jews."

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tion. ³For our exhortation [was] not from error, nor from impurity, nor in deceit; ⁴but as we have been approved by God to be intrusted with the good news, so we speak; not as pleasing men, but God who tries our hearts. ⁵For neither at any time were we found using words of flattery, as you know, nor a pretext of covetousness—God is witness; ⁶nor seeking glory from men, neither from you, nor from others, when we might have claimed influence as apostles of Christ. ⁷But we were gentle among you; as a nurse may cherish her own children. ⁸Thus, yearning over you, we were well pleased not only to impart the good news of God to you, but also our own lives, because you had become endeared to us. ⁹For you remember, brothers, our labor and toil; working night and day, so as not to burden any of you, we proclaimed to you the good news of God. ¹⁰You and God are witnesses, how holily and justly and blamelessly we were with you that believe; ¹¹as you know how we exhorted and comforted each of you, as a father his own children; ¹²and warned you to walk worthily of God, who calls you into his own glorious reign.

¹³And for this cause we also give thanks to God unceasingly, that, when you received the word of hearing from us of God, you accepted [it] not [as] the word of men, but, as it truly is, [as] the word of God which also works in you that believe. ¹⁴For you, brothers, became imitators of the assem-

ii: 8. Not "souls," as in E. V., but lives. We were willing not only to preach the gospel to you, but to sacrifice life itself also, if necessary, in the faithful execution of our ministry. See Acts xx: 24; xxi: 13; Matt. vi: 25; xx: 28; Luke xii: 22, 23; Mark iii: 4. This means that the apostle if it had been necessary would have been ready to lay down his life. See 1 John iii: 16. "We ought to lay down our lives for the brethren." His object was to assure them that he did not leave them from any want of love to them, or from the fear of being put to death.

13. Spoken word—word received by hearing.

blies of God which are in Judea in Christ Jesus, for you also suffered the same things from your own countrymen, even as they of the Jews, ¹⁶who also killed the Lord Jesus and the prophets, and persecuted us; and they please not God, and are hostile to all men; ¹⁰hindering us from speaking to the Gentiles that they may be saved; so as always to fill up their sins; but the wrath has come upon them to the utmost. ¹⁷But we, brothers, bereaved of you for a brief season, in presence, not in heart, endeavored more earnestly with much desire to see your face; ¹⁸because we would have come to you, even I, Paul, once and again; but the adversary thwarted us. ¹⁹For

16. On this verse, the American Tract Society's Family Testament has the following exposition: "*To fill up their sins*: unwilling to believe themselves, or to have the Gentiles believe, they filled up the cup of their iniquities and of God's vengeance. *The wrath to come* - the wrath of God. It was already at their door, ready to fall upon them, and consume them to the uttermost. This Epistle was written but a few years before the awful overthrow of Jerusalem and the Jewish nation by the Romans." "The wrath of God is come upon them in the end. They have killed Jesus and their own prophets, and they have persecuted us, neither care they for God, but are contrary to all, forbidding us to preach unto you that ye might be saved; but the vengeance of God is come upon them in the end. Their measure was full, and the destruction of Jerusalem was at hand."—*Knatchbull*. "God was to visit them immediately in vengeance, to scatter them among all nations, to destroy the largest part of them, and to cause the remnant of this miserable race to bear the most manifest marks of his indignation. This came to pass about seventeen years after Paul wrote this epistle, to wit, in the year of Jesus Christ seventy."—*Calmet*. "But divine wrath is speedily coming upon them, and will be carried to the greatest extremity; not at Jerusalem only, but everywhere else in their various settlements in heathen countries. Though the remarkable circumstances which attended the destruction of Jerusalem, so particularly represented by Josephus, who was an eye-witness of them, and so exactly corresponding to our Lord's prediction, have fixed the attention of Christians chiefly on that catastrophe, yet it is well known that vast numbers of the Jewish nation were soon after destroyed in other provinces of the Roman Empire, particularly under Trajan and Adrian; under the former 460,000 men in Egypt and Cyprus, and under the latter above 580,000, as Xiphilinus informs us from Dio."—*Doddridge*.

18. Satan "is a mere Hebrew word, and signifies an adversary, an enemy, an accuser."—*Cruden*.

19. *Parousia*, "presence," "coming," "arrival," "advent." The word occurs twenty-four times in the N. T., Matt. xxiv: 3, 27, 37, 39; 1 Cor. xv: 23;

what is our hope, or joy, or crown of boasting? Are not even you, before our Lord Jesus at his presence? For you are our glory and joy. **iii: 1.** When therefore we could no longer refrain, we thought well to be left in Athens alone; ⁴and sent Timothy, our brother and God's minister in the good news of the Christ, to confirm and comfort you concerning your faith; ⁵that no man might be shaken by these afflictions, for yourselves know that we are appointed for this. 'For truly when we were with you, we told you beforehand that we were about to be afflicted even as it occurred, and you know. ⁶On this account, also, when I could no longer endure, I sent in order to ascertain your faith, lest perhaps the tempter had tempted you, and our toil should be in vain. ⁷But when Timothy came even now to us, from you, and brought us good news of your faith and love, and that you have a good remembrance of us always, longing to see us, even as we also [long to see] you; ⁸on this account, brothers, we were comforted over you in all our distress and affliction through your faith; ⁹for now we live, if you stand firm in the Lord. ¹⁰For what thanksgiving can we return to God for you, for all the joy with which we rejoice for your sakes, in the presence of our God; ¹¹intreating exceedingly night and day to see your face, and to supply the deficiencies of your faith.

¹²Now may our God and Father himself, and our Lord Jesus, direct our way to you, ¹³and the Lord cause you to be full and overflow with love to one another, and to all men, even as we also to you; ¹⁴so as to establish your hearts blame-

xvi: 17; 2 Cor. vii: 6, 7; x: 10; 1 Thess. ii: 19; iii: 13; iv: 15; v: 23; 2 Thess. ii: 1, 8, 9; Phil. i: 26; ii: 12; James v: 7, 8; 2 Pet. i: 16; iii: 4, 12; 1 John ii: 28. We generally prefer presence as the English form of *parousia*.
iii: 11. "Christ" is omitted here, and in v. 13, in the oldest and best MSS.

less in holiness before our God and Father, in the presence of our Lord Jesus, with all his saints. Amen.

CHASTITY, BROTHERLY LOVE, STATE OF THE DEAD, ETC.

iv: 1. Finally, then, brothers, we entreat and exhort you in the Lord Jesus, that, as you received of us how you ought to walk and please God, even as you do walk, that you may [the] more abound. ¹For you know what instructions we gave you by the Lord Jesus. ²For this is God's will, your purification; that you abstain from fornication; ³that each of you know how to possess his own person in purity and honor, ⁴not in passion of lust, even as the Gentiles that know not God; ⁵that no man overreach and cheat his brother in the matter, because the Lord is an avenger in all these things; as we also told you before, and testified. ⁶For God called us not for impurity, but in sanctification. ⁷Therefore he that rejects, rejects not man, but God, who gives his holy spirit to you.

⁸But concerning brotherly love, you need not that one write to you, for you yourselves are taught by God to love one another; ⁹for you also do it toward all the brothers, that are in all Makedonia. But we exhort you, brothers, to abound yet more, ¹⁰and be ambitious to be quiet, and do your own business, and work with your hands, as we exhorted you; ¹¹so that you may walk becomingly toward those outside, and may have need of nothing. ¹²But we desire you not to be ignorant, brothers, concerning those that fall asleep, that you grieve not even as the rest that have no hope. ¹³For if we believe that Jesus died and rose, so also [we believe that]

iv: 7. "In sanctification" not "unto holiness," as A. V.

13. "His object is to speak of those who were already dead while he had been writing; who were in the condition of death at that time. It was concerning such especially that, so far as we can judge, the Thessalonians had directly asked a question: 'Those, our dear ones, who have fallen asleep, who are dead, what of them?'"—*Bishop Alexander*.

God, through Jesus, will lead forth with him those that have fallen asleep. ¹⁵For this we say to you, by [the] word of [the] Lord, that we the living who are left to the presence of the Lord, shall by no means precede those that have fallen asleep. ¹⁶Because the Lord himself shall descend from heaven, with a shout, with an archangel's voice, and God's trumpet; and the dead in Christ shall rise first; ¹⁷then we, the living, who are left, shall at the same time be caught away in clouds with them, to meet the Lord in [the] air, and so we shall always be with [the] Lord. ¹⁸Therefore exhort one another with these words.

v: 1. But, concerning the times and the seasons, brothers, you have no need that aught be written to you, ²for yourselves perfectly know that [the] Lord's day so comes as a thief in [the] night. ³When they are saying, "Peace and safety," then sudden destruction is coming on them, as labor-pangs on a woman with child, and they shall by no means escape.

15. The Greek for the word "coming" in this verse means "presence." It is the present participle of the verb "to be near," "to be present." "The presence of the Lord" was about to be; was "approaching;" was to be seen in the near future; it was "at hand."

17. Christ's second coming was not a literal, visible, but a spiritual coming. All the other language is to be interpreted in harmony with this coming. There was no shout, no literal trump, nor did the literal dead literally rise at his coming, which occurred during the generation which was on earth when he lived. "The dead in Christ were first;" that is, those who had died Christians rose to the first position in the estimate of mankind. The imagery all points to that second coming which occurred while some of those lived to whom the words of the Epistle were addressed.

17. Ellicott (Hist. Lec.) renders this "Borne aloft from earth by upbearing clouds."

18. "This verb 'exhort,' 'comfort,' originally *to call to one's side*, thence sometimes *to comfort*, more usually *to exhort*, must be translated according to the context."—*Conybeare and Howson*. So "Son of Consolation" and "Son of Exhortation" are the same in the original.

v: 1. "The very terms which are used here refer to the destruction of the Jewish commonwealth; and we may fairly presume that they have the same meaning in this place."—*Clarke*.

'But you, brothers, are not in darkness, that the day should overtake you as thieves; ⁵for you are all sons of light, and sons of day; we are not of night, nor of darkness; ⁶so then let us not sleep, like the rest, but let us be vigilant and abstinent. ⁷For those that sleep, sleep by night, and the drunkards are drunk by night. ⁸But we, seeing we are of [the] day, let us be abstinent, putting on a breastplate of faith and love, and [the] hope of salvation for a helmet; ⁹for God ordained us not for wrath, but for obtaining salvation through our Lord Jesus Christ, ¹⁰who died for us, so that whether we watch or sleep we may live together with him. ¹¹Therefore comfort one another and build each other up as also you do. ¹²But we entreat you, brothers, to acknowledge them who labor among you, and preside over you in [the] Lord, and admonish you, ¹³and to esteem them very highly in love for their work's sake. Maintain peace among yourselves. ¹⁴And we exhort you, brothers, admonish the unruly, encourage the timid, assist the feeble, be forbearing toward all; ¹⁵see that no one returns to any one evil for evil; but always pursue that which is good, one toward another, and toward all. ¹⁶Rejoice always; ¹⁷pray unceasingly; ¹⁸give thanks in everything; for this is God's will in Christ Jesus toward you. ¹⁹Quench not the spirit; ²⁰disregard not prophecies, ²¹but examine all things; hold fast the good; ²²abstain from every form of evil; ²³and the God of peace, himself, sanctify you wholly; and may

11. "Build one another up and grow into a divine temple," is the meaning. 23. *Soma*, body; *psuche*, animal life; *pneuma*, spirit.

23. *Unto the presence of our Lord Jesus Christ.* This presence was involved in a judgment upon the earth, which was to affect that living community; for the apostle contemplated that their "bodies" would be preserved alive to witness it. See on v. 2. By their "spirit, life, and body" being "preserved blameless," the apostle meant that he would have them maintain integrity of faith, purity of the affections, and a chaste, temperate, and honorable use of all their physical powers.

your spirit and life and body be preserved entire, blameless, at the presence of our Lord Jesus Christ. ²⁴Faithful is he who calls you, who also will perform.

²⁵Brothers, pray also for us.

²⁶Salute all the brothers with a holy kiss. ²⁷I adjure you by the Lord that the letter be read to all the brothers.

²⁸The favor of our Lord Jesus Christ be with you.

PAUL'S LOVE FOR THE THESSALONIKANS—COMING OF CHRIST.

II Thessalonians i: 1. Paul and Silvanus and Timothy, to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ. ²Favor to you and peace from God [the] Father, and [the] Lord Jesus Christ.

³We are bound to give thanks to God for you, always, brothers, as it is proper, for your faith increases exceedingly, and the love of each of you all abounds toward one another; ⁴so that we ourselves boast of you in the assemblies of God for your patience and faith in all your persecutions, and in the afflictions that you endure—⁵a token of the righteous judgment of God, for you to be regarded as worthy of the reign of God, for which you also suffer—⁶since it is just with God to recompense affliction to those that afflict you, ⁷so also to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the messengers of his power, ⁸in a flame of fire, rendering retribution to those who know

Conybeare and Howson and Farrar give Corinth as the place where Paul wrote Second Thessalonians, but the former dates it A. D. 53, and the latter A. D. 52.

i: 8. *In flaming fire.* "The destruction of Jerusalem and the whole Jewish state is described as if the whole frame of this world were to be dissolved. Nor is it strange when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow; his own people, whom he accounted of as much or more than the whole world beside, by so dreadful and amazing plagues. Matt. xxiv: 29, 30. 'The sun shall be darkened,' etc: 'Then shall appear the sign of the Son of man, etc.,' which yet are said to fall

not God, and that are disobedient to the good news of our Lord Jesus; ^owho shall pay a just penalty—æonian destruc-

out within that generation, ver. 34. 2 Pet. iii: 10, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat," etc.

6-9. Who were troubling the Christians of the Thessalonian church? We are told in Acts xvii:5-8, that their persecutors were the Jews. "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And they troubled the people, and the rulers of the city, when they heard these things." Also, 1 Thess. ii: 14-15: "For ye also have suffered like things of your own countrymen.....Who have killed the Lord Jesus and their own prophets, and have persecuted us." When were they persecuted? In a few years from that time. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom."—Matt. xvi: 27-28. How were they banished from the "presence of the Lord?" "The presence of the Lord" is a form of expression denoting God's approbation. Such is its usage in the Bible. "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Gen. iv: 16. "Jonah rose up to flee into Tarshish, from the presence of the Lord, and went down to Joppa." Jonah i: 3. "My presence shall go with thee, and I will give thee rest." Exodus xxxiii: 14. In the former years when the Jews were captive in Babylon, they were cast out of the presence of the Lord. 2 Kings xxiv: 20. So when, during that generation, the Jews were overwhelmed, they went into everlasting destruction from the presence of the Lord. Long before these very terms had been applied to them as a people, and to their sorrows in this world. "Therefore, behold I, even I, will utterly forget you, and I will forsake you, and the city that I gave you, and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten."—Jer. xxiii: 39-40.

A similar doom was visited upon them when they were again overwhelmed, before the death of some who were then living. (Matt. xvi: 27-28. Matt. xxiv.) Was this destruction final? Paul expressly says not. "For if the casting away of them [the Jews] be the reconciling of the world [the Gentiles] what shall the receiving of them be but life from the dead?" Rom. xi: 15. "Blindness in part has happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved." Rom. xi: 25-26. "For God hath concluded them all in unbelief, that he might have mercy upon all. Rom. xi: 32."

"By the presence of God, or presence of the Lord, in Scripture, is sometimes meant his being everywhere present. Thus, David says, Ps. cxxxix: 8, 'If I ascend up into heaven thou art there; if I make my bed in hell (*sheol*), behold, thou art there,' etc. Admitting for argument's sake, that hell is a place of endless punishment, how could the wicked even there be out of God's

tion—from the presence of the Lord and from the glory of his strength, ¹⁰when he shall come to be glorified by his saints,

presence? Yet, in 2 Thess. i: 9, the Jews are said to be punished with everlasting destruction from the presence of the Lord. Again; I find the phrase presence of the Lord, refers to heaven, or the dwelling-place of the Most High. Christ is said to have gone 'into heaven now to appear in the presence of God for us.' Heb. ix: 24. And it is said, Luke i: 19, 'I am Gabriel, that stand in the presence of God.' But how could the wicked be punished with everlasting destruction from God's presence in this sense? For surely no one will say that they were in heaven, and like Gabriel stood in the presence of God.—How, then, can any man affirm that Paul meant, by this phrase, either annihilation or endless misery? If the Scriptures are allowed to interpret themselves, Paul only describes the temporal destruction and banishment of the Jews, and in the very language by which the prophets had described their former punishments. It is added by the apostle, 'and from the glory of his power;' or, as some render it, 'his glorious power.' Should this be understood of Jehovah, the God of Israel, it is certain his glorious power was displayed among the Jews. Should it be understood of Christ, it agrees with what is said of him; for at the destruction of Jerusalem he is said to have come in the glory of his Father; and he was then seen coming with power and great glory. Matt. xvi: 27, and xxiv: 30.—*Balfour, Second Inquiry.*

Of course it is impossible to go out of the presence of God. Even in hell, God is there. Ps. cxxxix: 7-13. The term is used figuratively. To act in accordance with God's commands, and enjoy communion with him, is to be in his presence. To be out of his presence is to act contrary to God's laws.

The phrase, "in flaming fire," is a figurative description, denoting the intense severity of the judgment to which it is applied.

The word *diken*, rendered "shall be punished," in this verse, is in the substantive form. Accordingly, the Improved Version renders the first clause of the verse, "These shall suffer punishment;" and continues, "even everlasting destruction." *Olethron*, rendered "destruction" in this place, is defined by *Donnegan* as meaning, "when applied to persons, a scourge, or plague." It occurs in only three other places in the New Testament, viz., 1 Cor. v: 5, where it evidently means scourging,—“for the scourging of the flesh;” and 1 Thess. v: 3,—“then sudden *olethros* cometh upon them, as travail upon a woman,” where the idea is that they should be unexpectedly arrested by the Divine judgment, or involved in calamity, rather than that they should be personally and literally destroyed; and 1 Tim. v: 9,—“foolish and hurtful lusts, which drown men in *olethron* and *apoteian*,” which the Improved Version properly renders “calamity and ruin.” This, therefore, is the literal reading of the passage before us: “These shall suffer punishment, even aionion scourging from the presence of the Lord, and from the glory of his power.” That is, they were, as a people, to be scourged out of or debarred from their long-accustomed access to their temple devotions, which to the Jewish understanding was an access to the presence of the Lord.—*Cobb.*

10. “When he shall come, etc. Our Lord often predicted his coming, in the glory of his Father, to discriminate between his friends and his enemies,

and to be admired by all those that believed in that day, because our testimony to you was believed. "For which we also pray for you always, that our God may regard you as worthy of the calling, and complete every good pleasure of goodness and work of faith, with power; ¹²that the name of our Lord Jesus may be glorified in you, and you in him, according to the favor of our God and [the] Lord Jesus Christ.

ii: 1. Now we intreat you, brothers, in behalf of the presence of the Lord Jesus Christ, and our assembling to him, ²that you be not suddenly agitated from your mind, nor troubled, either by spirit, or by word, or by letter as from us, as if [we said] the Lord's day is present. ³Let no man by any means delude you, for the apostasy must come first, and the man of lawlessness be revealed, the son of destruction, 'he that opposes and exalts himself against all that is called God, or that is worshiped, so that he seats himself in God's temple, rep-

to reward or punish them according to their several deserts, and to establish his kingdom on earth, superseding the Mosaic dispensation, but always fixed the time of his coming as being then near at hand, within the lifetime of some of his hearers. See Matt. xvi: 27, 28; xxiv: 29-35. That time was very near, when the apostle wrote, and he intimates in this verse that his brethren in Thessalonica would not only obtain rest from persecution, ver. 7, but would witness this glorious coming of the Lord, and be filled with admiration at this display of divine power."—*Paige*.

ii: 2. "Is come" should be "is present." "So the verb is always used in the New Testament. See Rom. viii: 38; 1 Cor. iii: 22; Gal. i: 4; 2 Tim. iii: 1; Heb. ix: 9."—*Conybeare and Howson*.

3. "There is scarcely any passage of the New Testament which has given occasion to greater diversity of opinion than this. Some have referred it to a great apostasy from the Christian church, particularly on account of persecution, which would occur before the destruction of Jerusalem. The 'coming of the Lord' they suppose refers to the destruction of the holy city, and according to this, the meaning is, that there would be a great apostasy before that event would take place. Whitby refers it to an event which was to take place before the destruction of Jerusalem, and supposes that the apostasy would consist in a return from the Christian to the Jewish faith by multitudes of professed converts. The 'man of sin,' according to him, means the Jewish

resenting himself as God. ⁶Do you not remember, that, when I was with you, I told you these things? ⁷And now you know what restrains, in order that he may be revealed in his own season. ⁸For the secret of lawlessness is already working, only until he who restrains for the present, be taken away. ⁹And then the lawless one shall be revealed, whom the Lord Jesus shall kill with the breath of his mouth, and annihilate by the manifestation of his presence; ¹⁰whose presence is according to the working of the adversary, with all power and signs and wonders of falsehood, ¹¹and with every deception of iniquity to those that are perishing, because they received not the love of the truth, that they might be saved. ¹²And on this account God sends them a strong delusion, that they should believe the lie; ¹³that all those may be judged who believed not the truth, but had pleasure in unrighteousness.

¹⁴But we are bound to give continual thanks to God for you, brothers, beloved of [the] Lord, because God chose you from [the] first for salvation in sanctification of [the] spirit and belief of [the] truth; ¹⁵to which he called you through our good news, to obtain glory of our Lord Jesus Christ. ¹⁶So then, brothers, stand firm, and retain the traditions you were taught, whether by our word, or letter.

¹⁷Now our Lord Jesus Christ himself, and God our Father who loved us and gave us æonian comfort, and good hope

nation, so characterized on account of its eminent wickedness. Hammond explains the apostasy by the defection to the Gnostics, by the arts of Simon Magus, whom he supposes to be 'the man of sin;' and by the 'day of the Lord' he also understands the destruction of Jerusalem. Grotius takes Caius Cæsar or Caligula to be the 'man of sin,' and by the apostasy he understands his abominable wickedness."—*Paige*.

8. "The lawless one being the man of sin, whose character and actions are described, ver. 4, the revelation of that person must mean, that he would no longer work secretly, but would openly show himself possessing the character and performing the actions of the man of sin, ver. 4, namely, after that which had restrained him was taken out of the way."—*Macknight*.

through favor, "comfort your hearts and establish them in every good work and word.

iii: 1. Finally, brothers, pray for us, that the word of the Lord may run and be glorified, even as also among you, 'and that we may be delivered from unreasonable and evil men; for all have not the faith. 'But faithful is the Lord, who will establish you, and guard you from the evil. 'And we have confidence in the Lord concerning you; that you both do and will do the things we command. 'And the Lord guide your hearts into the love of God, and into the patience of the Christ.

'Now we command you, brothers, in [the] name of our Lord Jesus Christ, to withdraw' from every brother that walks disorderly, and not according to the tradition that you received from us. 'For yourselves know that you ought to imitate us, for we were not disorderly among you, 'neither did we eat bread for nothing from any one, but in toil and weariness, working night and day, so as not to burden any of you; 'not because we have no authority, but to make ourselves a pattern, that you may imitate us. 'For even when we were with you, this we commanded you, "If any will not work, neither let him eat." 'For we hear of some among you, walking disorderly, not working, but being above work. 'Now such we command and exhort by the

iii: 3. "He confided in the Lord to guard them 'from the evil one;' the Common Version has it, 'from evil.' We have the article, with the adjective in the genitive case, as in the Lord's Prayer. A literal rendering might be, 'from the bad.' It is impossible to determine the gender of the Greek whether masculine or neuter, in default of a noun. Adjectives of that form, as well as the article, are precisely alike in the genitive singular, in both genders. 'The evil,' neuter='the evil thing,' is the form of expression for abstract 'evil,' 'badness,' and the like. 'The evil,' masculine, may mean, 'the evil one.' In Greek, however, the masculine gender does not necessarily imply sex or personality."—*Dr. Demarest.*

Lord Jesus Christ, that they work with quietness, and eat their own bread. ¹³But you, brothers, be not weary in doing well. ¹⁴And if any man obeys not our word by this letter, note that man, do not associate with him, so that he may be ashamed, ¹⁵and [yet] regard him not as an enemy, but remind him as a brother.

¹⁶Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

¹⁷The salutation of me Paul with my own hand, which is a sign in every letter. So I write. ¹⁸The favor of our Lord Jesus Christ be with you all.

17. *The salutation of me, etc.* "Paul generally added a brief sentence written with his own hand, that those whom he addressed might know his letters to be genuine."—*Rosenmüller*. Paul's letters were written by an amanuensis, except a postscript and autograph.

18. "Amen," E. V., is a late addition.

PART XL

PAUL'S JOURNEY AND MINISTRY.

TIME—A. D. 54 TO 57.

PAUL'S MINISTRY CONTINUED.

Acts xviii: 5. But when Silas and Timothy went down from Makedonia, Paul was constrained by the word, earnestly testifying to the Jews that Jesus is the Christ. ⁶And when they opposed themselves and blasphemed, he shook his clothes, and said to them, "Your blood on your own heads; I am innocent; from this [time] I will go to the Gentiles." ⁷And he departed thence, and went into the house of a certain man named Titus Justus, a worshiper of God, whose house adjoined the synagogue. ⁸And Krispus, the ruler of the synagogue, believed [in] the Lord, with all his house; and many of the Korinthians hearing believed, and were immersed. ⁹And the Lord said to Paul in a vision by night, "Fear not, and be not silent, but speak, ¹⁰for I am with you, and no one shall attack you, to harm you; for there are many people for me in this city." ¹¹And he remained a year and six months, teaching the word of God among them.

¹²But when Gallio was proconsul of Achaia, the Jews with one accord assaulted Paul, and carried him to the tribunal, ¹³saying, "This person persuades men to worship God con-

12-17. "The scenes of riot were, probably, either like those which took place in the Asiatic cities, where the Jews attempted to use violence against the Christians, or as in Corinth itself (see verses 12-17), where the tribunal of

trary to the law." "But when Paul was about to open his mouth, Gallio said to the Jews, "If, indeed, it were an act of injustice or wicked villainy, O Jews, according to reason I should bear with you, ¹⁵but if they are questions about words and names, and that law of yours, look to it yourselves; I choose not to be a judge of these matters." ¹⁶And he drove them from the tribunal. ¹⁷And they all seized Sosthenes, the ruler of the synagogue, and beat him before the tribunal; and Gallio cared nothing for these matters.

PAUL'S VOYAGE TO SYRIA, KORINTH AND EPHEBUS.

¹⁸And Paul, having remained yet many days after this, bade the brothers farewell, and sailed thence for Syria, in company with Priskilla and Aquila, having shaved his head in Kenchreæ; for he had a vow. ¹⁹And they went to Ephesus, and he left them there; but he entered the synagogue, and reasoned with the Jews. ²⁰And when they asked him to remain a longer time, he did not consent, ²¹but bade them farewell, and saying, "I will return to you, God willing," he set sail from Ephesus; ²²and when he had landed at Kaisarea, he went up and saluted the assembly, and went down to Antioch. ²³And having spent some time [there], he departed, and went through the region of Galatia and Phrygia in order, establishing all the disciples.

the magistrate was disturbed by fierce, and to him unintelligible disputes between, as he supposed, two Jewish factions."—*Dean Milman*.

Gallio was the brother of the celebrated philosopher Seneca, and was made proconsul of Achaia, A. D. 53. His proper name was Marcus Annaeus Novatus, but having been adopted into the family of Gallio, a rhetorician, he took his name.

18. Aquila and Priscilla are mentioned in the Epistle to the Romans, as Paul's "fellow-workers in Christ Jesus" (Rom. xvi: 3). When the first Epistle to the Corinthians was written, they were residents of Ephesus (1 Cor. xvi: 19). They are also saluted in 2 Tim. iv: 19.

APOLLOS AT EPHEBUS, AND IN ACHAIA.

"Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, being powerful in the Scriptures, came to Ephesus. "This man had been orally taught in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, being acquainted with only the immersion of John; "and he began to speak boldly in the synagogue; but when Priskilla and Aquila heard him, they took him to them, and explained to him more accurately the way of God. "And when he was wishing to cross to Achaia, the brothers encouraged him, and wrote to the disciples to receive him: and when he had come, he helped much through favor, those who had believed; "for he earnestly confuted the Jews, publicly proving by the Scriptures that Jesus is the Christ.

PAUL IN EPHEBUS.

xix: 1. And it occurred while Apollos was in Korinth that Paul having passed through the upper parts went to Ephesus, and found some disciples; "and said to them, "Did you receive [the] holy spirit when you believed?" And they [said] to him, "We did not even hear that there is a holy spirit." "And he said, "Into what, then, were you immersed?" And they said, "Into John's immersion." "And Paul said, "John immersed with an immersion of reformation, saying to the people, that they should believe on him that should come after him, that is, Jesus." "And when they heard this, they were immersed into the name of the Lord Jesus. "And when Paul had laid his hands on them, the holy spirit came on them, and they spoke in [different] languages, and prophesied. "And they were in all about twelve men.

"And he entered into the synagogue, and spoke boldly for

three months, reasoning and persuading concerning the reign of God. ⁹But when some were hardened and disobedient, speaking evil of the Way before the crowd, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. ¹⁰And this was done for two years, so that all the dwellers in Asia heard the word of the Lord, both Jews and Greeks. ¹¹And God performed extraordinary powers by the hands of Paul, ¹²so that napkins or aprons were carried from his body to the sick, and the diseases departed from them, and the evil spirits went out. ¹³And some also of the strolling Jewish exorcists undertook to name the name of the Lord Jesus over those having evil spirits, saying, "I adjure you by Jesus whom Paul preaches." ¹⁴And there were seven sons of one Skeva, a Jewish high priest, who did this. ¹⁵But the evil spirit answered and said to them, "Jesus indeed I acknowledge, and Paul I know, but who are you?" ¹⁶And the man in whom the evil spirit was leaped on them, and mastered them both, and prevailed against them, so that they fled from the house naked and wounded. ¹⁷And this became known to all, both Jews and Greeks, that dwelt in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. ¹⁸And many of them that had believed came, confessing, and declaring their deeds. ¹⁹And many of them who practised magical arts gathered their books and burned them in the presence of all; and they reckoned the price of them, and found it fifty thousand pieces of silver. ²⁰Thus the word of the Lord grew and prevailed mightily.

xix: 15. "Jesus I am beginning to know, and Paul I well know," two different words.

19. "Books," or Bibles: The amount was \$8,333.00.

SALUTATION, EXHORTATION—THE GOSPEL.

I Corinthians i: 1. Paul, a called apostle of Christ Jesus through God's will, and the brother Sosthenes, ²to the assembly of God which is in Korinth, them that are sanctified in Christ Jesus, called saints, with all that invoke the name of our Lord Jesus Christ in every place, their [Lord] and ours; ³favor to you and peace from God our Father and [the] Lord Jesus Christ.

⁴I thank God always concerning you, for God's favor that was given you in Christ Jesus; ⁵that in everything you were enriched in him, in all utterance and all knowledge; ⁶even as the testimony of the Christ was confirmed in you; ⁷so that you are inferior in no gift; waiting for the revelation of our Lord Jesus Christ, ⁸who shall also confirm you to the end, irreproachable in the day of our Lord Jesus Christ. ⁹God is faithful, through whom you were called into [the] fellowship of his son Jesus Christ our Lord.

¹⁰Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing, and [that] there be no divisions among you; but [that] you be perfected together in the same mind and in the same sentiment. ¹¹For it has been signified to me concerning you, my

The date—A. D. 57, at Ephesus—is thus fixed by Conybeare and Howson, who decide not only the year, but the month and week. (1.) Apollos had been at Korinth, and was with Paul in Ephesus (i: 12; iii: 4; iv: 6; xvi: 12). (2.) He wrote at "Easter" (v: 7.) (3.) Aquila and Priskilla were with him (xvi: 19). (4.) The great collection was going on (xvi: 1-3). (5.) He hopes to go by Korinth to Jerusalem, and to Rome (xvi: 4; xv: 25-28). (6.) He had sent Timothy toward Korinth (iv: 17), but not direct (xvi: 10), at the close of his Ephesian residence (Acts xix: 20) Farrar coincides.

1 Cor. i: 1, "Saints" in N. T. means about the same as Christians, but when Paul wrote "Christian" was only a term of reproach. "Saints" is used of all Christians, and does not necessarily indicate that those to whom the word is applied are "holy," as the word literally denotes.

11. Paul was greatly indebted to the help of good and devoted women.

brothers, by those of Chloe's [household], that there are contentions among you. ¹²Now this I mean, that each of you says "I am of Paul," and "I of Apollos" and "I of Kephas" and "I of Christ." ¹³Is the Christ divided? Was Paul crucified for you? Or were you immersed into the name of Paul? ¹⁴I thank God that I immersed none of you except Krispus and Gaius, ¹⁵lest any man should say that you were immersed into my name. ¹⁶And I immersed also the household of Stephanas; besides [these] I know not whether I immersed any other. ¹⁷For Christ sent me not to immerse, but to preach the good news, not in wisdom of speech, lest the cross of the Christ should be of no effect. ¹⁸For the word of the cross is foolishness to those that are perishing; but to us that are being saved, it is God's power. ¹⁹For it is written,

"I will destroy the wisdom of the wise,

And will reject the intelligence of the intelligent."

²⁰Where is [the] wise? Where is [the] scribe? Where is [the] disputer of this æon? Has not God made foolish the wisdom of the world? ²¹For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the thing preached to save those who believe. ²²And though Jews are asking signs, and Greeks are seeking wisdom, ²³yet we preach a crucified Christ, to Jews a stumbling block, and to Gentiles foolishness; ²⁴but to the called themselves, both Jews and Greeks, Christ, God's power and God's wisdom. ²⁵Because

18. *Apollumenois*. "The word does not mean 'the lost,' a phrase which does not exist in Scripture, but 'the perishing.'"—*Farrar*.

20. "There are two words in the N. T. translated world in A. V. That which is used here (rendered æon above), involves the notion of *transitory* duration. So in English we speak of 'the notions (or spirit) of the age.'"—*Conybear and Howson*.

the foolishness of God is wiser than men, and the weakness of God is stronger than men.

“For see your calling, brothers, that not many wise according to the flesh, not many mighty, not many noble;” but God chose the foolish things of the world, that he might shame the wise, and God chose the weak things of the world, that he might shame the powerful;” and the base things of the world, and the things that are despised, God chose; and the things that are not, that he might bring to naught the things that are;” that no flesh should boast before God. “But you are of him in Christ Jesus, who was made our wisdom from God, righteousness also, and sanctification and redemption; that, according as it is written, “He that boasts, let him boast in [the] Lord.”

ii: 1. And when I came to you, brothers, I came not with excellence of speech or wisdom, proclaiming to you the mystery of God. “For I determined to know nothing among you, except Jesus Christ and him crucified. “And I was with you in weakness, and in fear, and in much trembling. “And my discourse and my preaching were not in persuasive words of wisdom, but in demonstration of spirit and power, “that your faith should not be in men’s wisdom, but in God’s power.

“But we speak wisdom among the mature; but a wisdom not of this æon, nor of the rulers of this æon, who are coming to nothing;” but we speak God’s wisdom in a mystery, that which has been hidden, which God ordained before the æons to our glory: . “which none of the rulers of this æon

ii: 3. “Fear and trembling is used four times by Paul, and not elsewhere in N. T. It means great anxiety to perform his duty, not fear of danger.”—*Conybeare and Howson.*

knew, for had they known it, they would not have crucified the Lord of glory: ⁹but as it is written:

“Things that eye saw not and ear heard not,
And [that] entered not into the heart of man,
Things that God prepared for them that love him.”

¹⁰For God through the spirit revealed it to us. For the spirit searches all things, even the depths of God. ¹¹For who among men knows what belongs to man, but the spirit of man that [is] in him? even so none knows the things of God, except the spirit of God. ¹²But we received not the spirit of the world, but the spirit that is from God, that we might know the things that are given to us by God. ¹³Which things also we speak, not in words which man's wisdom teaches, but which [the] spirit teaches, explaining spiritual things to the spiritual. ¹⁴Now the animal man receives not the things of the spirit of God; for they are foolishness to him, and he cannot know them, because they are spiritually examined. ¹⁵But he that is spiritual indeed judges all things, and is himself judged by no man. ¹⁶For who has known [the] mind of [the] Lord, that he should instruct him? But we have [the] mind of Christ.

iii: 1. And I, brothers, could not speak to you as to spiritual, but as to carnal; as to babes in Christ. ²I fed you with milk, not with meat, for you were not able; no, not even now are you able, ³for you are yet carnal; for inasmuch

14. Etymologically speaking *the animal man*, literally psychical, but the psychical has come to have a different sense to what the apostle here gives it. The noun *psuche* means the animal life, and the “animal” seems the meaning here, or, the *psychical man*. Greek, *psuchikos anthrōpos*. “Natural,” in E. V. and R. V., is wholly inaccurate. “Unspiritual” conveys the sense. See xv: 44-46; James iii: 15; Jude 10.

16. “The best MSS. are divided between ‘Christ’ and ‘Lord.’”—*Conybeare and Howson*.

as there are jealousy and strife among you, are you not carnal, and walk [you not] after the manner of men? 'For when one says "I am of Paul," and another "I am of Apollos," are you not men? 'What then is Apollos? and what is Paul? Ministers through whom you believed, and each as the Lord gave to him. 'I planted, Apollos watered, but God caused to grow. 'So then neither is he that plants anything, nor he that waters, but God that causes to grow. 'Now he that plants and he that waters are one; but each shall receive his own reward according to his own labor. 'For we are God's co-workers; you are God's tillage; God's building.

¹⁰According to the favor of God that was given to me, I laid a foundation as a skillful architect, and another builds on it. But let each man take care how he builds on it. ¹¹For no man can lay other foundation besides that laid, which is Jesus Christ. ¹²But if any man build on the foundation gold, silver, precious stones, wood, grass, reeds, ¹³every man's work shall be made manifest; for the day will expose it, because it is revealed in fire; and the fire itself shall test every man's work, of what kind it is. ¹⁴If any man's work which he has built remain, he shall receive a recompense. ¹⁵If any man's work be burned, he shall suffer loss; but he himself shall be saved, yet so as through fire.

¹⁶Know you not that you are a temple of God, and [that] the spirit of God dwells in you? ¹⁷If any man destroy God's temple, God shall destroy him; for God's temple, which you are, is holy. ¹⁸Let no man deceive himself. If any man among you thinks that he is wise in this æon, let him become a fool that he may become wise. ¹⁹For the wisdom of this world is foolishness with God. For it is written,

"He takes the wise in their own craftiness;"

²⁰And again,

"[The] Lord knows the speculations of the wise, that they are vain."

²¹Therefore let no one boast in men. For all things are yours; ²²whether Paul, or Apollos, or Kephas, or [the] world, or life, or death, or things present, or things about to come; all are yours; ²³and you are Christ's, and Christ is God's.

iv: 1. Let a man thus regard us, as servants of Christ, and stewards of God's mysteries. ²Here, moreover, it is required in stewards, that a man be found faithful. ³But it is a very small thing with me that I should be examined by you, or by man's day; because I examine not even myself. ⁴For I am conscious of nothing against myself; yet I am not in this justified; but he that examines me is [the] Lord. ⁵Therefore judge nothing before [the] time, till the Lord come, who will both bring to light the secrets of darkness, and make manifest the purposes of the hearts, and then shall every man have his praise from God.

⁶Now these things, brothers, I have figuratively applied to myself and Apollos for your sakes, so that by us you might not learn beyond the things that are written; that no one of you be puffed up for the one against the other. ⁷For who makes you to differ? and what have you that you did not receive? but if you received [it], why boast as not having received [it]? ⁸Already are you filled; already have you become rich, you have reigned without us; and I would that you indeed reigned, that we might reign with you. ⁹For I think God has set forth us the apostles last of all, as men doomed to death; for we are made a spectacle to the world, both to

iii: 22. v. "ours."

iv: 1. The word *mystērion*, rendered "mysteries," is equivalent to secrets disclosed.

angels and to men. ¹⁰We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you have glory, but we have dishonor. ¹¹Even to this present hour we both hunger, and thirst, and are naked, and are beaten, and are homeless; ¹²and we toil, working with our own hands; being reviled, we bless; being persecuted, we endure; ¹³being defamed, we intreat; we are made as the filth of the world, the refuse of all things, till now.

¹⁴I write these things not to shame you, but to admonish you as my beloved children. ¹⁵For though you should have ten thousand tutors in Christ, yet not many fathers; for I begot you in Christ Jesus through the good news. ¹⁶I beseech you therefore, be imitators of me. ¹⁷For this same cause I have sent Timothy to you, who is my beloved and faithful child in [the] Lord, who will put you in remembrance of my ways which are in Christ Jesus, even as I teach everywhere in every assembly. ¹⁸Now some are puffed up, as if I were not coming to you. ¹⁹But I shall come to you soon, if the Lord will; and I shall not know the word but the power of them that are puffed up. ²⁰For the reign of God is not in word, but in power. ²¹What do you wish? that I come to you with a rod, or in love and a spirit of gentleness?

INCEST, LITIGATION, PURITY.

v: 1. It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one has his father's wife! ²And are you puffed up, and did you not rather lament that he who had done this deed might be taken away from among you? ³For I indeed, being absent in the body but present in the spirit, have already, as if I were present, judged him that has so wrought

15. V. omits Jesus.

this thing, 'in the name of *the* Lord Jesus, you being assembled, and my spirit, with the power of our Lord Jesus, 'to deliver such a one to the adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord. 'Your boasting is not good. Know you not that a little leaven leavens the whole mass? 'Purge out the old leaven, that you may be a new mass, even as you are unleavened. For our passover, Christ, has also been sacrificed; 'therefore let us keep festival, not with old leaven, nor with a leaven of malice and evil, but with [the] unleavened bread of sincerity and truth.

'I wrote to you in my letter to have no association with fornicators, 'not altogether with the fornicators of this world, or with the wanton and extortioners, or with idolaters; for then you must go out of the world; 'but now I write to you not to be associated, if any man that is named as a brother is a fornicator, or wanton, or an idolater, or a reviler, or a drunkard, or an extortioner; not even to eat with such a one. 'For what have I to do with judging them that are outside? Do you not judge those that are inside, 'but God judges those that are outside? Expel the evil man from among yourselves.

vi: 1. Dare any of you having a matter against the other, go to law before the unrighteous, and not before the saints? 'Or know you not that the saints shall judge the world? and if the world is judged by you, are you unworthy to judge the smallest affairs? 'Know you not that we shall judge angels? How much more, things that pertain to this life? 'If then you have tribunals pertaining to this life, do you appoint those who are of no account in the assembly? 'I speak to shame you. Is it so, that there is not one wise man among

v: 9. Paul here refers to a previous letter to the Corinthians that has not been preserved.

you, who can decide between his brothers, ⁶but brother goes to law with brother, and that before unbelievers? ⁷Nay, it is already altogether a defect in you that you have lawsuits with one another. Why not rather suffer injustice? why not rather be defrauded? ⁸Nay, but you yourselves wrong and defraud, and that, brothers. ⁹Or know you not that [the] unrighteous shall not inherit God's reign? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, ¹⁰nor thieves, nor wantons, nor drunkards, nor revilers, nor extortioners, shall inherit God's reign. ¹¹And such were some of you: but you washed yourselves, but you were sanctified; but you were justified in the name of our Lord Jesus Christ, and in the spirit of our God.

¹²All things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under [the] power of any. ¹³Foods for the belly, and the belly for foods, but God shall abolish both it and them. But the body is not for fornication, but for the Lord, and the Lord for the body, ¹⁴and God both raised the Lord, and will raise us up through his power. ¹⁵Know you not that *our* bodies are members of Christ? Shall I then take away the members of the Christ, and make them members of a harlot? By no means. ¹⁶Or know you not that he that is united to a harlot is one body? for "The two," says he, "shall become one flesh." ¹⁷But he that is united to the Lord is one spirit. ¹⁸Flee fornication. Every [other] sin that a man commits is external to the body, but he that commits fornication sins against his own body. ¹⁹Or know you not that your body is a temple of the holy spirit which is in you, which you have from God? and you are not your own; ²⁰for you were bought with a price. Therefore glorify God in your body.

MARRIAGE, IDOL SACRIFICES.

vii: 1. But concerning the things of which you wrote: "It is well for a man not to touch a woman." ²But on account of fornications, let every man have his own wife, and let every woman have her own husband. ³Let the husband render to the wife her due; and likewise also the wife to the husband. ⁴The wife does not control her own person, but the husband; and likewise also the husband does not control his own person, but the wife. ⁵Deny not one another, unless by agreement for a season, that you may give yourselves to prayer, and may be together again, that the adversary tempt you not because of your incontinence. ⁶But I say this as a concession, not as an injunction. ⁷But I would that all men were even as myself. However each has his own gift from God, one after this manner, and another after that.

⁸But I say to the unmarried and to widows, It is well for them if they remain even as I. ⁹But if they have not continence, let them marry, for it is better to marry than to burn. ¹⁰But to the married I give charge—not I, but the Lord—that a wife depart not from her husband, ¹¹but even if she depart let her remain unmarried, or be reconciled to her husband; and that a husband put not away a wife. ¹²But to the rest I say,—not the Lord,—If any brother has an unbelieving wife, and she is content to dwell with him, let him not put her away. ¹³And a woman who has an unbelieving husband, and he is content to dwell with her, let her not leave the husband. ¹⁴For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother, else your children were unclean, but now they are holy; ¹⁵yet if the unbelieving departs, let him depart; the brother or the sister is not under slavery in such [cases], but God has called you in peace. ¹⁶For how know you, O wife, whether you shall

save your husband? or how know you, O husband, whether you shall save your wife? ¹⁷Only, as the Lord has distributed to every man, as God has called each, so let him walk. And so I ordain in all the assemblies. ¹⁸Was any man called being circumcised? let him not become uncircumcised. Has any been called in uncircumcision? let him not be circumcised. ¹⁹The circumcision is nothing, and the uncircumcision is nothing, but keeping God's commands. ²⁰Let every man remain in the calling wherein he was called. ²¹Were you called being a slave? care not for it: but if indeed you can become free, prefer it. ²²For he that was called in [the] Lord, being a slave, is [the] Lord's freedman: likewise he that was called, being free, is Christ's slave. ²³You were bought with a price; become not slaves of men. ²⁴Brothers, let every man wherein he was called remain therein with God.

²⁵Now concerning the virgins I have no command of [the] Lord; but I give an opinion as one that has obtained mercy of [the] Lord to be trustworthy. ²⁶I think therefore that this is well in consequence of the present distress, that it is well for a man to be thus. ²⁷Are you bound to a wife? Seek not to be loosed. Are you loosed from a wife? Seek not a wife. ²⁸But even if you marry, you do not sin; and if the virgin marry, she does not sin. Yet such shall have tribulation in the flesh, and I would spare you. ²⁹But this I say, brothers, the time is shortened, that henceforth both those that have wives may be as if they had none; ³⁰and those that weep, as if they wept not; and those that rejoice, as if they rejoiced not; and those that buy, as if they possessed not; ³¹and those that use the world, as not misusing it: for the fashion of this world passes away. ³²But I would have you

vii: 28. Literally, "Though you shall have married, you have not sinned." Paul continually uses the aorist for the perfect.

to be free from anxieties. He that is unmarried is anxious for the things of the Lord, how he may please the Lord; ³³but the married is anxious for the things of the world, how he may please his wife, and is divided. ³⁴And the unmarried woman, even the virgin, is anxious for the things of the Lord, that she may be holy both in body and in spirit; but she that is married is anxious for the things of the world, how she may please her husband. ³⁵And I say this for your own profit; not that I may cast a noose upon you, but for that which is becoming, and that you may attend upon the Lord without distraction. ³⁶But if any man thinks he behaves himself unbecomingly towards his virgin, if she is past the bloom of her age, and if need so requires, let him do what he pleases; he sins not; let them marry. ³⁷But he that stands steadfast in his heart, having no necessity, but has control as touching his own will, and has determined this in his own heart, to keep his own virgin, shall do well. ³⁸So then both he that gives his own virgin in marriage does well, and he that gives her not in marriage does better. ³⁹A wife is bound as long a time as her husband lives, but if the husband be fallen asleep, she is free to be married to whom she pleases; only in [the] Lord. ⁴⁰But she is happier if she remain as she is, according to my opinion; for I think that I also have God's spirit.

viii: 1. Now concerning the things sacrificed to idols; we know that we all have knowledge—knowledge puffs up, but love builds up. ²If any man thinks that he knows anything, he knows not yet as he ought to know, ³but if any man loves God, the same is acknowledged by him.—‘Concerning therefore the eating of the things sacrificed to idols, we know

36. Probably virgin daughter.

37. "His private heart."

that an idol is nothing in [the] world, and that there is no God but one. ⁵For though there are gods, so-called, whether in heaven or on earth as there are many gods and many lords, ⁶yet to us there is one God, the Father, of whom are all things, and we to him; and one Lord Jesus Christ, through whom are all things, and we through him. ⁷But in all men there is not that knowledge; but some being accustomed till now to the idol, eat as a thing sacrificed to an idol; and their conscience being weak is defiled. ⁸But food will not present us to God: neither if we eat not do we lack, nor if we eat do we abound. ⁹But take heed lest by any means this liberty of yours become a stumbling block to the weak. ¹⁰For if a man see you who have knowledge reclining at food in an idol's temple, will not his conscience, if he is weak, be encouraged to eat things sacrificed to idols? ¹¹For he who is weak perishes in your knowledge,—the brother for whom Christ died. ¹²And thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ. ¹³Therefore, if food makes my brother stumble, I will eat no food to the æon, that I make not my brother to stumble.

THE MINISTRY, PAUL'S FREE LABORS.

ix: 1. Am I not free? am I not an apostle? have I not seen Jesus our Lord? are you not my work in [the] Lord? ²If I am no apostle to others, yet certainly I am to you; for you are the seal of my apostleship in [the] Lord. ³My defense to them that examine me is this: ⁴Have we no right to eat and to drink? ⁵Have we no right to lead about a wife that is a sister, even as the rest of the apostles, and the brothers of the Lord, and Kephas? ⁶Or have only I and Barnabas no right to forbear working? ⁷What soldier ever serves at his own charges? who plants a vineyard, and eats not the fruit

of it? or who shepherds a flock, and eats not of the milk of the flock? ⁹Do I speak these things after the manner of men? or says not the law also the same? ¹⁰For it is written in the law of Moses, "Thou shalt not muzzle the ox when he treads out the corn." Is it for the oxen that God cares, ¹⁰or does he say it altogether on our account? Yes, on our account it was written; because he that plows ought to plow in hope, and he that threshes in hope of partaking. ¹¹If we sowed spiritual things to you, is it a great matter if we shall reap your fleshly things? ¹²If others partake of [this] right over you, do not we yet more? Nevertheless we did not use this right; but we endure all things, that we may cause no impediment to the good news of the Christ. ¹³Know you not that those who minister about sacred things eat the things of the temple, [and] they that wait on the altar share with the altar? ¹⁴Even so did the Lord ordain that those who proclaim the good news should live by the good news. ¹⁵But I have used none of these things, and I write not these things that it may be thus done in my case: for I prefer to die rather than that any man should make my boasting void. ¹⁶For if I preach the good news I have nothing to boast of; for necessity is laid upon me; for alas for me, if I do not preach good news. ¹⁷For if I do this voluntarily, I have a reward, but if I have been intrusted with a stewardship not voluntarily, ¹⁸what then is my reward? That, when I preach good news, I may deliver the good news without expense, so as not to use my entire right in the good news. ¹⁹For though I was free from all, I enslaved myself to all, that I might gain the more. ²⁰And to the Jews I became as a Jew, that I might gain Jews; to them that are under law, as under law, not being myself

ix: 18. Literally, "That I should, while evangelizing, make the evangel free of cost, that I may not fully use my right as an evangelist."

under law, that I might gain them that are under law; "to them that are without law, as without law, not being without God's law, but under Christ's law, that I might gain them that are without law. "To the weak I became weak, that I might gain the weak. I have become all things to all men, that I may by all means save some. "And I do all things for the sake of the good news, that I may be a joint partaker thereof. "Do you not know that those that run in a race-course, all run, but one receives the prize? Even so run, that you may attain. "And every man that strives in the games is temperate in all things. They, however, to receive a corruptible crown; but we an incorruptible. "I therefore so run as not uncertainly; so I strike as not beating the air: "but I bruise my body, and bring it into slavery: lest by any means, after I have preached to others, I should be rejected myself.

x: 1. For I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; and were all immersed unto Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank

22. "That I might save all" is the Vulgate, Syriac and Ethiopic and Itala versions, and of many MSS. Greek, *pantas sôsô*. But the best Greek warrants the reading in Westcott and Hort, as above.

26. "Strike," i. e., box, in the games.

27. Assembly's Annotations: "The word signifieth not a *reprobate*, as if he were uncertain of his election, or of obtaining the prize—for the contrary appears, Rom. viii: 38, and 2 Tim. iv: 7, 8—but reprobable or faulty," etc.—*Annot. in loc.*

Gill: "I myself should be a castaway, or rejected, or disapproved of: that is, by men."

Geneva Bible: "Lest he should be reprov'd of men, when they should see him do contrary, or contemn that thing which he taught others to do."—*Note in loc.*

Tomson's Beza: "This word (reprov'd) is not set as contrary to the word *elect*, but as contrary to the word *approved*, when we see one by experience not to be such an one as he ought to be."—*Note in loc.*

the same spiritual drink, for they drank of a spiritual rock that followed them, and the rock was the Christ. ⁵But with most of them God was not well pleased: for they were overthrown in the desert. ⁶Now these things have become our types, in order that we should not lust after bad things, as they also lusted. ⁷Neither be you idolaters, as were some of them: as it is written, "The people sat down to eat and drink, and rose up to play." ⁸Neither let us commit fornication, as some of them committed, and fell in one day twenty-three thousand. ⁹Nor let us tempt the Lord as some of them tempted, and perished by the serpents. ¹⁰Nor do you murmur, as some of them murmured, and were destroyed by the destroyer. ¹¹Now these things happened to them typically, and were written for our admonition, upon whom the ends of the æons have come. ¹²Therefore let him who thinks he stands take heed lest he fall. ¹³There has no temptation assailed you but such as man can bear; but God is faithful, who will not permit you to be tempted above your ability, but with the temptation will also make the way of escape, that you may be able to endure it.

¹⁴Therefore, my beloved, flee from idolatry. ¹⁵I speak as to wise men; judge you what I say. ¹⁶The cup of blessing that we bless, is it not a participation in the blood of the Christ? The loaf that we break, is it not a participation in the body of the Christ? ¹⁷Seeing that there is one loaf, we who are many, are one body, for we all partake from the one loaf. ¹⁸Behold Israel according to the flesh; are not those who eat the sacrifices partakers with the altar? ¹⁹What do I say

x: 11. The second coming of Christ was to be in "the ends of the æons, or ages." "An æon may come to an end; æons of æons may come to an end. Only that which lasts through all the æons is without an end. And Scripture affirms this only of the kingdom of God. The absolute eternity of evil is nowhere affirmed."—*Clemance, Fut. Pun.*, p. 86.

then? that a thing sacrificed to idols is anything, or that an idol is anything? ³⁰[Not so], but that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that you should have participation with demons. ³¹You cannot drink a cup of [the] Lord, and a cup of demons: you cannot partake of a table of [the] Lord, and a table of demons. ³²Or do we provoke the Lord to jealousy? are we mightier than he?

³³All things are lawful, but all things are not expedient. All things are lawful, but all things do not build up. ³⁴Let no man seek his own, but [each] the other's [advantage]. ³⁵Eat whatever is sold in the markets, asking no questions for conscience sake; ³⁶for "The earth is the Lord's, and the fullness thereof." ³⁷If one of them that believe not invites you, and you are disposed to go, eat whatever is set before you, asking no questions for conscience sake. ³⁸But if any man say to you "This has been offered in sacrifice," eat not for his sake who showed it, and for conscience sake;—³⁹conscience, I say, not your own, but the other's; for why is my liberty judged by another's [conscience]? ⁴⁰If I partake by favor, why am I defamed on account of that for which I give thanks? ⁴¹Whether therefore you eat, or drink, or whatever you do, do all to God's glory. ⁴²Give no occasion of stumbling, either to Jews or Greeks, or the assembly of God; ⁴³even as I also please all men in all things, not seeking my own advantage, but that of the many, that they may be saved.

xi: 1. Become imitators of me, even as I also am of Christ.

PUBLIC WORSHIP, THE EUCHARIST.

⁴⁴Now I praise you because you remember me in all things,

33. "The many:" "The phrase denotes not *many*, but *the many, the whole mass of mankind*."—*Conybeare and Howson*.

and hold fast the traditions, even as I delivered them to you. ³But I desire you to know, that Christ is the head of every man; and [the] head of woman is man; and [the] head of the Christ is God. ⁴Every man praying or prophesying, having his head covered, dishonors his head. ⁵But every woman praying or prophesying with her head unveiled, dishonors her head; for it is one and the same thing as if she were shaven. ⁶For if a woman is not veiled, let her also be shorn, but if it is a shame for a woman to be shorn or shaven, let her be veiled. ⁷For a man indeed ought not to have the head veiled, inasmuch as he is God's image and glory; but the woman is man's glory. ⁸For man is not from woman, but woman from man; ⁹for neither was man created for the woman, but woman for the man; ¹⁰for this cause ought the woman to have authority on the head, because of the angels. ¹¹But neither is woman without man, nor man without woman, in [the] Lord. ¹²For as the woman is from the man, so is the man also by the woman; but all things are of God. ¹³Judge among yourselves: is it becoming that a woman pray to God unveiled? ¹⁴Does not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? ¹⁵But if a woman have long hair, it is a glory to her; for the hair is given her for a covering. ¹⁶But if any man seems to be quarrelsome, we have no such custom, neither the assemblies of God.

¹⁷But in giving you this charge, I praise you not, that you come not together for the better but for the worse. ¹⁸For first of all, when you come together in [the] assembly, I hear that schisms exist among you, and I partly believe it. ¹⁹For

xi: 10. "Because of the angels:" This seems to recognize the presence of angels in public worship. That is, a sign of permission to appear in public.

there must be also factions among you, that they which are approved may be made manifest among you. ²⁰When therefore you assemble yourselves, it is not possible to eat [the] Lord's supper: ²¹for in your eating each takes his own supper first; and one is hungry and another is drunken. ²²What! have you not homes to eat and to drink in? or do you despise the assembly of God, and shame those that have nothing? What shall I say to you? Shall I praise you? In this I praise you not! ²³For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which he was betrayed took a loaf; ²⁴and when he had given thanks, he broke it, and said, "This is my body, which is for you; this do in remembrance of me." ²⁵In like manner the cup also, after the supper, saying, "This cup is the New Covenant in my blood; do this, as often as you drink, in remembrance of me." ²⁶For as often as you eat this loaf, and drink the cup, you proclaim the Lord's death till he come. ²⁷Therefore, whoever shall eat the loaf or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. ²⁸But let a man examine himself, and so let him eat of the loaf, and drink of the cup. ²⁹For he who eats and drinks, not discriminating the body, eats and drinks judgment to himself. ³⁰For this cause many among you are weak and sickly, and not a few sleep. ³¹For had we discriminated our-

21. *Methuei*,—*meta to thuein*, after the sacrifice, usually means intoxicated,—“filled full.” See John ii: 10.

29. The word translated damnation, E. V., is very improperly rendered. The best rendering of *krima* is judgment, by which word it is usually represented in English. Matt. vii: 2, “For with what judgment ye judge,” etc. Luke xxiii: 40, it is rendered condemnation: “Thou art in the same condemnation.” Luke xxiv: 20, it is rendered condemned: “Deliver him to be condemned to death.” Jesus applied the word to himself, in John ix: 39, “For judgment I am come into this world.” If we substitute damnation for these words, we shall see how improperly it is said, he “eateth damnation,” etc. Verse 30 explains *krima*: “For this cause many are weak and sickly among

selves, we should not be judged. "But when we are judged by the Lord, we are chastened, that we may not be condemned by the world. ³³Therefore, my brothers, when you come together to eat, wait for one another. ³⁴If any man is hungry, let him eat at home; that your coming together be not to judgment. And the rest I will arrange whenever I come.

SPIRITUAL GIFTS.

xii: 1. Now concerning the spiritual [things], brothers, I would not have you ignorant. "You know that when you were Gentiles [you were] carried away to those dumb idols, wherever you were led. ³Therefore I give you to understand, that no man speaking by God's spirit says, "Jesus is anathema," and no man can say, "Jesus is Lord," but by a holy spirit.

"Now there are varieties of gifts, but the same spirit.

you, and many sleep." Those who had made the Lord's Supper an occasion of gluttony, ate and drank condemnation.

Whitby: "*Damnation*: the word imports temporal judgments; as when St. Peter saith, the time is come, *arrasthai to krima*, that judgment must begin at the house of God. (1 Peter iv: 17.)"

Gilpin: "For you may be assured, that this unworthy manner of receiving it will, in some shape or other, provoke God's indignation against you."—*Expos. in loc.*

Wynne: "*Damnation* is a very harsh expression, and wide of the apostle's meaning, who tells the Corinthians, in the next verse, that many of them were weak and sick. He afterwards says (ver. 32), we are judged, *i. e.*, corrected, as the apostle explains it in the same verse, that we may not be condemned. Hence it plainly appears, that judgment here implies paternal chastisements."—*Note in loc.*

Lightfoot: "They ate and drank *krima eautois*, 'judgment to themselves.' But what that judgment is, is declared ver. 30; 'many are sick,' etc. It is too sharp, when some term *krima* by 'damnation,' when the apostle saith most evidently, ver. 32, that 'when we are judged, we are chastened, that we should not be condemned.'"—*Exerc. in loc.*

Peirce: "*Eateth and drinketh judgment*.—What this judgment was, appears by the next verse; for this cause many are weak and sickly among you, and many sleep. See also ver. 34."—*Note on Heb. vi: 2.*

'And there are varieties of ministrations, and the same Lord. 'And there are varieties of workings, and the same God, who works all things in all. 'But to each one is given the manifestation of the spirit for the benefit of all. 'For to one is given through the spirit a word of wisdom; and to another a word of knowledge, according to the same spirit; 'to another faith, by the same spirit; and to another gifts of healings by the one spirit; ¹⁰and to another workings of powers; and to another prophecy; and to another discernment of spirits; to another different languages; and to another the interpretation of languages, "but all these works the one and the same spirit, distributing to each in particular even as he wills.

"For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is the Christ. ¹¹For in one spirit we were all immersed into one body, whether Jews or Greeks, whether slaves or free-men, and were all made to drink of [the] one spirit. "For the body also is not one member, but many. ¹²If the foot should say, "Because I am not a hand, I am not of the body," it is not therefore not of the body. ¹³And if the ear should say, "Because I am not an eye, I am not of the body," it is not therefore not of the body. ¹⁴If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ¹⁵But now has God placed the members each of them in the body, even as it pleased him. ¹⁶And if they were all one member, where were the body? ¹⁷But now they are many members, but one body. ¹⁸And the eye cannot say to the hand, "I have no need of you," or again the head to the feet, "I have no need of you." ¹⁹Nay, much rather, those members of the body which seem to be more feeble, are necessary: ²⁰and the [parts] of the body which we think to be less honorable, upon these we bestow more

abundant honor; and our uncomely [parts] have more abundant comeliness; ²⁴whereas our comely [parts] have no need, but God has tempered the body together, giving more abundant honor to that which lacked; ²⁵that there should be no schism in the body, but [that] the members should have the same care for one another. ²⁶And if one member suffers, all the members suffer with it, or a member is honored, all the members rejoice with it. ²⁷Now you are Christ's body, and members each in his part, ²⁸and God has set some in the assembly, first apostles; second prophets; third teachers; then powers, then gifts of healings, assistants, counsels, [different] kinds of languages. ²⁹Are all apostles? all prophets? all teachers? all powers? ³⁰have all gifts of healings? do all speak with languages? do all interpret? ³¹But desire earnestly the greater gifts. And yet I show you a more excellent way: **xiii: 1.** Though I speak in the languages of men and angels, but have not love, I am become sounding brass, or a clanging cymbal. ²And though I have prophecy, and know all the mysteries and all the knowledge; and have all faith, so as to remove mountains, but have not love, I am nothing. ³And though I distribute all my goods to feed [the poor], and though I give my body that I may boast, but have not love, I am nothing profited. ⁴Love is patient, is kind, love is not envious, does not brag, is not puffed up, ⁵does not conduct unbecomingly, does not seek her own, is not provoked, does not take account of evil, ⁶does not rejoice in unrighteousness, but rejoices with the truth, ⁷conceals all things, believes all things, hopes all things, endures all things.

xiii: 1. Love, not charity, as in E. V. The Greek noun (*agapē*) is not found in the classics. It appears in the speech of Jesus nine times; in the epistles of Paul seventy-seven times; in those of Peter four times; in those of John twenty-one times; in Jude three times; in Revelation twice. It intimates the purest and most unselfish spiritual regard.

'Love never fails; but if [there are] prophecies, they shall go out of use, if languages, they shall cease; if knowledge, it shall be ignored. 'For we know in part; and we prophesy in part; ¹⁰but when that which is perfect is come, that which is in part shall be abolished. "When I was a child, I talked as a child, I felt as a child, I thought as a child; now that I have become a man, I have discarded childish manners. "For now we see in a mirror, in a riddle, but then, face to face; now I know in part; but then shall I know fully, as also I have been fully known. ¹³But now these three abide, Faith, Hope, Love, and the greatest of these is Love. **xiv: 1.** Pursue love; yet earnestly desire the spiritual [gifts] but rather that you may prophesy. 'For he that speaks in a [foreign] language, speaks not to men, but to God; for no man hears; but in [the] spirit he speaks mysteries. ³But he that prophesies speaks edification, and exhortation and consolation to men. 'He that speaks in a [foreign] language, builds himself up, but he that prophesies builds up an assembly. ⁶Now I would have you all speak in languages, but rather that you prophesy; and greater is he that prophesies than he that speaks in [different] languages, unless he interpret, that the assembly may be built up. ⁹But now, brothers, if I come to you speaking in [different] languages, what shall I profit you, unless I speak to you either by way of revelation, or knowledge, or prophesying, or doctrine. 'Even inanimate things, giving a voice, whether flute or harp, if they give not a distinction in the sounds, how shall it be known what is fluted or harped? ⁸For if a trumpet give an uncertain voice, who shall prepare himself for battle? ⁹So also you, unless by the tongue you utter speech easily understood, how shall it be known what is spoken? For you will be speaking into the air. ¹⁰There

are, it may be, so many kinds of voices in the world, and nothing is without voice. ¹¹If then I know not the meaning of the voice, I shall be a barbarian to him that speaks, and he that speaks will be a barbarian to me. ¹²So you also, since you are zealous of spirits, seek that you may abound to the upbuilding of the assembly. ¹³Therefore let him that speaks in a [foreign] language, pray that he may interpret. ¹⁴For if I pray in a [foreign] language, my spirit prays, but my understanding is unfruitful. ¹⁵What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. ¹⁶Otherwise if you bless in spirit, how will he that fills the place of him that is without gifts, say the Amen at your thanksgiving, since he knows not what you say? ¹⁷For you indeed give thanks well, but the other is not built up. ¹⁸I thank God, I speak in [different] languages more than you all; ¹⁹but in an assembly I would rather speak five words with my understanding, that I might instruct others also, than a myriad of words in a [foreign] language.

²⁰Brothers, be not children in mind; but in malice be babes, and in mind mature. ²¹It is written in the law, "By men of strange languages and by the lips of strangers will I speak to this people; and not even thus will they hear me," saith [the] Lord." ²²Therefore [different] languages are for a sign, not to those that believe, but to the unbelieving; the prophesying, however, is not [for a sign] to the unbelieving, but to them that believe. ²³If then the whole assembly be gathered, and all speak with [foreign] languages, and there come in men illiterate or unbelieving, will they not say that you are raving? ²⁴But if all prophesy, and there come in one unbelieving or illiterate, he is convicted by all, he is judged by all; the secrets of his heart are made manifest; ²⁵and so

he will fall down on his face and worship God, declaring that God is really among you.

²⁷What is it then, brothers? When you come together, each has a psalm, has a teaching, has a revelation, has a language, an interpretation. Let all things be done to up-building. ²⁸If any man speak in a [foreign] language, [let it be] by two, or at the most three, and in succession; and let one interpret; ²⁹but if there is no interpreter, let him keep silence in the assembly; and speak to himself, and to God. ³⁰And let the prophets speak two or three, and let the others discriminate. ³¹But if a revelation be made to another sitting by, let the first keep silence. ³²For you can all prophesy one by one, that all may learn, and all be exhorted. ³³And [the] spirits of prophets are subject to prophets; ³⁴for God is not [a God] of confusion, but of peace, as in all the assemblies of the saints.

³⁵Let the women keep silence in the assemblies; for it is not permitted to them to speak; but let them be in subjection, as also says the law. ³⁶And if they would learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in the assembly. ³⁷What? was it from you that the word of God went forth? or came it to you alone?

³⁸If any man thinks himself a prophet, or spiritual, let him learn that the things I write to you are [the] Lord's commands. ³⁹But if any man knows not, he is not known.

⁴⁰Therefore, my brothers, earnestly desire to prophesy, and do not forbid to speak with [foreign] languages. ⁴¹But let all things be done becomingly and in order.

THE RESURRECTION.

xv: 1. Now I make known to you, brothers, the good

xv: 1. "The good news which I good-newsed;" or more euphoniously and

news that I preached to you, and which you received, wherein also you stand, ²by which also you are being saved, if you hold fast [the] word I preached as good news to you, unless you believed without cause. ³For I delivered to you first of all that which also I received, how Christ died for our sins according to the Scriptures; ⁴and that he was buried, and that he was raised on the third day according to the Scriptures; ⁵and that he appeared to Kephas, then to the twelve; ⁶then he appeared to more than five hundred brothers at once, of whom the majority remain till now, but some are fallen asleep; ⁷then he appeared to Jacob; then to all the apostles; ⁸and last of all, as to one untimely born, he appeared to me also. ⁹For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the assembly of God. ¹⁰But I am what I am by God's favor, and his favor that was bestowed on me was not found void; but I labored more abundantly than they all; yet not I, but the favor of God with me. ¹¹Whether then I or they, so we preach, and so you believed.

¹²Now if Christ is preached that he was raised from [the] dead, how say some among you that there is no resurrection of [the] dead? ¹³But if there is no resurrection of [the] dead, neither has Christ been raised; ¹⁴and if Christ has not been raised, then our preaching is void, and our faith is void. ¹⁵And we are even found false witnesses of God, because we testified of God that he raised up the Christ, whom he raised not up, if indeed [the] dead are not raised. ¹⁶For if [the] dead are not raised neither has Christ been raised, ¹⁷and if

literally, "the evangel which I evangelized"—"The good news which I preached" is sufficiently near.

12. Resurrection denotes ascent, while pagan ideas all regarded death as going down. The Christian resurrection is not merely an existence hereafter, but a rise into a higher life

Christ has not been raised, your faith is delusive; you are yet in your sins. ¹⁸Then they also who have fallen asleep in Christ have perished. ¹⁹If we have hoped in Christ in this life only, we are of all men most pitiable.

²⁰But now Christ has been raised from [the] dead, [the] first fruits of them that are asleep. ²¹For since death [came] by man, the resurrection of [the] dead [came] also by man. ²²For as in Adam all die, so also in the Christ shall all be made alive. ²³But each in his own rank: Christ [the] first fruits, then they that are the Christ's, at his presence. ²⁴Afterwards the end, when he shall deliver up the reign to the God and Father, when he shall have abolished all rule and all authority and power. ²⁵For he must reign till he has put all his enemies under his feet. ²⁶[The] last enemy, Death, shall be abolished. ²⁷For he put all things in subjection under his

20. The first fruits are a sample of the quality of the harvest.

22. All men shall be made partakers of life in Christ, as they are partakers of death in Adam. How is this? They die, or are partakers of mortality and death in Adam, through an inheritance of the Adamic or earthly nature. So shall they live, *i. e.*, be partakers of life in Christ, through an inheritance of the heavenly nature. The resurrection is by ranks. The word for "order" in the Common and Revised Versions, is not found in the New Testament elsewhere. Liddell and Scott give as the meaning, in classical usage, "that which has been ordered or arranged; especially an ordinance, command; a regular body of soldiers, a division, brigade."

20-28; 42-58. Here we see: 1. All mankind are included. The same all that die as Adam died will be resuscitated. 2. They are not merely to live, but are to live "in Christ." And as is the first fruit so is the harvest. 3. They are to be "new creatures," and wear "the image of the heavenly." "If any man be in Christ he is a new creature."—2 Cor. v: 17. 4. It is a condition of "glory," "incorruptibility," "immortality." 5. It is not the resurrection of the body, "Flesh and blood cannot inherit the kingdom of God." 6. Death is to be destroyed. 7. All man's enemies are to be annihilated.

24. Not *tote*, "then," but *eita*, "afterwards."

26. *Eschatos echthros katargeitai ho thanatos*. "[The] last enemy, shall be abolished, Death," is the reading. "That" and "is" are inserted in the Revision without warrant. In E. V. they are italicised, to show that they were added by the translators. Why were they inserted by the Revisers?—There will be no enemies when Death shall have been destroyed. The Vulgate is accurate, *Novissima autem inimica destruetur mors*.

fect. But when he says, "All things are subjected;" it is evident that he is excepted who subjected all things to him. ²⁸And when all things have been subjected to him, then also the Son himself shall be subjected to him who subjected all things to him, that God may be all in all.

²⁹Otherwise, what shall those do who are immersed for the dead? If the dead are not raised at all, why then are they immersed for them? ³⁰Why also do we stand in danger every hour? ³¹I protest by your boasting, brothers, which I have in Christ Jesus our Lord, I die daily. ³²If after the manner of men I fought with beasts at Ephesus, of what benefit is it to me? If [the] dead are not raised, let us eat and drink, for to-morrow we die. ³³Be not deceived. "Vicious companionships corrupt good morals." ³⁴Awake to righteousness and sin not; for some have no knowledge of God. I speak to shame you.

³⁵But some one will say, "How are [the] dead raised? and with what kind of body do they come?" ³⁶Foolish one! that which you yourself sow is not made alive unless it die; ³⁷and that which you sow, you sow not the future body, but a mere

28. "All in all," *panta en pasin - omnia in omnibus, i. e., all things in all men.*

29. "Immersed for the dead," refers to some superstitious observance of the Korinthians. But the language is obscure.

33. Paul here quotes from Menander's comedy, "Thais."

37. "This language utterly denies the resurrection of the physical body. It is amazing that this statement as to the necessity of the case has not been conclusive against the doctrine of the 'resurrection of the body,' meaning not the manifestation of life in another, a spiritual body, but a restoration of the body once mortal to life, and its reunion with the soul. Paul affirms that this is not possible. And he reasserts it: 'Corruption cannot possess incorruption.' That which is in its nature perishable cannot be imperishable. The fact that 'flesh and blood' decays, demonstrates that it cannot be undecaying, and, if revived, it would be subject to the same law of decay. This consideration confirms what the apostle had already testified, as to the spiritual nature of the resurrection which he was setting forth."—*Dr. Demarest.*

kernel, possibly of wheat, or of some other kind; ³⁸but God gives it a body even as it pleased him, and to every seed a body of its own. ³⁹All flesh is not the same flesh; but there is one [flesh] of men, and another flesh of beasts, and another flesh of birds, and another of fishes. ⁴⁰There are celestial bodies and terrestrial bodies; but the glory of the celestial is one, and of the terrestrial another. ⁴¹There is one glory of [the] sun, and another glory of [the] moon, and another glory of [the] stars; for star differs from star in glory. ⁴²So, also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: ⁴³it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: ⁴⁴it is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual [body]. ⁴⁵And so it is written, "The first man Adam became an animal being; the last Adam a life-giving spirit." ⁴⁶The spiritual was not first, however, but the animal; afterwards the spiritual. ⁴⁷The first man is of the earth, earthy; the second man is of heaven. ⁴⁸As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. ⁴⁹And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

42, etc. The common idea that the "sowing" is in the grave is erroneous. Paul teaches that the sowing is in this life, and not in the grave. The "corruption," the "dishonor," the "weakness," the "animal body," are all here in mortal life; the raising is in the life immortal.

Clark, "Ideas of the Apostle Paul," renders 1 Cor. xv: 44. "It is sown a soul-body, (*sōma psuchikon*), it is raised a spirit-body (*sōma pneumatikon*).

"The first man, Adam, became a living psyche (animal), the last Adam a life-giving pneuma (soul or spirit)." "It is sown a psychical (animal) body, it is raised a pneumatical (spiritual) body." "There is a psychical body, and there is a pneumatical body." Animal being or physical life is the meaning of the words *sōma psuchikon*.

49. S. A. Say "Let us:" V. "we shall bear."

⁵⁰Now I say this, brothers, because flesh and blood cannot possess God's reign, nor does corruption inherit incorruption. ⁵¹Behold, I tell you a mystery. We all shall not sleep, but we shall all be changed, ⁵²in a moment, in a twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead be raised incorruptible, and we shall be changed. ⁵³For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be fulfilled the word that is written, "Death is swallowed up in victory."

⁵⁵O Death, where is thy victory? O Death, where is thy sting? ⁵⁶The sting of death is sin, and the power of sin is the law; ⁵⁷but thanks to God who gives us the victory through our Lord Jesus Christ. ⁵⁸Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not void in the Lord.

COLLECTIONS, EXHORTATIONS, ETC.

xvi: 1. And concerning the collection for the saints, do the same as I directed the assemblies of Galatia. ²Upon [the] first of [the] week let each of you lay by him in store, as he may be prospered, that no collections be made when I come. ³And when I arrive, whomsoever you shall authorize by letter, them will I send to carry your charity to Jerusa-

51. The Revisers suggest in the margin that "we shall not all sleep," may read, "we all shall not sleep." But may not Paul have used "all" in the sense of wholly, as Horace does? "*Non omnis moriar*;" "I shall not all, *i. e.*, wholly die." Paul cannot mean that all men will not die, for he says that "all die in Adam." As all of each seed does not die, so all there is of each of us will not die. This may be his meaning. "Mystery," a told secret.

54. "This corruptible shall have put on incorruption," E. V., is not in the most of the oldest MSS. W. & H. put it in the margin.

55. Hades is not in the oldest MSS.; but Death is in both clauses of the sentence.

lem; 'and if it be proper for me to go also, they shall go with me. 'But I will come to you when I shall have passed through Makedonia; for I am going by Makedonia, 'and perhaps I shall remain with you, or even winter, that you may set me forward on my journey wheresoever I go. 'For I do not wish to see you now by the way, since I hope to tarry awhile with you, if the Lord permit. 'But I will remain at Ephesus till Pentekost; 'for a great and effectual door is opened to me, and there are many opposers.

¹⁰Now if Timothy come, see that he be with you without fear; for he works [the] work of [the] Lord, as I [work];¹¹ therefore, let no man despise him, but set him forward in peace on his journey, that he may come to me. for I expect him with the brothers. ¹²But concerning the brother Apollos, I besought him much to come to you with the brothers; but it was not at all [his] inclination to come now, but he will come when he shall have opportunity.

¹³Watch! stand firm in the faith, be manly, be strong. ¹⁴Let all you do be done in love.

¹⁵Now I beseech you, brothers,—you know the house of Stephanas, that it is [the] first fruits of Achaia, and that they have set themselves to minister to the saints,—¹⁶that you also be submissive to such, and to every one that helps in the work and labors. ¹⁷And I rejoice at the presence of Stephanas and Fortunatus and Achaikus; for they supplied what was lacking on your part. ¹⁸For they refreshed my spirit and yours; acknowledge therefore such as these.

¹⁹The assemblies of Asia salute you. Aquila and Priskilla salute you much in the Lord, with the assembly that is in their house. ²⁰All the brothers salute you. Salute one another with a holy kiss.

²¹The salutation of me, Paul, with my own hand. **"If any man love not the Lord, let him be anathema. Maran atha.**
²²The favor of the Lord Jesus be with you. **"My love be with you all in Christ Jesus.**

xvi: 22. *Maran atha*, two Aramaic words meaning, the Lord is coming. The word love here is *philei*, denoting great affection. See John xxi: 17. (Vol. I.)

PART XII.

PAUL'S HISTORY CONTINUED.

DATE—A. D. 57.

PAUL'S JOURNEYING CONTINUED—PAUL, DEMETRIUS AND THE ARTISANS.

Acts xix: 21. Now when these things were accomplished, Paul purposed in the spirit, when he had passed through Makedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." ²²And having sent into Makedonia two of those who ministered to him, Timothy and Erastus, he remained awhile in Asia.

²³And there occurred during that season no small tumult concerning the Way. ²⁴For a certain man named Demetrius, a silversmith, who made silver shrines for Artemis, brought no small gain to the artificers; ²⁵whom he gathered together, with the workmen of like occupation, and said, "Men, you know that our wealth is from this work; ²⁶and you see and hear that not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and misled many people, saying that they are not gods that are made with hands; ²⁷and not only is there danger that this trade of ours be brought into

Acts xix: 24. "Miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver or wood, and were purchased by pilgrims and travelers, probably as memorials, or to be used in their devotions; much like the models of the Holy Sepulcher at the present day among pilgrims to Jerusalem."—*Rev. Edw. Robinson, D. D., Lexicon.*

disrepute, but also that the temple of the great goddess Artemis should be despised, and also her magnificence destroyed, whom all Asia and the habitable earth worship.”²⁸ And when they heard this, they were filled with wrath, and cried, saying, “Great [is] Artemis of [the] Ephesians!”²⁹ And the city was filled with confusion; and having seized Gaius and Aristarchus, Makedonians, Paul’s fellow-travelers, they rushed with one mind into the theater. ³⁰And when Paul desired to enter among the people, the disciples did not permit him. ³¹And certain even of the Asiarchs, who were his friends, sent to him [and] advised him not to venture into the theater. ³²Some then cried one thing, some another; for the assembly was confused, and the majority did not know why they had come together. ³³And they thrust Alexander out of the crowd, the Jews putting him forward. And Alexander beckoned with the hand, and wished to defend himself among the people. ³⁴When they perceived that he was a Jew, one voice came from all for about two hours, crying, “Great [is] Artemis of [the] Ephesians! Great [is] Artemis of [the] Ephesians!” ³⁵And when the recorder had quieted the crowd, he said, “Ephesians, what man is there who does not know that the city of the Ephesians is temple-guardian of the great Artemis, and of the [statue] that fell from Zeus? ³⁶These things, then, being undeniable, you should be quiet, and do nothing rash. ³⁷For you have brought these men [here] who are neither temple-robbers, nor blasphemers of our goddess. ³⁸If therefore Demetrius, and the artificers with him, have a charge against any one, courts are held, and there are proconsuls; let them accuse one another. ³⁹But if you seek anything further, it shall be settled in the lawful assembly. ⁴⁰For indeed we are in

21. “Asiarchs,” the highest religious officials in Asia.

danger of being accused of riot concerning to-day, there being no reason that we can give to excuse this concourse." "And when he had thus spoken, he dismissed the assembly.

PAUL IN MAKEDONIA.

xx: 1. And after the tumult was quieted, Paul having sent for the disciples and exhorted [and] embraced them, took leave of them, and departed to go into Makedonia.

PAUL'S LOVE FOR THE KORINTHIANS; HIS AFFLICTIONS, HIS INTENDED VISIT, ETC.

II Korinthians j: 1. Paul an apostle of Christ Jesus through God's will, and Timothy the brother, to the assembly of God which is in Korinth, with all the saints who are in the whole of Achaia; ²favor to you and peace from God our Father and [the] Lord Jesus Christ.

³Blessed [be] the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴who comforts us in all our affliction, that we may be able to comfort them that are in any affliction through the comfort by which we ourselves are comforted of God. ⁵For as the sufferings of the Christ abound to us, even so our comfort also abounds through the Christ. ⁶But if we are in affliction, it is for your comfort and salvation; or if we are comforted, it is for your comfort which works in the patient enduring of the same

While at Makedonia Paul wrote his second letter to the Korinthians.

Acts xx: 1. V. "and embraced."

The date is shown by Paul's recent exposure to danger in Proconsular Asia. (2 Cor. i: 8.) This happened Acts. xix: 23-41. He wrote from Makedonia, (2 Cor. ix: 2), and proposed going to Korinth (2 Cor. xiii: 1). The collection was in progress mentioned in 1 Cor. (2 Cor. viii: 6; ix: 2), and was finished while he was in Korinth. (Rom. xv: 26.) The epistle was written A. D. 57. in Makedonia, according to Conybeare and Howson, and A. D. 58 at Philippi, Farrar.

i: 4. Paul uses the plural here to denote himself, as writers often do—editorially, and otherwise.

sufferings that we also suffer, and our hope for you is steadfast; ⁷knowing that as you are partakers of the sufferings, so also you are of the comfort. ⁸For we would not have you ignorant, brothers, of our affliction that befell [us] in Asia, that we were exceedingly weighed down, beyond our strength, so that we despaired even of life. ⁹But we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God who raises the dead: ¹⁰who delivered us from so great a death, and will deliver; on whom we have set our hope that he will still deliver us; ¹¹you also co-operating on our behalf by your supplication, that for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

¹²For our boasting is this, the testimony of our conscience, that in holiness and godly sincerity, and not in fleshly wisdom, but by [the] favor of God, we behaved ourselves in the world, and more abundantly toward you. ¹³For we write no other things to you, than what you read or even acknowledge, and I hope will acknowledge to the end: ¹⁴as also you did acknowledge us in part, that we are your boast, even as you also are ours, in the day of our Lord Jesus. ¹⁵And in this confidence I was purposing to come first to you, that you might have a second joy, ¹⁶and to pass by you to Makedonia, and again from Makedonia to come to you, and by you to be forwarded on my journey to Judea. ¹⁷When I was therefore thus disposed, did I show fickleness? or the things that I purpose, do I purpose according to [the] flesh, that with me there should be the yes, yes? and the no, no? ¹⁸But as God is faithful, our word toward you is not yes and no. ¹⁹For the Son of God, Christ Jesus, who was preached among you through us, through me and Silvanus and Timothy, was not yes and no, but in him is yes. ²⁰For however

many may be the promises of God, in him is the yes: wherefore also through him is the Amen, to God's glory through us. ¹Now he that establishes us with you in Christ, and anointed us, is God; ²who also sealed us, and gave the earnest of the spirit in our hearts. ³But I called God for a witness upon my life, that to spare you I forbore to go to Korinth. ⁴Not that we domineer over your faith, but are helpers of your joy; for by faith you stand.

ii: 1. For I determined this for myself, that I would not come to you again in grief. ²For if I grieve you, who then is he that makes me glad, but he that is grieved by me? ³And I wrote this very thing, lest, when I came, I should have grief from those by whom I ought to rejoice; having confidence in you all, that my joy is [the joy] of you all. ⁴For out of much affliction and anguish of heart I wrote to you with many tears; not that you should be grieved, but that you might know the love which I have more abundantly to you.

⁵But if any has caused grief he has not grieved me, but in part—that I press not too heavily,—to you all. ⁶Sufficient to such a one is this punishment, that was [inflicted] by the majority, ⁷so that on the contrary, you should forgive him and comfort him, lest by any means such a one should be overwhelmed with his excessive grief. ⁸Wherefore I beseech you to confirm [your] love toward him. ⁹For to this end also did I write, that I might know the proof of you, whether you are obedient in all things. ¹⁰But to whom you forgive anything, so do I, for what I also have forgiven, if I have forgiven anything, is on your account in the presence of Christ; ¹¹that no advantage may be gained over us by the adversary; for we are not ignorant of his devices.

¹²Now when I came to Troas for the good news of the

Christ, and when a door was opened to me in [the] Lord, ¹³I had no rest for my spirit, because I did not find Titus my brother, but taking my leave of them, I went forth into Makedonia.

¹⁴But thanks be to God, who always leads us in triumph in the Christ, and makes manifest through us the odor of his knowledge in every place. ¹⁵For we are a sweet fragrance of Christ to God, in them that are being saved, and in them that are perishing; ¹⁶to the one an odor from death to death; to the other an odor from life to life. And who is sufficient for these things? ¹⁷For we are not like the many, adulterating the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ.

iii: 1. Are we beginning again to recommend ourselves? or need we, as some, letters of recommendation to you or from you? ²You are our letter, written in our hearts, known and read by all men; ³being made manifest that you are a letter of Christ, ministered by us, and written not with ink, but with [the] spirit of [the] living God; not on stony tablets, but on fleshly tablets of [the] hearts. ⁴And such confidence have we through the Christ toward God, ⁵not that we are qualified of ourselves, to account anything as from ourselves; but our qualification is from God; ⁶who also qualified us as servants of a New Covenant; not of [the] letter, but of [the] spirit; for the letter kills, but the spirit gives life. ⁷But if the ministration of death, engraven in letters on stones, came in glory, so that the sons of Israel could not look steadfastly on the face of Moses for the glory of his countenance, which [ministration] was passing away, ⁸how shall not rather the ministration of the spirit be with glory? ⁹For if to the ministration of condemnation there is glory, much rather does the ministration of righteousness exceed in glory. ¹⁰For truly

that which has been made glorious has not been made glorious in this respect, on account of the surpassing glory. ¹¹For if that which is being abolished [was] through glory, much more that which remains [is] in glory.

¹²Having therefore such a hope, we use great boldness of speech, ¹³not like Moses, [who] put a veil on his face, that the sons of Israel should not look steadfastly to the end of that which was being abolished; ¹⁴but their thoughts were hardened; for at this very day at the reading of the Old Covenant, the same veil remains unlifted; which is abolished in Christ. ¹⁵But to this day, whenever Moses is read, a veil lies on their heart. ¹⁶But whenever [one] shall turn to [the] Lord, the veil is taken away. ¹⁷Now the Lord is the spirit; and where the spirit of [the] Lord is, [there] is freedom. ¹⁸But we all, with unveiled face, beholding as in a mirror the glory of [the] Lord, are transformed into the same image, from glory to glory, even as from [the] Lord [the] spirit.

iv: 1. Therefore having this ministry, even as we obtained mercy, we faint not; ²but we have repudiated the hidden things of shame, not walking in craftiness, nor falsifying the word of God; but by the manifestation of the truth recommending ourselves to every man's conscience before God. ³But if indeed our good news is veiled, it is veiled in them that are perishing; ⁴in whom the God of this æon has blinded the thoughts of the unbelieving, that they should not see the illumination of the good news of the glory of the Christ, who is God's image. ⁵For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your slaves through Jesus. ⁶Because it is God who said, "Light shall shine out of darkness," who shone in our hearts, to give the illumination of the knowledge of the glory of God in the face of Christ.

iii: 18. "Reflecting" seems to be the sense of "seeing in a mirror."

⁷But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not ours; ⁸being pressed on every side, yet not suppressed; perplexed, yet not to despair; ⁹pursued, yet not deserted; thrown down, yet not destroyed; ¹⁰always bearing about in the body the putting to death of Jesus, that the life also of Jesus may be manifested in our body. ¹¹For we the living are always delivered to death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. ¹²So then death works in us, but life in you. ¹³But having the same spirit of faith, according to that which is written, "I believed, therefore I spoke," we too believe, and therefore we speak; ¹⁴knowing that he who raised up the Lord Jesus shall raise us up also with Jesus, and present us with you. ¹⁵For all things [are] for your sakes, that the favor being multiplied through the majority, may cause the thanksgiving to abound to the glory of God.

¹⁶Therefore we faint not; but if our outer man is decaying, yet our inner is renewed day by day. ¹⁷For our light affliction which lasts for the moment, works for us more and more exceedingly an æonian weight of glory. ¹⁸While we look not at the visible things, but at the invisible things; for the visible things are transient, but the invisible things are æonian.

v: 1. For we know that if the earthly house of our taber-

v: 1. Did the reader ever reflect that the apostle could not say "we know" that we have an eternal mansion, if its acquisition depends on man's efforts, or if any possible act of his could forfeit it? He might wish for it, but it would not be certain. His certainty demonstrates that the title rests not on man's conduct, which might forfeit it, but on God's absolute purpose, which cannot fail. Every Christian can say "we know," because God in his house of many mansions has reserved one tenement for each immortal tenant, and at some time in the far future each son and daughter of God will find and occupy his predestined home. We can only read our title clear, and say, with Paul, "we know," when we feel that we can neither earn nor forfeit that title, but that our occupancy depends on one whose purpose cannot fail.

nacle be taken down, we have a building from God, a house not made by hands, æonian in the heavens. ²For truly in this we groan, longing to be clothed upon with our dwelling that is from heaven, ³so that being clothed, we shall not be found naked. ⁴For truly we that are in this tabernacle groan, being burdened, not because we would be unclothed, but that we would be clothed upon; that what is mortal may be swallowed up by life. ⁵Now he who wrought us for this very thing is God, who gave to us the pledge of the spirit. ⁶Being therefore always courageous, and knowing that, while we are at home in the body, we are absent from the Lord,—⁷for we walk by faith and not by appearance—⁸we are courageous, and are willing rather to be absent from the body, and to be at home with the Lord. ⁹Therefore, also, we are ambitious, whether at home or absent, to be well pleasing to him. ¹⁰For we must all be made manifest before the tribunal of the Christ, that each one may receive the things through the body, for what he has done, whether good or bad. ¹¹Knowing therefore the fear of the Lord, we persuade men, but we are made manifest to God; and I hope we are made manifest also in your consciences. ¹²We are not again recommending ourselves to you, but as giving you occasion of boasting on our behalf, that you may have wherewith to

v: 10. We omit "his" and "done," in E. V., between "things" and "body," and render literally the Greek article before "body." Sawyer's Version gives the passage a literal rendering, thus: "That each one may receive through the body for what he has done."

"It appears to be the purpose of the apostle, in this passage, to re-affirm the assurance that we cannot postpone our responsibility to another state of being, but that Christ now occupies the throne of judgment, as a co-ordinate branch of his kingdom; and we must all be manifest to its searching scrutiny, and be blest with the Divine approval, or cursed with condemnation, here in the body, according to our practice in it, 'whether good or bad.'"—*Cobb*. Tregelles thinks *ta idia* the correct reading, instead of *ta dia*. This is according to several ancient readings, i.e., "get back the body's own things."

answer them that boast in appearance, and not in heart. ¹³For if we were beside ourselves, it is to God; or if we are of sober mind, it is to you. ¹⁴For the love of the Christ constrains us; because we thus judge, that one died for all, therefore all died; ¹⁵and he died for all, that they which live should no longer live to themselves, but to him who died and rose for them. ¹⁶Therefore we henceforth know no man after the flesh, even though we have known Christ after the flesh, yet now we know [him] no more. ¹⁷Therefore if any man is in Christ, [there is] a new creation; the old things have passed away; behold, they have become new. ¹⁸But all things are of God, who has reconciled us to himself through Christ, and has given to us the ministry of the reconciliation, ¹⁹namely, that God was in Christ reconciling [the] world to himself, not reckoning their trespasses to them, and has placed in us the word of reconciliation.

²⁰We are therefore ambassadors for Christ as if God were intreating by us; we beseech [you] on Christ's behalf, be reconciled to God. ²¹He made him sin on our behalf, he who knew no sin, that we might become God's righteousness in him. **vi: 1.** And working together, we also intreat that you receive not the favor of God in vain, ²for he says:

“ At an acceptable time I heard thee,

And in a day of salvation I aided thee;”

behold, now is an acceptable season; behold, now is a day of salvation; ³giving no occasion of stumbling in anything, that the ministration may not be blamed; ⁴but in everything recommending ourselves as God's ministers, in much patience, in afflictions, in necessities, in distresses, ⁵in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; ⁶in purity, in knowledge, in forbearance, in kindness, in [the] holy spirit, in love unfeigned, ⁷in [the] word of truth,

in [the] power of God, through the armor of righteousness, on the right hand and left, ⁸by glory and dishonor, by evil report and good report; as deceivers and true; ⁹as unknown and well-known; as dying, and behold, we live; as chastened and not killed; ¹⁰as grieving, yet always rejoicing; as poor, yet enriching many; as having nothing, and possessing all things.

¹¹Our mouth is open to you, O Korinthians, our heart is enlarged. ¹²You are not straitened in us, but you are straitened in your own affections. ¹³Now for a recompense in like kind,—I speak as unto children—be you also enlarged.

¹⁴Be not unequally yoked with unbelievers; for what partnership have righteousness and iniquity? or what communion has light with darkness? ¹⁵And what concord has Christ with Beliar? or what portion has a believer with an unbeliever? ¹⁶And what agreement has a temple of God with idols? for we are a temple of [the] living God; even as God said,

“ I will dwell in them and walk in them;

And I will be their God, and they shall be my people.”

¹⁷Therefore,

“Come out from among them, and be separate,”

saith the Lord;

“And touch no unclean thing,

And I will receive you,

¹⁸And be a Father to you,

And you shall be sons and daughters to me,”

saith [the] Lord Almighty.

vii: 1. Having therefore these promises, beloved, let us purify ourselves from all pollution of flesh and spirit, perfecting holiness in [the] fear of God.

²Make room for us; we wronged no man; we corrupted no

man; we overreached no man. ³I say it not to condemn; for I have previously said that you are in our hearts to die together and live together. ⁴Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort, I overflow with joy in all our affliction. ⁵For even when we came into Makedonia, our flesh had no rest, but [we were] afflicted on every side; conflicts without, fears within. ⁶Nevertheless, God who comforts the lowly, comforted us by the presence of Titus, ⁷and not by his presence only, but also by the comfort with which he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. ⁸For though I grieved you with my letter, I do not regret it, even if I did regret; I see that the letter grieved you, though but for a season. ⁹Now I rejoice, not that you were grieved, but that you were grieved to reformation, for you were grieved after a godly sort, that you might suffer loss by us in nothing. ¹⁰For godly grief produces reformation to a salvation that brings no regret; but the grief of the world produces death. ¹¹For behold this very thing, that you were grieved after a godly sort, what earnest care it wrought in you, yes, what exculpation of yourselves, yes, what indignation, yes, what fear, yes, what longing, yes, what zeal, yes, what avenging. In everything you proved yourselves to be pure in the matter. ¹²So though I wrote to you, [I wrote] not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest to you in the sight of God. ¹³Therefore we have been comforted; and in our comfort we rejoiced the more exceedingly for the joy of Titus, because his spirit has been refreshed by you all. ¹⁴For if in anything I have boasted to him on your behalf, I was not ashamed, but as we spoke all things to you in truth,

so our boasting also, which I made before Titus, was found to be truth. ¹⁶And his inward affection is more abundant toward you, while he remembers the obedience of you all, how with fear and trembling you received him. ¹⁷I rejoice that in everything I have confidence concerning you.

CONTRIBUTIONS FOR THE SAINTS.

viii: 1. Now, brothers, we make known to you the favor of God that has been given in the assemblies of Makedonia; ²that in much proof of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. ³For according to their power, I bear witness, yes and beyond their power, voluntarily, ⁴they importuned us to accept this favor and the fellowship in the ministering to the saints; ⁵and not as we had hoped, but first they gave themselves to the Lord, and to us by God's will; ⁶so that we exhorted Titus, that as he had made a beginning before, so he also would complete this favor in you also. ⁷But as you abound in everything, [in] faith, and utterance, and knowledge, and all earnestness, and our love to you [we ask] that you abound in this favor also. ⁸I speak not by way of injunction, but to prove through the earnestness of others the sincerity also of your love. ⁹For you know the favor of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be enriched. ¹⁰And herein I give judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. ¹¹But now complete the doing also; that as [is] the readiness to will, so [shall be] the completion also according to your ability. ¹²For if the willingness is there, [it is] acceptable according to what [one] has, not according to what he has not. ¹³For not that others may be eased [and] you distressed, but by equality; ¹⁴let your abundance at

this time be for their want, that their abundance also may be for your deficiency; that there may be equality; ¹⁶as it is written,

“He that [had] much had no surplus,

And he that [had] little had no lack.”

¹⁶But thanks be to God, who put the same earnest care for you into the heart of Titus. ¹⁷For indeed he accepted our exhortation; but being himself very earnest, he went forth to you voluntarily. ¹⁸And we sent together with him the brother whose praise in the good news [is] through all the assemblies, ¹⁹and not only so, but who was also appointed by the assemblies to travel with us in this favor, which is ministered by us to the Lord's glory and our readiness: ²⁰avoiding this, that any one should blame us in this abundance that is ministered by us: ²¹for we are anxious for things honorable, not only in [the] sight of the Lord, but also in [the] sight of men. ²²And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of [the] great confidence which [he has] in you. ²³If [any inquire] respecting Titus, [he is] my partner and fellow-worker toward you; or our brothers, [they are] apostles of assemblies, [the] glory of Christ. ²⁴Indicate therefore to them before the assemblies the proof of your love, and of our boasting on your behalf.

ix: 1. For indeed concerning the ministering to the saints, it is superfluous for me to write to you: ²for I know your readiness, of which I boast on your behalf to them of Makedonia, that Achaia has been prepared for a year past, and emulation of you has stimulated the majority. ³But I have sent the brothers that our boasting on your behalf may not be made void in this respect; that even as I said, you may be prepared: ⁴lest by any means, if there come with me

any of Makedonia, and find you unprepared, we—not to say you—should be ashamed of this confidence. ‘I thought it necessary, therefore, to entreat the brothers, that they would go before to you, and make up beforehand your previously promised blessing, that the same might be ready, as a matter of blessing, and not of exaction. ‘But [I say] this: He that sows sparingly shall also reap sparingly, and he that sows with blessings shall also reap with blessings; ‘each man according as he has purposed in his heart; not of grief, nor of necessity; for God loves a cheerful giver. ‘And God is able to make all favor abound to you; that you, having always all sufficiency in everything, may abound to every good work; ‘as it is written:

“He has scattered abroad, he has given to the poor;
His righteousness abides to the æon.”

‘And he who supplies seed to the sower, and bread for food, shall supply and multiply your seed for sowing, and increase the products of your righteousness; ‘you being enriched in everything to all liberality, which works through us thanksgiving to God. ‘For the ministration of this service not only fills up the measure of the wants of the saints, but also abounds through many thanksgivings to God; ‘seeing that through the proving [of you] by this ministration they glorify God for the obedience of your confession to the good news of the Christ, and for [the] liberality of the contribution to them and to all; ‘while they themselves also, with supplication on your behalf, long after you by reason of the surpassing favor of God in you. ‘Thanks be to God for his unspeakable gift.

THE APOSTLE'S REPLY TO HIS ACCUSERS.

x: 1. Now I, Paul, myself intreat you by the meekness and gentleness of the Christ, I who in your presence am

lowly among you, but being absent am courageous toward you; ²yes, I beseech you that I may not when present show courage with the confidence wherewith I count to be bold against some, who regard us as if we walked according to the flesh. ³For though we walk in the flesh, we do not war according to the flesh,—⁴for the weapons of our warfare are not of the flesh, but mighty before God to [the] casting down of fortresses,—⁵casting down [false] speculations, and every high thing lifted up against the knowledge of God, and bringing every thought into captivity to the obedience of the Christ; ⁶and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. ⁷Do you see the things before your face? If any man trusts in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. ⁸For if indeed I should boast somewhat abundantly concerning our authority—which the Lord gave for building you up, and not for casting you down,—I shall not be ashamed. ⁹That I may not seem as if I would terrify you by letters, ¹⁰“For,” they say, “the letters are weighty and powerful, but the bodily presence is weak, and the speech insignificant.” ¹¹Let such a one reckon this, that, what we are in word by letters when absent, such [are we] also indeed when present. ¹²For we dare not rank or compare ourselves with certain of those who commend themselves; but they, measuring themselves by themselves, and comparing themselves with themselves, are unwise. ¹³For we will not boast beyond measure, but according to the measure of the limit which the God of measure apportioned to us as a measure, to reach even to you. ¹⁴For we stretch not ourselves too far as if we reached not to you, for we came even as far as

x: 10. Paul seems to have been small and insignificant in person and voice. Acts xvii. But at Lystra he was called Hermes.

you in the good news of the Christ; ¹⁶not boasting beyond measure, in other men's labors; but having hope that, as your faith grows, we shall be magnified in you according to our limit to abundance, ¹⁶so as to preach the good news even to the parts beyond you, not to boast in another's limit concerning things ready to our hand. ¹⁷But he that boasts let him boast in [the] Lord. ¹⁸For not he that recommends himself is approved, but whom the Lord recommends.

xi: 1. Would that you could bear with me in a little foolishness; but indeed you do bear with me. ²For I am jealous over you with a godly jealousy, for I affianced you to one husband, that I might present you a chaste virgin to the Christ. ³But I fear, lest by any means, as the serpent deluded Eve in his craftiness, your thoughts should be corrupted from the simplicity and the purity that [are] in the Christ. ⁴For if he that comes preaches another Jesus, whom we did not preach, or you receive a different spirit which you did not receive, or a different good news, which you did not accept, you do well to bear with [him]. ⁵For I reckon that I am nothing behind the very first apostles. ⁶But though [I am] rude in speech yet not in knowledge; nay, in everything we have made [it] manifest among all men toward you. ⁷Or did I commit a sin in abasing myself that you might be exalted, because I preached to you the good news of God for naught? ⁸I robbed other assemblies, taking wages that I might minister to you; ⁹and when I was present with you and was in want, I was not a burden on any man; for the brothers, when they came from Makedonia, supplied the measure of my deficiency; and in everything I kept and will keep myself from being burdensome to you. ¹⁰As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. ¹¹Why? because I love you not? God

knows. ¹²But what I do, that I will do; so that I may cut off the occasion of them desiring an occasion; that wherein they boast, they may be found even as we. ¹³For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. ¹⁴And no wonder; for even the adversary fashions himself into an angel of light. ¹⁵It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

¹⁶I say again, let no man think me foolish; but if otherwise, yet receive me as foolish, that I also may boast a little. ¹⁷That which I speak, I speak not after [the] Lord, but as in foolishness, in this confidence of boasting. ¹⁸Since many boast according to the flesh, I also will boast. ¹⁹For, being wise, you willingly bear with the foolish. ²⁰For you bear with a man if he enslaves you, if he devours you, if he takes you [captive], if he exalts himself, if he beats you on the face. ²¹I speak by way of disparagement, as if we had been weak. Yet in whatever any is bold,—I speak in foolishness—I also am bold. ²²Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's seed? So am I. ²³Are they ministers of Christ?—I speak as one beside himself—I more; in labors more abundant, in prisons more abundant, in stripes above measure, in deaths often. ²⁴Of the Jews five times I received forty [stripes] less one. ²⁵Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have been in the deep; ²⁶[in] journeyings often, perils of rivers, perils of robbers, perils from kindred, perils from Gentiles, perils in city, perils in desert, perils at sea, perils among false brothers, ²⁷[in] labor and travail, in frequent watchings, in hunger and thirst, in frequent fastings, in cold and nakedness. ²⁸Besides these

outer things there is that which presses on me daily, anxiety for all the assemblies. ²⁹Who is weak, and I am not weak? who is made to stumble, and I burn not? ³⁰If [it is proper to] boast I will boast of the things that concern my weakness. ³¹The God and Father of the Lord Jesus, he who is blessed to the æons, knows that I lie not. ³²In Damaskus the ethnarch of king Aretas guarded the city of the Damaskenes, in order to take me; ³³and I was let down by the wall through an opening, in a rope basket, and escaped his hands. **xii: 1.** It is not profitable indeed to boast, yet I will come to visions and revelations of [the] Lord. ²I know a man in Christ [who] above fourteen years ago,—whether in [the] body, I know not; or whether out of the body, I know not, God knows,—such a one caught up to the third heaven. ³And I know such a man—whether in [the] body, or apart from the body, I know not; God knows,—‘that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for man to utter. ⁴On behalf of such a one will I boast, but on my own behalf I will not boast, except in weakness. ⁵For if I should desire to boast, I shall not be foolish, for I shall speak the truth; but I refrain, lest any one should estimate me above that which he sees me [to be], or hears from me. ⁶And by reason of the exceeding greatness of the revelations, in order that I should not be too exalted, there was given to me a thorn in the flesh, a messenger of the adversary to buffet me, that I should not be too much exalted. ⁷Concerning this thing I besought the Lord three times, that it might depart from me. ⁸And he has said to me, “My favor is sufficient for thee; for strength is perfected in weakness.” Most gladly therefore will I rather boast in my weaknesses, that the strength of the Christ may rest upon me. ¹⁰Therefore I take pleasure in weaknesses, in injuries, in necessities, in persecu-

tions, and in distresses, for Christ's sake; for when I am weak, then I am strong.

¹¹I have become foolish; you compelled me; for I ought to have been commended by you; for in nothing was I behind those very first apostles, if even I am nothing. ¹²Truly the signs of the apostle were wrought among you in all patience, by signs and wonders and powers. ¹³For what is there wherein you were made inferior to the rest of the assemblies, except that I myself was not a burden to you? forgive me this wrong.

¹⁴Behold, this third time I am ready to come to you; and I will not be a burden; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. ¹⁵And I will most gladly spend and be spent out for your lives. If I love you more abundantly, am I loved less? ¹⁶But be it so; I did not myself burden you; but being crafty I caught you with artifice. ¹⁷Did I take advantage of you by any one of them whom I have sent to you? ¹⁸I exhorted Titus, and I sent the brother with him. Did Titus take advantage of you? walked we not by the same spirit? [walked we] not in the same steps?

PAUL'S PROPOSED VISIT, ETC.

¹⁹Think you that we are all this time apologizing to you? In the sight of God we speak in Christ; but all things, beloved, [are] for your upbuilding. ²⁰For I fear, lest when I come I shall not find you such as I wish, and [that] I shall myself be found by you not such as you wish; lest [there may be] strife, jealousy, wraths, intrigues, backbitings, whisperings, conceits, disorders; ²¹lest when I come again, my God should humble me before you, and I should lament for many of them that have sinned heretofore, and have not reformed

of the uncleanness and fornication and lasciviousness which they committed.

xiii: 1. This third time I am coming to you. At the mouth of two or three witnesses shall every word be established. 'I said before, and I [now] foretell, as if I were present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that if I come again, I will not spare; *since you seek a proof of Christ who speaks in me; who is not weak toward you, but is powerful in you; 'for he was crucified through weakness, yet he lives through God's power. For we also are weak with him, but we shall live with him through God's power toward you. "Try yourselves, whether you are in the faith; prove yourselves. Or know you not as to yourselves that Jesus Christ is in you? unless indeed you are unapproved. 'But I hope that you will know that we are not unapproved. 'Now we pray to God that you do nothing bad, not that we may appear approved, but that you may do that which is honorable and that we are as unapproved. 'For we can do nothing against the truth, but for the truth. 'For we rejoice, when we are weak, and you are strong; for this we also pray, even your restoration. ¹⁰For this cause I write these things while absent, that I may not deal severely when present, according to the authority that the Lord has given me for building up, and not for casting down.

¹¹Finally, brothers, rejoice; be restored; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you. ¹²Salute one another with a holy kiss.

¹³All the saints salute you.

¹⁴The favor of the Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, be with you all.

PART XIII

PAUL'S HISTORY CONTINUED.—IN KORINTH.

TIME—A. D. 57 TO 58.

PAUL GOES TO KORINTH AGAIN.

Acts xx: 2. And when he had gone through those parts, and had exhorted them much, he went into Greece.

PAUL DESCRIBES HIMSELF AND THE GOOD NEWS.

Galatians i: 1. Paul, an apostle—not from men, nor through a man,—but through Jesus Christ, and God [the] Father, who raised him from [the] dead—²and all the brothers with me, to the assemblies of Galatia; ³favor to you and peace from God our Father and our Lord Jesus Christ, ⁴who gave himself for our sins that he might deliver us from the present evil æon, according to the will of our God and

During Paul's three months' stay in Korinth he wrote Galatians and Romans the former in the winter of 57 and the latter in the spring of 58.

Farrar, and Conybeare and Howson think this epistle was written A. D. 57 in Korinth; others at Ephesus, A. D. 56. The date can only be approximated, but it must have been about this time, and while Paul remained in Korinth.

The title in S. V. A. is "To Galatians."

i: 4. "Present evil æon," that is, evil age, or time, not world, as in E. V. and R. V. The meaning is, the wicked people of that day. Not from the wrath of God, because the mission of Christ was the result of God's love. John iii. 16; Rom. v. 8. Not to save men from endless misery in another world, but to deliver them "from this *present* evil age."

Father, ⁸to whom [be] the glory to the æons of the æons. Amen.

⁹I wonder that you are so soon being turned away from him who called you by the favor of Christ to another, which is not a different good news; but there are some that disturb you, and would subvert the good news of the Christ. ⁸But though we, or an angel from heaven, should preach to you good news contrary to that which we preached to you, let him be anathema. ⁹As we have said before, so now I say again, If any one preach to you good tidings different from what you received, let him be anathema. ¹⁰For am I now persuading men or God? Or do I strive to please men? If I still pleased men, I should not be a slave of Christ. ¹¹For I make known to you, brothers, concerning the good news that was preached by me, that it is not according to man. ¹²For I neither received it from man, nor was I taught it, except through Jesus Christ's revelation. ¹³For you heard of my former conduct in Judaism, that I exceedingly persecuted the assembly of God, and ravaged it; ¹⁴and was proficient in

7. The Greek for "different" is not the same as "another" in verse 6. E. V. is inaccurate.

9. The word *anathema*, improperly rendered "accursed" in E. V., has no such meaning. Its real significance is: "Let him go," "Ignore (or disregard) him." It really means "to separate." The apostle uses it here as he applies it to himself (Rom. ix: 3): "I could wish myself separated (*anathema*) from Christ." This is the view of most critics. Hammond: "And if any attempt to do that, though it were I myself, or even an angel from heaven, I proclaim unto you mine opinion and apostolic sentence, that you are to disclaim and renounce all communion with him, to look on him as an excommunicated person, under the second degree of excommunication, that none is to have any commerce with in sacred matters." Wakefield: "But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach it unto you, let him be rejected." Nothing like what is implied in the common use of the English word "anathema" is meant by the Christian use of the Greek word. The Catholic church has employed it to mean accursed or damned, in the evangelical meaning of those words, which is as foreign to the spirit of Christ and Christianity as it is to curse and damn in common profanity.

Judaism beyond many contemporaries among my kindred, being more exceedingly zealous for the traditions of my fathers. ¹⁸But when it was the good pleasure of God, who separated me from my mother's womb, and called me through his favor, ¹⁹to reveal his son in me, that I might proclaim his good news among the Gentiles, I did not immediately confer with flesh and blood, ²⁰nor went I up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned again to Damaskus.

¹⁸Then three years after I went up to Jerusalem to become acquainted with Kephas, and remained with him fifteen days. ¹⁹But I saw no other of the apostles, except Jacob, the Lord's brother. ²⁰What now I write to you, behold, before God, I lie not. ²¹Then I went to the regions of Syria and Kilikia. ²²And I was personally unknown to the assemblies of Christ in Judea, ²³but they only heard [this], "He who once persecuted us now preaches the good news: the faith he once ravaged." ²⁴And they glorified God in me.

ii: 1. Then fourteen years after I went up again to Jerusalem, with Barnabas, taking Titus also with me. ¹And I went up according to a revelation; and I submitted to them the good news that I preach among the Gentiles, but privately before those in repute, lest by any means I should be running, or had run, in vain. ²But not even Titus who was with me, though a Greek, was compelled to be circumcised, ³but [it was] because of the false brothers secretly brought in, who came in secretly to spy out our freedom that we have in Christ Jesus, that they might enslave us: ⁴to whom we yielded not in the way of submission, even for an hour; that the truth of the good news might remain with you. ⁵But from those of repute,—whatsoever they were formerly is of

18. The apostle is called Kephas, instead of Peter, throughout this epistle.

no consequence to me, God accepts not the person of man,—they, I say, of repute, contributed nothing to me, 'but on the contrary, when they saw that I had been intrusted with the good news of the uncircumcision—as Peter with [that] of the circumcision,—⁸for he who wrought for Peter to the apostleship of the circumcision, wrought for me also to the Gentiles,—⁹and when they perceived the favor that was given to me, Jacob and Kephass and John, reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go to the Gentiles, and they to the circumcision; ¹⁰only [they wished] that we should remember the poor, which very thing I was also zealous to do.

¹¹But when Kephass came to Antioch, I opposed him to the face, because he stood condemned. ¹²For before certain came from Jacob, he ate with the Gentiles; but when they came he withdrew, and separated himself, fearing those that were of the circumcision. ¹³And the rest of the Jews dissembled likewise with him; so that even Barnabas was carried away with their hypocrisy. ¹⁴But when I saw that they went not on a straight road as to the truth of the good news, I said to Kephass in the presence of all, "If you, being a Jew, live like the Gentiles, and not like the Jews, why do you compel the Gentiles to Judaize?" ¹⁵We being Jews by nature, and not sinners of the Gentiles, ¹⁶yet knowing that a man is not justified by works of law, but only through faith in Christ Jesus, even we believed in Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of law shall no flesh be justified. ¹⁷But if, while we sought to be justified in Christ we ourselves also were found sinners, is Christ a minister of sin? By no means. ¹⁸For if I rebuild those things that I destroyed, I prove myself a transgressor. ¹⁹For through law I died to law, that I

might live to God. ²I have been crucified with Christ; but I live, [and] yet no longer I, but Christ lives in me; and that which I now live in the flesh I live in faith which is in the Son of God, who loved me and gave himself up for me. ³I reject not the favor of God: for if righteousness is through law, then Christ died in vain.

RIGHTEOUSNESS DESCRIBED.

iii: 1. O foolish Galatians, who has deluded you, before whose eyes Jesus Christ was set forth crucified? ²This only would I learn from you: received you the spirit by works of law, or by the hearing of faith? ³Are you so foolish? Having begun in spirit, do you now end in flesh? ⁴Did you suffer so many things to no purpose? if it be indeed to no purpose. ⁵He therefore that imparts the spirit to you and works powers in you, [does he it] by works of law, or by [the] hearing of faith? ⁶Even as Abraham believed God, and it was reckoned to him for righteousness. ⁷Know then that they who are of faith, the same are sons of Abraham; ⁸and the Scripture, foreseeing that God would justify the Gentiles by faith, preached the good news beforehand to Abraham: "In thee shall all the Gentiles be blessed." ⁹So then they that are of faith are blessed with the believing Abraham. ¹⁰For as many as are of works of law, are under a curse; for it is written, "Cursed is every one that continues not in all things written in the book of law, to do them." ¹¹Now that no man is justified by law in the sight of God, is evident; for, "The righteous shall live

iii: 1. "That you should not obey the truth," om. S. V. A.

8. *Preached before the gospel.* "Showed beforehand glad tidings unto Abraham."—*Tyndale.* The promise was given long before mankind received any written law, ver. 17, even before Abraham himself was circumcised. "Shall all nations be blessed." See Matt. 1: 21; Acts iii: 25.

by faith." ¹²And the law is not of faith, but he that does them, shall live in them. ¹³Christ redeemed us from the curse of the law, having become a curse for us, for it is written, "Cursed is every one that hangs on a tree;" ¹⁴that on the Gentiles might come the blessing of Abraham in Jesus Christ; that we might receive the promise of the spirit through faith.

¹⁵Brothers, I speak after the manner of man: though it be but man's covenant, yet, when it has been confirmed, no one sets it aside or adds to it. ¹⁶Now the promises were spoken to Abraham, and to his seed. He says not, "And to seeds," as of many; but as of one, "And to thy seed," which is Christ. ¹⁷Now I say this: The law issued four hundred and thirty years after, does not annul a covenant confirmed by God beforehand, so as to invalidate the promise. ¹⁸For if the inheritance is of law, it is no more of promise: but God has granted it to Abraham by promise. ¹⁹What then [as to] the law? It was added because of transgressions, till the seed should come to whom the promise had been made, ordained through angels by the hand of a mediator. ²⁰Now a mediator is not of one; but God is one. ²¹Is the law then contrary to the promises of God? By no means: for if there had been a law given which could make alive, certainly righteousness would have been in the law. ²²But the Scripture shut

15. *I speak after the manner of men.* This phrase, "in St. Paul's style. seems always to mean, I use a comparison drawn from human affairs or human language. Compare Rom. iii: 5, and 1 Cor. xv: 32."—*Conybeare*.

21. "Of God," not in V.

22. Rev. O. D. Miller, S. T. D., observes: "The original 'for all things,' Gal. iii. 22, is *ta panta*, neuter plural, which Robinson says, citing this very passage, is put by metonymy, 'for all men: *hoi pantas*' (Gr. Lex.; N. T. s. pas). So Alford (Gr. Test. *in loc.*) renders the expression by 'all,' simply, and remarks: 'Neuter, as indicating the entirety of mankind, and man's world. Wordsworth's version is the same as Alford's (Gr. Test. *in loc.*). In fact, the rendering 'all things,' is not only opposed to the views of the majority of first-class critics, but is contrary to the sense intended. The fact that the

up all [men] under sin. that the promise by faith in Jesus Christ might be given to them that believe. ²³But before faith came, we were guarded under law, shut up to the faith about to be revealed. ²⁴So that the law has been our tutor to Christ, that we might be justified by faith. ²⁵But faith having come, we are no more under a tutor. ²⁶For you are all, through faith, sons of God in Christ Jesus. ²⁷For as many of you as were immersed into Christ, were clothed with Christ. ²⁸There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be no male and female; for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's seed, heirs according to promise.

iv: 1. But I say as long as the heir is a child he differs nothing from a slave, though he is lord of all; ²but is under guardians and stewards until the term prescribed by the father. ³So we also, when we were children, were enslaved under the elements of the world; ⁴but when the fullness of the time came God sent forth his son, born of a woman, born under law, ⁵that he might redeem those under law, that we might receive the adoption of sons. ⁶And because you are sons, God sent forth the spirit of his son into our hearts, crying, "Abba, Father." ⁷So that you are no longer a slave, but a son; and if a son, then an heir through God.

⁸But at that time, not knowing God, you were enslaved to those who by nature are not gods, ⁹but now that you have

phrase is neuter affords no justification; for Buttman observes: 'For examples of the neuter plural, in a concrete, *personal* sense, see 1 Cor. i. 27. Gal. iii. 22,' citing this identical passage. The obvious meaning of *ta panta* then, is 'all men,' or 'all.'

24. The word rendered R. V., "tutor," E. V., "schoolmaster," denotes a slave or servant that conducted a child to its teacher. Tutor is the better word. See 1 Cor. iv: 15.

28. "You are all Christ Jesus" S. A.

come to know God, or rather to be known of God, how is it that you desire to be enslaved once again, and return to the weak and beggarly elements? ¹⁰You observe days and months and seasons and years. ¹¹I am afraid of you, lest by any means I have bestowed labor upon you in vain.

¹²I beseech you, brothers, be as I [am] for I [am] as you [should be]. You did me no wrong; ¹³but you know that because of bodily infirmity I preached the good news to you formerly, ¹⁴and that which was a trial to you in my flesh you despised not, nor rejected; but received me as an angel of God,—as Christ Jesus. ¹⁵Where then is that happiness of yours? for I bear you witness, that, if possible, you would have torn out your eyes, and given them to me. ¹⁶So then am I become your enemy because I deal truly with you? ¹⁷They zealously seek you not in honor, but they desire to exclude you, that you may seek them. ¹⁸But it is honorable to be zealously devoted to a good cause, at all times, and not only when I am present with you. ¹⁹My little children, of whom I am again in travail until Christ be formed in you, ²⁰I could even wish to be present with you now, and to change my voice; for I am perplexed about you.

²¹Tell me, you that desire to be under law, do you not hear the law? ²²For it is written that Abraham had two sons, one by the slave-woman, and one by the free-woman. ²³Yet the [one] by the slave-woman was born after the flesh; but the [one] by the free-woman through promise. ²⁴Which things are allegorical; for these [women] are two covenants; one from Mount Sinai, bearing children for slavery, which is Hagar. ²⁵Now this Hagar is Mount Sinai, in Arabia, and corresponds to the Jerusalem that now is: for she is enslaved

iv: 15. This language sustains the theory that Paul's "infirmity" (verse 13) was of the eyes.

with her children. ²But the Jerusalem that is above is free, who is our mother. ³For it is written,

“Rejoice thou barren, that bearest not;

Break forth and cry, thou that travailest not;

For more are the children of the deserted than of her that has the husband.”

⁴Now we, brothers, like Isaac, are children of promise. ⁵But as then he that was born according to flesh persecuted him [that was born] according to spirit, even so is it now. ⁶But what says the Scripture? “Cast out the slave-woman and her son: for the son of the slave-woman shall not inherit with the son of the free-woman.” ⁷Wherefore, brothers, we are not children of a slave-woman but of the free-woman.

MORAL DUTIES DESCRIBED.

v: 1. For liberty Christ has set us free: therefore stand firm and be not entangled again in a yoke of slavery.

²Behold, I Paul say to you, that if you receive circumcision, Christ will benefit you nothing. ³And I testify again to every man that receives circumcision, that he is a debtor to perform the whole law. ⁴You who would be justified by the law, are separated from Christ; you are fallen away from favor. ⁵For we through [the] spirit of faith, wait for the hope of righteousness. ⁶For neither circumcision nor uncircumcision avails anything in Christ Jesus, but faith wrought through love. ⁷You were running well; who hindered you that you should not confide in the truth? ⁸This persuasion is not of him that calls you. ⁹A little leaven leavens the whole mass. ¹⁰I have confidence toward you in [the] Lord, that you will not be otherwise minded, but he that troubles you shall bear the judgment, whoever he is. ¹¹But I, brothers, if I still preach circumcision, why am I still persecuted? Has then

the stumbling stone of the cross been abolished? ¹⁴I would that they which unsettle you would even mutilate themselves.

¹⁵For you, brothers, were called for freedom; only [use] not your freedom for an occasion to the flesh, but, through love be slaves to one another. ¹⁶For the whole law is fulfilled in this one precept,

“Thou shalt love thy neighbor as thyself.”

¹⁷But if you bite and devour one another, take heed that you be not consumed by one another.

¹⁸But I say, walk by [the] spirit, and you shall not fulfill the lust of [the] flesh. ¹⁹For the flesh lusts against the spirit, and the spirit against the flesh; for these are contrary to one another, that you may not do the things that you would.

²⁰But if you are led by [the] spirit, you are not under law.

²¹Now the works of the flesh are manifest, such as fornication, impurity, lasciviousness, ²²idolatry, sorcery, enmities, strife, jealousy, resentments, dissensions, heresies, ²³envyings, drunkenness, revellings and such like, of which I forewarn you, as I told you before, that they who do such things shall not inherit the reign of God. ²⁴But the fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control; ²⁵against such there is no law. ²⁶And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

²⁷If we live by [the] spirit, let us also walk by [the] spirit.

²⁸Let us not be vainglorious, provoking one another, envying one another.

vi: 1. Brothers, even if a man be overtaken in any fault, you who are spiritual, restore such a one in a spirit of meekness; watching yourself, lest you also be tried. ²Bear one another's burdens, and so fulfill the law of the Christ. ³For, if a man thinks himself to be something, when he is nothing,

he deceives himself. ⁴But let every man prove his own work, and then shall he have his boasting in himself alone and not in the other. ⁵For every man shall bear his own load.

⁶But let him that is taught in the word contribute to his teacher in all good things. ⁷Be not deceived; God is not mocked; for whatsoever a man sows, that shall he also reap. ⁸For he that sows to his own flesh shall reap from the flesh corruption, but he that sows to the spirit, shall reap æonian life from the spirit. ⁹And let us not be weary in well doing; for if we faint not, we shall reap in due season. ¹⁰So then, as we have opportunity, let us do good toward all men, but especially toward those that are of the family of the faith.

¹¹See with what large characters I have written with my own hand. ¹²As many as desire to appear fair in [the] flesh, they compel you to be circumcised; only that they may not be persecuted because of the cross of the Christ Jesus. ¹³For not even do the circumcised themselves keep [the] law, but they desire you to be circumcised, that they may boast in your flesh. ¹⁴But far be it from me to boast, except in the cross of our Lord Jesus Christ, through whom [the] world has been crucified to me, and I [to the] world. ¹⁵For neither circumcision nor uncircumcision is anything, but a new creation. ¹⁶And as many as shall walk by this rule, peace and mercy be upon them, and upon the Israel of God.

¹⁷From henceforth let no man trouble me, for I bear the marks of Jesus branded on my body.

vi. 5. The word rendered "burdens" in E. V., in verses 2 and 5, is from two different words. The seeming contradiction disappears if we give them, as here, their proper force.

11. "See the size of the characters in which I write to you with my own hand." Paul's letter was written by an amanuensis, except the close. He does not say "letters," but characters.

14. Boasting in the cross, the emblem of ignominy in the eyes of the world at that time, was like boasting in the gibbet or gallows now.

17. S. "The marks of the Lord Jesus Christ." V. A., "The marks of Jesus."

¹⁸The favor of our Lord Jesus Christ be with your spirit, brothers. Amen.

PAUL, JESUS AND THE GOOD NEWS.

Romans i: 1. Paul, a slave of Jesus Christ, a called apostle, set apart to [the] good news of God, ²which he had promised through his prophets, in holy writings, ³concerning

Soon after writing Galatians the great apostle to the Gentiles wrote the letter to the Romans.

This letter was written at Corinth, before Paul had been to Rome (Rom. i: 11, 13, 15), and when he was designing to visit the eternal city (xv: 23-28) with a contribution from Makedonia and Achaia, to Jerusalem (xv: 26-31); and Timothy, Sosipater, Gaius and Erastus were with him (xvi: 21, 23). A. D. 58, in Corinth, according to Conybeare and Howson, Livermore, and Farrar.

"Though addressed to a people whose language was the Latin, yet this Epistle to them, like those to other churches, was in Greek. The Greek language was then understood at Rome, and extensively spoken. It was a part of polite education to learn it. The Roman youth were taught it; and it was the fashion of the times to study it, even so much so as to make it a matter of complaint that the Latin was neglected for it by the Roman youth. Thus Cicero (Pro Arch.) says, 'The Greek language is spoken in almost all nations; the Latin is confined to our comparatively narrow borders.' Tacitus (Orator 29), says, 'An infant born now is committed to a Greek nurse.' Juvenal (vi: 185) speaks of its being considered as an indispensable part of polite education, to be acquainted with the Greek. The apostle was himself probably more familiar with the Greek than the Latin. He was a native of Cilicia, where the Greek was doubtless spoken, and he several times quotes the Greek poets in his addresses and epistles. Acts xxi: 37; xvii: 28. Titus i: 12. 1 Cor. xv: 33."—*Barnes*.

Luther calls Romans "the chief book of the New Testament." Tholuck, the "Christian Philosophy of Universal History." Coleridge said, "The most profound work in existence." Channing remarked, "We cannot but consider the letters of Paul, with all their abrupt transitions and occasional obscurities, as more striking exhibitions of genuine Christianity than could have been transmitted by the most labored and artificial compositions."

1: 1. *Good news of God.* The Greek of news here means to bring a message, or news, tidings; compounded with a particle, meaning well or good, it signifies to bring good news; and hence comes its secondary meaning, to announce the Gospel, to preach Christianity, which is pre-eminently glad tidings, to mankind; and compounded with two other Greek particles, meaning before, and upon or to, it occurs in the text, and should be rendered, proclaimed or announced before. Stuart, "Which he formerly, or in former times, declared or published."

"In holy writings or scriptures—not in the Holy Scriptures, in which case

his son, born of David's seed, according to [the] flesh; 'designated as God's son, in power according to [the] spirit of holiness, by [the] resurrection of [the] dead,—Jesus Christ our Lord; 'through whom we received favor and apostleship, for obedience of faith among all the Gentiles, for his name's sake; 'among whom you also are called by Jesus Christ; 'to all the beloved of God, in Rome,—called saints: favor and peace to you from God our Father and [the] Lord Jesus Christ.

'First, indeed, I thank my God through Jesus Christ for you all, because your faith is declared in the whole world. 'For God is my witness, whom I serve in my spirit in the good news of his son, how continually I make mention of you: 'always asking in my prayers that if possible now at length I may have a prosperous journey, in the will of God, to come to you. "For I long to see you, that I may impart to you some spiritual gift, that you may be established; "that is, that I may be comforted with you through the mutual faith of both you and me. "But I would not have you ignorant, brothers, that many times I intended to go to you,—though hindered till now—that I might have some fruit in you also, even as among the other Gentiles. "I am debtor both to Greeks and Barbarians, both to [the] wise and [the] foolish;

the article must have been used; but qualitatively, *in holy writings*."—*Meyer, Intro.*

4. "Of dead ones," literally.

4. *Designated*. The word in Greek means to define, limit, determine, decree. Horizon in English is one of its derivatives. It occurs only eight times either as a verb or participle, and six of the eight are in one writer, Luke. In Luke xxii: 22, Acts xi: 29 and xvii: 26, it is rendered in the A. V. determined; in Acts ii: 23, determinate; Acts. x: 42 and xvii: 31, ordained; Heb. iv: 7, limited.

8. S. omits "through Jesus Christ."

14. *Greeks, Barbarians; wise, unwise*: or, as we should say, "civilized" and "uncivilized;" "learned" and "unlearned." By the Greeks were meant the Greeks and Romans, who professed to be civilized (though in reality they

¹⁵so according to my ability I am eager to preach the good news among you also in Rome. ¹⁶For I am not ashamed of the good news; for it is [the] power of God for salvation to every one who believes; to Jew first and also to Greek; ¹⁷for [the] righteousness of God is revealed therein, from faith to faith: as it is written: "But the righteous shall live by faith."

JEWES AND GENTILES PUNISHED FOR SIN.

¹⁸For God's wrath is revealed from heaven on all impiety

were in a species of barbarism), and who called all other nations, as the Jews, Egyptians, etc., Barbarians. The terms were designed to cover all nations.

16. S. V. A. omit "of Christ." V. omits "first."

18. *For the wrath of God, etc.* "The righteous displeasure of God at the sins of his rational creatures is not, of course, like the anger and wrath which we speak of in reference to human passions. The expression is, as all agree, anthropopathic, or speaking of God after the manner of men."—*Livermore*. "This expression, like those in which God is said to repent, and to be grieved, and the like, is figurative. Under the divine government, iniquity is always attended by misery, or punishment. The infliction of such punishment may seem, to short-sighted mortals, to indicate anger or wrath in the supreme Governor. Yet we have assurance that all the dispensations of divine providence, whether their immediate effect be joyous or grievous, are designed for good, and are evidences of love, not of wrath. Heb. xii: 9-11. We should grossly err, if we understood the apostle to attribute to God a passion which is denounced as utterly sinful in man. We can only understand him to refer to that principle of the divine government by which misery is inseparably connected with transgression."—*Paige*.

Orgê Theou. The word rendered wrath properly denotes that earnest appetite or desire by which we seek any thing, or an intense effort to obtain it. It is particularly applied to the desire which a man who is injured has to take vengeance. It is thus synonymous with revenge. Eph. iv: 31: 'Let all bitterness, and wrath,' etc. Col. iii: 8: 'Anger, wrath, malice,' etc. 1 Tim. ii: 8. James i: 19. It is also often applied to God; but it is clear that when we think of the word as applicable to him, it must be divested of everything like human passion, and especially of the passion of revenge. As he cannot be personally injured by the sins of men (Job xxv: 6-8), he has no motive for vengeance, properly so called, and it is one of the most obvious rules of interpretation that we are not to apply to God passions and feelings which, among us, have their origin in evil. In making a revelation, it was indispensable to use words which men used; but it does not follow that when applied to God they mean precisely what they do when applied to man."—*Cobb*.

When considering the threatenings of the Bible, it must never be forgotten that they are always to be interpreted and understood in harmony with the

and injustice of men, [even] of those who through injustice suppress the truth. ¹⁹Because that which may be known of God

great principles declared in the Scriptures, and more especially with the revealed character of God, and his promises to man. They must be so explained as to harmonize with the rest of the book that contains them. For instance, we read that "God is a spirit," and yet the same book speaks of the eye, hand, arm and ear of God. As an infinite spirit can have no such organs, we must not say either (1) that God is not a spirit, or (2) that one part of the book contradicts another part. Such passages must be interpreted so as to agree with the great central fact that God is a spirit.—We read that "God is Love"—is a "Father." And at the same time we are told that he will cast the wicked into hell—into everlasting fire—will punish them forever, etc. On the same principle we must not (1) deny that God is Love and a merciful Father, nor (2) believe that the Bible contradicts itself; but we must believe that the threatenings harmonize with the promises, and that no penalty can be taught in the Bible, that would prove God not a Father, or destitute of love toward each and all his children. In other words, we must shed the light of infinite, boundless, unending love on all threatened penalties, and interpret them in perfect accord with the Divine character. Believing that God is love, we must not only be prejudiced against believing that endless or any other cruel punishment is threatened in the Bible, but we must, with all the resistance of which our moral natures are capable, refuse to credit any statement that represents God as permitting any penalty to befall the sinner which will not result in his final welfare. The love of God, the Divine Paternity, is an efficient guaranty against the possibility that unending agony can be experienced by any human creature. So that, if the letter of Scripture seemed to teach endless punishment—which it does not, when properly understood—the light of the great central fact of revelation—God's Love—would dispel all darkness from the declaration, as soon as the light of that truth should fall upon it. In this frame of mind we should consider all the threatenings of the Bible, and, thus reflecting, "wrath" is impossible to God.

Prof. Stuart, in his comments on Romans, observes: "It is impossible to unite, with the idea of complete perfection, the idea of anger in the sense in which we cherish that passion; for with us it is a source of misery, as well as sin. To neither of these effects of anger can we properly suppose the Divine Being to be exposed. His anger, then, can be only that feeling or affection in him which moves him to look on sin with disapprobation, and to punish it when connected with impenitence. We must not, even in imagination, connect this in the remotest manner with revenge; which is only and always a malignant passion. * * * This constrains us to understand the anger and indignation of God as anthropopathic, *i. e.*, speaking of God after the manner of men. It would be quite as well (nay, much better) to say that when the Bible attributes hands, eyes, arms, etc., to God, the words which it employs should be literally understood, as to say that when it attributes anger and vengeance to him it is to be literally understood. But if we so construe the Scriptures in this latter case, we represent God as a malignant

is apparant among them, for God has shown it to them; ¹⁰for his invisible [attributes], even his eternal power and deity from [the] creation of [the] world are clearly seen, being perceived in the things that are made; so that they are inexcusable. ¹¹Because though they knew God, they did not glorify nor thank him as God, but became vain in their reasonings, and their stupid heart was darkened; ¹²professing to be wise they became foolish, ¹³and changed the glory of the incorruptible God into an image-likeness of corruptible man, and birds, and quadrupeds, and reptiles. ¹⁴Therefore God delivered them over through the lusts of their hearts to impurity, to dishonor their bodies among themselves; ¹⁵who changed the truth of God to a lie, and revered and served the creature more than the Creator, who is blessed to the æons. Amen! ¹⁶On this account God delivered them over to infamous passions; for even their females changed the natural use into a violation of nature; ¹⁷and in like manner also the males, leaving the natural use of the female, were inflamed with their lust for each other; males with males committing indecency, and receiving among themselves the due recompense of their error. ¹⁸And as they did not try to have God in [their] knowledge, God consigned them to a corrupt mind, to do improper things; ¹⁹being filled with all injustice, wickedness, covetousness, malignity, full of envy, murder, strife, deceit, bad habits, whisperers, slanderers,

being, and class him among the demons; whereas by attributing to him hands, eyes, etc., we only represent him to be like men."

Dr. Clarke thinks that the word "wrath" in the New Testament ought to be "punishment."

Tholuck says, "We must be upon our guard, when transferring this, as well as all other passions, even that of love, from man to the Divine Being, to abstract every mixture of human sinfulness. Freed from this element, there remains only the idea of an objective antithesis, a spiritual repulsion of evil."

20. "Unseen things are seen."

³⁰revilers, haters of God, insolent, arrogant, boasters, inventive of evil things, disobedient to parents, ³¹short-sighted, covenant breakers, heartless, pitiless, ³²who knowing the ordinance of God,—that those practising such things are deserving of death,—not only do the same, but even approve those who practise them.

ii: 1. Therefore you are inexcusable, O man, whoever you are that judge; for in what you judge another, you condemn yourself; for you who judge, practise the same things. ⁴For we know that the judgment of God is according to truth upon those who practise such things. ⁵And do you think this, O man, [you] who judge those practising such things, yet do the same [yourself] that you will escape the judgment of God? ⁶Or do you despise the riches of his goodness and forbearance and patience, being ignorant that the goodness of God leads you to reformation? ⁷but according to your hardness and obstinate heart you treasure to yourself wrath in a day of wrath, and revelation of God's righteous judgment, ⁸who will render to every man according to his works: ⁹to those, indeed, who, by perseverance in well-doing seek for

28. Clarke says, "unsearching mind;" Seabury, "a mind void of judgment." The word "reprobate" is unauthorized.

ii: 1. Josephus shows that the Jews were guilty of the wickednesses described in chapter i.

6. God will not judge for unbelief, but for "works," "deeds." Hence, as each has done good and evil, each is to be, at the same time, forever happy and forever wretched, or all rewards and punishments must be temporal. Justice requires obedience. Justice demands that every moral being should receive his full desert. If all deserve endless punishment, all must be forever miserable, or God will work eternal injustice on those who escape the penalty, and as no soul will ever be able to suffer endless torment, so no soul will ever be justly punished. If endless torment be the just penalty of God's law, justice can never be administered to any. All men are to receive strictly according to their works. If it is just to punish sinners forever, then all souls must be forever damned. And as all are to be dealt justly by, it follows, if any are to be saved, that endless punishment cannot be the just due of any one. As all have performed both good and evil deeds, all have merited both

glory and honor and incorruption, æonian life; "but to those who are refractory, and obey not the truth, but obey unrighteousness, wrath and indignation, "trouble and distress, on every life of man working ill, first to [the] Jew, and then to [the] Greek, "but glory and honor and peace to every man that does good; first to [the] Jew and then to [the] Greek; "for there is no respect of persons with God.

"For as many as sinned without law shall perish also without law, and as many as sinned under law shall be

endless happiness and endless torment. Can men then accuse God of attaching to his law a penalty that shall forever prevent its fulfillment? But justice is satisfied here, without an infinite penalty. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl: 1, 2. Here the law was satisfied with a temporal penalty, therefore it does not require an endless one. Hence we are taught that God fully punishes the sinner, and then forgives his sins. "Thou wast a God that forgavest them, though thou tookest vengeance of their inventions."—Ps. xcix: 8. That is, justly punished and then mercifully forgave. Justice can only be satisfied with universal obedience to God's law. It requires all men to love God, and cannot therefore be satisfied with anything less than universal obedience. Endless punishment would defeat the demands of justice, and would be unjust, and is therefore impossible.

7. "The Greek word in E. V., rendered immortality is not *athanasia* which signifies immortality of being, freedom from possibility of death; but *aphtharsia*, which signifies incorruptibility, and is familiarly used for incorruptness in a moral and spiritual sense,—purity of principle or doctrine. The *aiōnion life* of the New Testament is not the immortal existence, as opposed to annihilation, but the spiritual life of the faith and graces of the gospel, in opposition to the spiritual darkness, condemnation, death, or destitution of unbelief and sin. See John iii: 36; iv: 14; v: 24; vi: 47, 54; xii: 50; xvii: 3; 1 John iii: 14. This spiritual life, with the incorruptness of which it is the fruit, is a legitimate object of our pursuit, by patient continuance in well doing."—*Cobb*. "The Greek word denotes purity rather than continuance of life. In 1 Cor. xv: 42, 50, 53, 54, it occurs four times, and is uniformly rendered incorruption, while in two of the instances another word is used to denote immortality. In Eph. vi: 24, and Titus ii: 7, the same word is rendered sincerity. It is found in only one other place in the New Testament, 2 Tim. i: 10, where it is rendered immortality. That it means incorruption, or purity, in the text, is evident from the fact that purity of life is a legitimate object to be sought by men."—*Paige*.

8. S. V. A. omit "wrath and indignation."

judged by law; ¹³for not the hearers of law are righteous before God, but the doers of law shall be accounted righteous—¹⁴for when Gentiles who having no law naturally perform [the] things of the law, these having no law, are a law to themselves; ¹⁵who show the work of the law written in their hearts, their conscience testifying with them, and their thoughts accusing or excusing [them] with one another—¹⁶in the day when according to my good news God shall judge the secrets of men by Christ Jesus.

¹⁷But if you are called a Jew, and rest in [the] law, and boast in God, ¹⁸and know the will, and discern differing things, being instructed out of the law, ¹⁹and believe yourself to be a guide of [the] blind, a light of those in darkness, ²⁰an instructor of [the] foolish, a teacher of babes, having the form of knowledge, and of truth in the law; ²¹do you then who are teaching another, not instruct yourself? you who preach "a man should not steal," do you steal? ²²you who say "a man should not commit adultery," do you commit adultery? you who abhor idols, do you rob temples? ²³you who boast in [the] law, do you dishonor God by the violation of the law? ²⁴For as it is written,

"The name of God is blasphemed because of you among the Gentiles."

²⁵Now circumcision indeed benefits, if you practise [the] law, but if you are a transgressor of law, your circumcision becomes uncircumcision. ²⁶If therefore the uncircumcision observe the ordinances of the law, shall not his uncircumcision be counted for circumcision? ²⁷And shall not the uncircumcision, which is by nature, if it perfect the law, condemn you, who, with [the] letter and circumcision are a

ii: 21. Josephus charges the priests with "theft, treachery, adultery, sacrilege, rapine, murder."

transgressor of law? ²⁸For he who is in the outward is not a Jew, nor is that [which is] in the outward, in [the] flesh, circumcision; ²⁹but he who is in the inward is a Jew, and circumcision [is] of [the] heart, in [the] spirit, not in [the] letter; whose praise comes not from men, but from God.

iii: 1. What then is the advantage of the Jew? or what the benefit of the circumcision? ³Much in every respect; but first, indeed, because they were intrusted with the oracles of God. ⁴For what if some did not believe? shall their unbelief annul the faithfulness of God? ⁵By no means; but let God be true, though every man a liar; as it is written:

That thou mayst be justified in thy words,

And mayst prevail in thy judgments."

⁶But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath? —I speak as a man.—⁷By no means; otherwise how shall God judge the world? ⁸But if the truth of God abounded by my falsehood to his glory, why am I also yet judged as a sinner? ⁹And why not,—as we are falsely accused, and as some aver that we say,—let us do ill, that good may come; whose condemnation is just.

¹⁰What then? Do we excel? Not at all; for we before accused both Jews and Gentiles to be all under sin; ¹⁰ as it is written:

"There is none righteous, not even one;

¹¹There is none that understands,

There is none that seeks God.

¹²They all have turned aside; they are altogether useless;

There is none that does good, no, not even one.

¹³Their throat is an open tomb;

They deceive with their tongues;

The venom of asps is under their lips;

¹⁴Whose mouth is full of cursing and bitterness;

¹⁵Their feet are swift to shed blood;

¹⁶Ruin and misery are in their paths,

¹⁷And they have not known [the] way of peace;

¹⁸There is no reverence for God before their eyes."

¹⁹But we know that whatever things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world may be under judgment to God; ²⁰because by works of law no flesh shall be justified before him, for through law there is a recognition of sin.

FAITH SAVES JEWS AND GENTILES.

²¹But now apart from law, God's righteousness has been manifested, being attested by the law and the prophets; ²²even God's righteousness through faith in Jesus Christ, to all who believe; for there is no difference, ²³for all sinned, and came short of the glory of God; ²⁴being freely justified by his favor, through the redemption that is in Christ Jesus; ²⁵whom God set forth as a conciliation through faith in his blood; for an exhibition of his righteousness because of the

22. V., omits Jesus.

24. "*Through the redemption (dia tēs apolutrōseōs)*. The word used here occurs but ten times in the New Testament. Luke xxi: 28; Rom. iii: 24; viii: 23; 1 Cor. i: 30; Eph. i: 7, 14; iv: 30; Col. i: 14; Heb. ix: 15; xi: 35. Its root (*lutron*) properly denotes the price which is paid for a prisoner of war; the ransom, or stipulated purchase-money, which being paid, the captive is set free. The word here used, *apolutrōsis*, is then employed to denote liberation from bondage, captivity, or evil of any kind, usually keeping up the idea of a price, or a ransom paid, in consequence of which the delivery is effected. It is sometimes used in a larger sense, to denote simple deliverance by any means, without reference to a price paid, as in Luke xxi: 28; Rom. viii: 23; Eph. i: 14."—*Livermore*.

25. *Hilastērion* does not mean "propitiation," but mercy seat. See Ex. xxv: 22; Num. vii: 3, 9; Heb. ix: 5. Canon Farrar says this is always its meaning in O. T. So in N. T. See Schleusner's Lex. "Mercy seat" is supported by Clarke, Belsham, Locke, Grotius, Wetstein, Norton and others.

25. *His blood*. Tholuck remarks, that "blood stands for bloody death, the acme of his holy and love-devoted life." See v: 9.

passing by of the sins formerly committed during the forbearance of God; ²⁶[and] for an exhibition of his righteousness at the present time, that he may be righteous, while justifying him who is of [the] faith of Jesus. ²⁷Where then is the boasting? It is excluded. Through what law? Of works? No, but by a law of faith; ²⁸for we reckon that a man is justified by faith apart from works of law. ²⁹Or is he the God of [the] Jews only? and is he not also [the God] of [the] Gentiles? Yes, of [the] Gentiles also; ³⁰since it is one God who will justify [the] circumcision by faith, and [the] uncircumcision through faith. ³¹Do we then annul law through faith? By no means, but we establish law.

iv: 1. What then shall we say that Abraham, our forefather according to [the] flesh, has found? ²For if Abraham was justified by works, he has [ground of] boasting; but not before God; ³for what says the Scripture? "And Abraham believed God, and it was accounted to him as righteousness." ⁴Now to him who works, the reward is not accounted as a favor, but as a debt; ⁵but to him who does not work, but who believes on him who justifies the ungodly, his faith is accounted for righteousness. ⁶Even as David speaks of the happiness of the man to whom God accounts righteousness apart from works, [⁷saying,]

26. "The first wish of a translator of St. Paul's epistles would be to retain the same English root in all the words employed as translations of the various derivatives of *dikaïos*, viz., *dikaïosunē*, *dikaïōma*, *dikaïōsis*, *dikaïōs*, and *dikaïokrisia*. But this is impossible, because no English root of the same meaning has these derivatives; for example, taking *righteous* to represent *dikaïos*, we have *righteousness* for *dikaïosunē*, but no verb from the same root equivalent to *dikaïoun*. Again, taking *just* for *dikaïos*, we have *justify* for *dikaïoun*, but no term for *dikaïosunē*, which is by no means equivalent to *justice*, nor even to *justness*, in many passages where it occurs."—*Conybeare and Howson*. The context must therefore indicate the word to be used.

iv: 3. R. V., "reckoned," E. V., "counted," "reckoned," "imputed,"—"considered."—*Clarke*.

"Happy are those whose iniquities are forgiven,
And whose sins are covered;

"Happy is [the] man to whom [the] Lord will not reckon sin."

"Is this happiness then upon the circumcision? or also upon the uncircumcision? For we affirm that faith was accounted to Abraham for righteousness. ¹⁰How then was it accounted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹And he received [the] symbol of circumcision, a seal of the righteousness of the faith which he had while in uncircumcision; that he might be [the] father of all who believe through uncircumcision; that righteousness might be accounted to them; ¹²and [the] father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the footsteps of the faith of our father Abraham, which he had in uncircumcision. ¹³For the promise to Abraham or to his seed, that he should be heir of [the] world, was not through law, but through [the] righteousness of faith. ¹⁴For if those of law are heirs, faith becomes void, and the promise annulled; ¹⁵for the law works out wrath; but where there is no law, there is no transgression. ¹⁶On this account [it is] from faith, that [it may be] according to favor, that the promise may be sure to all the seed; not to that of the law only, but also to that of [the] faith of Abraham, who is father of us all,—¹⁷as it is written, "I have made thee a father of many nations," in the presence of God in whom he believed, who makes alive the dead, and calls things not [in] being as being; ¹⁸who, against

17. The words "Gentiles" and "nations" are the same in Greek, and it is difficult to say always which is meant. We have usually preferred to employ Gentiles; but the reader should remember that nations, and even heathen may be meant where Gentiles occurs.

hope, believed with hope, that he should become a father of many nations, according to that which had been spoken, "Thus shall be thy seed." ¹⁹And without being weakened in faith, he considered his own body as then dead, he being about a hundred years old, and the deadness of Sarah's womb; ²⁰but he disputed not the promise of God, by unbelief, but grew strong in the faith, giving glory to God; ²¹having been fully assured that what he had promised he was able also to perform. ²²Therefore, also, it was accounted to him for righteousness. ²³But it was not written for him only, that it was accounted to him, ²⁴but also for us, to whom it is about to be accounted, who believe on him who raised up Jesus our Lord from [the] dead; ²⁵who was delivered up for our offenses, and was raised for our justification.

v: 1. Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ; ²through whom also we have been introduced by faith into this favor in which we stand; and boast in hope of the glory of God. ³And not only so, but we boast also in afflictions, knowing that affliction works out patience; ⁴and patience approval, and approval hope; ⁵and hope puts not to shame; because the love of God has been diffused in our hearts, through [the] holy spirit that was given to us. ⁶For while we ⁷were yet weak Christ at

20. "Strong through faith;" lit., in-strengthened—that is, strengthened inwardly.

25. Wakefield and Clarke think that "justification," E. V., R. V., here means pardon. Wakefield says: "The term justification, which is Latin, no two unlearned men would explain alike; pardon, everybody understands." The word justification, some may be surprised to learn, occurs but three times in the whole Bible; and those are in this epistle, ch. iv: 25; v. 16, 18; and in every instance the better rendering is righteousness.

v: 1. S. V. A., "Let us have peace."

2. *Of the glory of God.* Of the glory which God will manifest to the world in the fulfillment of his promises, in the destruction of evil, in the purification of his children from all iniquity.

[the] appropriate time died for [the] ungodly.—⁷For scarcely will any one die for a righteous man, though possibly some one might even venture to die for the good. ⁸But God commends his own love to us, because while we were yet sinners Christ died for us.—⁹Much more then, being now justified in his blood, we shall, through him, be saved from the wrath. ¹⁰For if, while enemies, we were reconciled to God through the death of his son, much more being reconciled, shall we be saved in his life; ¹¹and not only so, but we even boast in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

¹²Therefore, as through one man sin entered into the

8. No theory of the loss of a single soul can be adopted that does not drag to ruin one or more of the attributes of God. Does he not desire the welfare of that soul? Then he is deficient in goodness. Can he not plan its welfare? Then he is not infinitely wise. Can he not execute the plan he desires and devises? His power is limited. To be infinite in all his attributes he must be so good as to desire, so wise as to plan, and so powerful as to execute the good of all. The God of Calvinism is strong but bad; the God of Arminianism is good but weak. The Christian God has the faults of neither and the merits of both. If, therefore, we say that God will not and cannot, or can but will not, or will but cannot, save every human soul, we limit him in some direction; but if he will and can, then the result contemplated by the Universalist faith must be accomplished.

9. Paige remarks: "Blood is here put for the whole ministry of our Lord, which was sealed by his blood. Not that his blood was shed to appease the wrath of God, for he never was bloodthirsty; nor to purchase his love toward his children, for he always loved them. God does not love men because Christ died; but Christ died because God already loved them, and sent his Son to manifest his love. In the figurative language of the East, the apostle expresses the whole earthly mission of Christ by the single term most likely to arrest attention; namely, the blood by which that mission was sealed."

11. The word "atonement," E. V., happily dropped from the Revision, is well rendered there, as here, reconciliation. No other meaning can be given to *katalagên*. The word comes from *katalasso*, to reconcile. It should never be rendered atonement, as in E. V.

12. "Sin entered into the world by one man, because, according to the history in Genesis, Adam was the first to sin, the first to set an example, and to infect his constitution, and, through the laws of hereditary descent, the constitution of his posterity, with evil more or less inveterate. But the supposition that Adam acted in any federative capacity by which all men became hostile by their very nature to all good and prone to all evil, is a monstrous

world, and through sin death, and so death passed upon all men, inasmuch as all sinned;—¹³for till law sin was in the world; but where there is no law sin is not ascribed. ¹⁴Death, however, reigned from Adam till Moses, even over those who had not sinned in the likeness of Adam's transgression, who

impeachment of His goodness who should thus place on so perilous a contingency the fate of a whole race."—*Livermore*. "This sin is not the original sin taught in the schools. The discourse is concerning Adam who first sinned, and has reference to ch. i: and ii: where Paul had shown that both Jews and Gentiles were under sin, and there surely he spoke of actual transgressions. Sin entered into the world, invaded the human race; that is, began to exist among men."—*Rosenmüller*. *For that all have sinned*. "Because all have sinned." The single and sufficient cause of the death here mentioned is distinctly specified. Not because Adam sinned; not because his posterity inherited depraved natures; not because they were in any manner whatever accountable for his sin, or punishable for it; but because all have sinned; that is the reason why death has passed upon all men."—*Paige*. On the word *thanatos*, here rendered death, Prof. Tholuck says: "As, in general, the Old Testament comprehends, at least in germ, the truths of the New, it should not appear extraordinary that the peculiar meanings of certain terms are also found in an initial form in the former and in the Apocryphal books. *Chaiyim* (life) denotes in the Old Testament the aggregate of all good; *näveth* (death), of all evil. We have an instance in Moses' declaration, Deut. xxx: 15: 'See, I have set before thee this day life and good, and death and evil.' This life man finds in following the Divine commands, and hence in holiness. Prov. x: 19: 'As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.' We may compare the way in which life, or (light), and death, (darkness), are used which, as the dictionaries show, mean in like manner happiness and misery, good and evil. . . . We also meet with the expression in the same sense in Philo; with whom, however, it is mixed up with Platonic ideas. . . . Generally, indeed, the practice of denominating happiness, and more especially spiritual happiness, life, and on the other hand, misery, but chiefly that kind of it which springs from moral evil, death, together with those more profound views, according to which virtue and felicity are considered as a manifestation of the life of God, was borrowed from the East by several of the Grecian sages, viz., Pythagoras, Plato, and Heraclitus, who speak of a *thanatos* (death) of the soul in this life, and of an *anabiösis* (rising up) in the next. . . . We come now to the New Testament. Here, by almost all the different writers, the words *zen* (to live) and *apothnöskein* (to die), *zoë* (life) and *nekros* (death), *zen* (the living) and *nekros* (the dead), are employed in the emphatic metaphorical sense of life in God, and life without God. Most commonly, it is true, by John and Paul; Matt. viii: 22; Luke x: 28, xv: 32; John v: 24; and many more. 1 John iii: 14; 2 Cor. ii: 16; Rom. vi: 21, vii: 5, 24, viii: 2, 6; 1 Tim v: 6; Rom. vii: 9, viii: 13; Eph. v: 14; Jas. i: 15; ii: 17, 20; and numerous others."—*Tholuck on Romans*.

is a type of the one about to come. ¹⁵But not as the fault, so also [is] the gift. For if the many died through the fault of the one, much more the favor of God abounded to the many, even the gift by the favor of the one man, Jesus Christ. ¹⁶And not as through one who sinned, is the gift. For indeed the judgment was from one to condemnation; but the gift is from many offenses to righteousness. ¹⁷For if, by the fault of the one, death reigned through the one, much more shall those who have received the abundance of the favor, and of the gift of righteousness, reign in life through the one, Jesus Christ.—¹⁸So then, as through one offense [judgment] came on all men to condemnation; so also through one righteous act [the gift came] on all men to justification of life. ¹⁹For as through the disobedience of the one man the many were made sinners, even so through the obedience of the one the many shall be made righteous. ²⁰And law came in that the

15. *Hoi polloi*, "the many," is equivalent to all—that is, mankind, and not "many," as in E. V. "That *hoi polloi*, the many, is equivalent to *pantes*, all, in these epistles, everybody knows."—*Wakefield*.

18-20. Christ's labors cancel Adam's influence.

Therefore as by the offense of one, judgment came upon all men to condemnation,

But where sin abounded,

As sin hath reigned unto death,

As in Adam all die

For as by one man's disobedience the many were made sinners,

Here observe:

1. All mankind are to be made alive.
2. They are to live "in Christ."
3. They are therefore to be new creatures, for "if any man be in Christ he is a new creature" (creation).—II Cor. v: 17.
4. They wear the heavenly image.
5. Grace reigns wherever sin has borne sway.
6. The exact number "made sinners," namely, all men, are "made righteous."

even so by the righteousness of one, the free gift came upon all men unto justification of life.—Rom. v: 18.

grace did much more abound.—Rom. v: 20.

even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.—Rom. v: 21.

even so in Christ shall all be made alive. I Cor. xv: 32.

so by the obedience of one shall the many be made righteous."—Rom. v: 19.

offense might abound; but where sin abounded favor superabounded, "that as sin reigned in death, so also favor might reign through righteousness to æonian life through Jesus Christ our Lord.

SIN PROHIBITED.

vi: 1. What then shall we say? Ought we to continue in sin that favor may abound? "By no means. How shall we who died to sin live any longer in it? "Or, are you ignorant that as many as have been immersed into Christ Jesus were immersed into his death? "We have therefore been buried with him by immersion into death, that as Christ was raised from [the] dead by the glory of the Father, so we too should walk in newness of life. "For if we have become united with him in the likeness of his death, we shall also be in that of his resurrection; "knowing this, that our old man was crucified with [him], that the body of sin may be rendered powerless, that we may no longer be slaves to sin; "for he that has died is freed from sin. "But if we died with Christ

vi: 7. Dr. Cobb says: "*For he that has died is freed from sin.* Some have thought this to mean, 'he that is spiritually dead unto sin;' but this seems to cripple the apostle's argument by leaving out one side of his comparison, and to substitute tautology for his transverse premises and deductions. All through this connection he is arguing from faith in the corporeal death and resurrection of Christ, as a cause, to a death to sin and a moral resurrection in us. And to preserve the line of the argument unbroken we must understand him to mean corporeal death in this verse."

Tholuck, after crediting to Erasmus, Cornelius à Lapide, and to Limborch, the first-mentioned opinion, says, "It appears most natural, however, that, as the apostle is applying to the Christian spiritually what is true of the corporeal death and resurrection of Christ, he in like manner transfers the laws which come into operation on the death of the body to spiritual mortification. So Theodoret, Theophylact, Eucumenius, Beza, and others. In this view, it would be best to translate it, 'He that is dead bodily has no more to do with sin.' Precisely similar is the statement, 1. Pet. iv. 1." So likewise Prof. Stuart: "This verse may be regarded as a kind of general maxim or truth in regard to all such as die physically or naturally. The object of the writer is to

we believe that we shall also live with him; ⁹knowing that Christ having been raised from [the] dead dies no more; death no longer has dominion over him. ¹⁰For [the] death that he died, he died to sin once for all; but [the life] that he lives, he lives to God. ¹¹Thus also do you account yourselves dead indeed to sin, but alive to God in Christ Jesus.

¹²Let not sin then reign in your mortal body to obey its lusts, ¹³nor give your members to sin as implements of iniquity; but give yourselves to God as alive from [the] dead, and your members as implements of righteousness to God. ¹⁴For sin shall not have dominion over you; for you are not under law, but under favor.

¹⁵What then? Shall we sin because we are not under law, but under favor? By no means. ¹⁶Know you not that to whom you give yourselves slaves to obedience, his slaves you are whom you obey, whether of sin to death, or of obedience to righteousness? ¹⁷But thanks to God, that [though] you were slaves of sin, you obeyed from [the] heart that form of teaching into which you were delivered; ¹⁸and having been made free from sin, you were enslaved to righteousness.—
¹⁹I speak as a man, because of the weakness of your flesh;—for as you gave your members slaves to impurity and iniquity unto iniquity, so now give your members slaves to righteousness for sanctification. ²⁰For when you were slaves of sin, you were free from righteousness. ²¹What fruit then had you at that time in things of which you are now ashamed? for the end of those things is death. ²²But now having been made free from sin, and having been enslaved to God, you

draw a comparison between the effects of natural death and those of spiritual death: the first causes men to cease from all actions, and, of course, from their transgressions: and, by analogy, we may conclude that the second, which is a death unto sin, will do as much."

have your fruit to sanctification, and the end æonian life. "For the wages of sin is death; but the gift of God is æonian life in Christ Jesus our Lord.

THE LAW OF THE MEMBERS.

vii: 1. Or are you ignorant, brothers,—for I speak to those who know law,—that the law has dominion over a man for as long a time as it lives? "For the married woman is bound by law to the living husband; but if the husband die, she is released from the law of the husband. "So then, if she should be joined to another man while the husband is living, she shall be declared an adulteress; but if the husband die, she is freed from [the] law, so that she is not an adulteress, though she be joined to another man. "Therefore, my brothers, you also were dead to the law through the body of the Christ, that you may belong to another, to him who was raised from [the] dead, that we should bear fruit to God. "For when we were in the flesh, the sinful passions which were through the law, worked in our members to bear fruit to death. "But now, we have been released from the law, having died to that by which we were held,

23. *For the wages of sin.* The word here translated wages (*opsōnia*) properly denotes what is purchased to be eaten with bread, as fish, flesh, vegetables, etc. (*Schleusner*); and thence it means the pay of the Roman soldier, because formerly it was the custom to pay the soldier in these things. Then it means that which a man earns or deserves; that which is his proper pay, or what he merits. As applied to sin, it means that death is what sin deserves; that which will be its proper reward.

vii: 1. "It is not certain whether the personal pronoun should be he, the man, or it, the law, for the Greek will admit of either word. Commentators as usual are ranged on opposite sides of the question, but "it" is more consonant to the argument. Paul is made to say the very thing in the Common Version which he was trying to disprove. He wished to show that the law was not living, that it was dead; that it could have no more rightful dominion over the Jews, because it had been superseded by that more perfect form of faith and worship of which it was the harbinger."—*Livermore*.

so that we may slave in newness of spirit, and not in oldness of letter.

⁷What shall we say then? Is [the] law sin? By no means. Indeed, I did not know sin, except through law; for I had not even known covetousness, if the law had not said, "Thou shalt not covet." ⁸But taking opportunity through the command, sin worked all manner of covetousness in me. Apart from law, however, sin [is] dead; ⁹and I was once living apart from law; but when the command came, sin revived, and I died; ¹⁰and the command, which [was] for life, this I found for death. ¹¹For sin, taking occasion through the command deceived me, and through it killed me. ¹²So that the law is holy, and the command holy and righteous and good. ¹³Has that good thing then become death to me? By no means; but sin, that it might appear to be sin, by working death to me through that which is good,—that sin, through the command, might become exceedingly sinful. ¹⁴For we know that the law is spiritual; but I am fleshly, sold under sin. ¹⁵For that which I work out I approve

15. Literally, I know not. But the word is not unfrequently used in the sense of approving. This clause has generally been interpreted as identical in meaning with the last clause of the same verse. A passage is quoted by Tholuck from Epictetus (*Enchirid.*, ii. 26,) strikingly similar to the text: "Whoever sins, does not what he would, but what he would not, that he does." And another is quoted from Xenophon (*Cyrop.*, vi. 1), which bears a strong resemblance to ver. 20 and 23. "Certainly, I must have two souls; — for plainly, it is not one and the same which is both evil and good, nor which loves honorable and base conduct, and at the same time wishes to do a thing and not to do it. Plainly, then, there are two souls; and when the good one prevails, then it does good; and when the evil one predominates then it does evil." Such is the conflict between evil and good, in the mind of every man, from the hour when he becomes an accountable being until he puts off mortality.

"Our little lives are kept in equipoise
By struggles of two opposite desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires."

not; since I practise not that which I would; but what I hate, that I do. ¹⁶But if I do what I would not, I assent to the law that it is good; ¹⁷and now it is no more I that work, but sin that dwells in me. ¹⁸For I know that in me, that is, in my flesh, no good thing dwells; for to will is present with me, but not to work that which is good. ¹⁹For the good that I would, I do not, but the evil that I would not, that I practise. ²⁰But if what I would not, that I do, it is no more I that work, but sin dwelling in me. ²¹I find then the law, that evil is present with me when I would do right. ²²For I delight in the law of God, according to the inner man; ²³but I perceive a different law in my members, warring against the law of my mind, and making me a captive to the law of sin existing in my members. ²⁴O wretched man that I am! who shall rescue me from this body of death? ²⁵But thanks to God [the recovery is] through Jesus Christ our Lord. So then indeed, I myself, with the mind, am in slavery to the law of God, but with the flesh to [the] law of sin.

CHRISTIANS UNCONDEMNED.

viii: 1. There is, therefore, now, no condemnation to those in Christ Jesus; ²for the law of the spirit of life in Christ Jesus has freed you from the law of sin and death. ³For what was impossible for the law, wherein it was weak through the flesh, God, having sent his own son in a form of sinful flesh, even for sin, condemned sin in the flesh; ⁴that

21. *I find then the law.* "Or rule. Our experience shows it to be a rule that, while we are conscious of our obligations to do good, evil tendencies within us interfere."—*H. Ballou*, 2d.

24. "The body of such ruin," or, "the body of this misery," or from the sensual power, which causes me suffering and death. The Greek is "wretched I man."

25. I in (or of) myself (alone), unaided by God, is the sense of *autos egō*.
viii: 1. S V. omit, "who walk not after the flesh, but after the spirit."

the righteousness of the law might be fulfilled in us, who walk not according to [the] flesh, but according to [the] spirit. ⁶For those who are according to [the] flesh mind the things of the flesh; but those according to [the] spirit the things of the spirit. ⁷For the mind of the flesh is death; but the mind of the spirit is life and peace: ⁸because the mind of the flesh is enmity to God; for it is not subject to the law of God; nor indeed can it be. ⁹Those then in [the] flesh cannot please God. ¹⁰But you are not in [the] flesh, but in [the] spirit, if God's spirit dwells in you. But if any man has not Christ's spirit, he is not his. ¹¹And if Christ is in you, the body indeed is dead through sin, but the spirit is life through righteousness. ¹²But if the spirit of him who raised Jesus from [the] dead dwells in you, he who raised Christ Jesus from [the] dead will also make your mortal bodies alive through the indwelling of his spirit within you. ¹³So then, brothers, we are not debtors to the flesh, to live according to [the] flesh; ¹⁴for if you live according to [the] flesh, you are about to die, but if by [the] spirit you put to death the practices of the body, you shall live; ¹⁵for as many as are guided by [the] spirit of God, these are sons of God. ¹⁶For you received not [the] spirit of slavery again to fear, but you received [the] spirit of sonship, by which we cry, "Abba, Father." ¹⁷The spirit itself testifies with our spirit, that we are children of God; ¹⁸and if children, heirs also, heirs indeed

6. *Mind of the flesh.* "The mind of the flesh."—*Stuart.* "The minding of the flesh."—*Macknight.* "The fleshly mind."—*Conybeare.* The Greek (*to phronēma tēs sarkos*) literally signifies the mind of the flesh. But, in connection with ver 5, where the kindred verb occurs, both in the Greek and in the common translation, "mind the things of the flesh," the idea seems to be, the earnest desire of the flesh.

15. "*Abba* is the Syro-Chaldaic word for Father, and it is the actual word with which the Lord's prayer began, as it was uttered by our Lord himself."—*Conybeare.* It comes nearer Papa than Father in its meaning.

of God, and joint-heirs with Christ, if we suffer with [him] that we may be also glorified with [him.] ¹⁸For I consider that the sufferings of the present time are not comparable with the glory about to be revealed to us. ¹⁹For the anxious expectation of the creation awaits the revelation of the sons of God. ²⁰For the creation was subjected to vanity, not of its own will, but by him who subjected it ²¹in hope; because even the creation itself shall be released from the slavery of corruption into the liberty of the glory of the children of God. ²²For we know that the whole creation groans and labors in pain together until now; ²³and not only it, but ourselves also, who have the first fruit of the spirit, even we ourselves groan within ourselves; waiting for son-

19. *For the anxious expectation of the creation.* *Apokaradokia* here rendered anxious expectation, is defined by Parkhurst to signify "attentive or earnest expectation or looking-for, as with the neck stretched out, and the head thrust forward." Paul here refers to the natural want, the travail of soul in the whole human creation, for that revelation of God and his gracious purpose which is made known in the gospel.

This is a most explicit and comprehensive statement of the purpose of God in Christ, to deliver the whole human creation from the thralldom of every principle of darkness, sin and death, and instate them in the glorious inheritance of life immortal and childship divine. "St. Paul here suggests an argument as original as it is profound. The very struggles which all animated beings make against pain and death show (he says) that pain and death are not a part of the proper laws of their nature, but rather a bondage imposed upon them from without. Thus every groan and tear is an unconscious prophecy of liberation from the power of evil."—*Conybeare*.

19-21. The Revision has properly rendered *hē ktisis* by creation instead of creature, as in E. V. But Westcott and Hort, and the Revisers, put a comma after "it" instead of a semicolon after "hope," as above. The apostle declares that the creation shall be delivered, but the Revision and Westcott and Hort represent him as hoping that it shall be delivered. But hope is combined of desire and expectation, so that the result is thus prophesied.

1. Dr. Macknight says "*Ktisis* signifies every human creature." Prof. Stuart declares its meaning to be, as in Mark xvi: 15, and Col. i: 23, "mankind in general." 2. It is subject to evil. 3. It has a hope of deliverance. 4. It shall be delivered. 5. Into the liberty of God's angels, or children.

22. *The whole creation.* More literally, "every creature." "The form of expression is precisely the same which occurs in Mark xvi: 15, and Col. i: 23, where the meaning is evidently the whole human race. It cannot mean less,

ship, the redemption of our body. ²⁴For we were saved by hope; but a visible hope is not hope; for why does a man yet hope for what he sees? ²⁵But if we hope for what we see not, we wait for it with patience. ²⁶And in like manner also the spirit helps our weakness; for we know not for what we should pray as we ought, but the spirit itself intercedes with unutterable yearnings. ²⁷But he who searches the heart knows what is the mind of the spirit, because according to God it intercedes on behalf of saints. ²⁸And we know that God works all things together for good to those who love God; to those who are called according to a purpose; ²⁹because whom he foreknew, he also predetermined [to be] conformed to the likeness of his Son, that he might be [the] first-born among many brothers; ³⁰and whom he predetermined, those he also called; and whom he called, those he also justified; and whom he justified, those he also glorified. ³¹What shall we say then to these things? If God [is] for us,

in those passages, because the gospel was to be announced to all, as designed for their benefit; it cannot well mean more, because the apostles had no means of making it understood by any others than human beings. And such is manifestly the meaning of the same phrase here."—*Paige*:

22-24. Farrar remarks, "When we read such passages as Rom. viii: 22-24 2 Cor. v: 18, Acts iii: 19-21, we think that St. Paul would have seen a phase of truth in the lines—

"Safe in the arms of one disposing power,
Or in the natal or the mortal hour;
All nature is but art, unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood,
All partial evil, universal good."

29. *Whom he foreknew.* In this and the following verse, the apostle shows how certainly the salvation of men follows the purpose of God. The whole process of salvation is under the immediate control of God, and his purpose embraces not only the result, but all the steps conducting to it. *He also predetermined*, or determined beforehand concerning them. See Eph. i: 5, 11. What his determination was, or to what he had predestinated them, is disclosed in the following words: To be conformed to the image of his Son. Predetermine in E. V. occurs four times in N. T.: Rom. viii: 29, 30; 1 Cor. ii: 7; Eph. i: 5, and always refers to this world, never hereafter.

who [is] against us? ³²He who spared not his own Son, but delivered him up for us all, how shall he not with him also give us all things? ³³Who shall bring an accusation against God's chosen? It is God who justifies. ³⁴Who is he that condemns? It is Christ Jesus who died, and still more, who has been raised from [the] dead, who is at [the] right hand of God, and who intercedes for us. ³⁵Who shall separate us from the love of God? Shall affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶As it is written,

"For thy sake we are put to death all the day long,
We are accounted as sheep for slaughter."

³⁷But in all these things we more than conquer through him who loved us. ³⁸For I am persuaded, that neither death nor life, neither angels nor principalities, neither things present nor things about to come, neither powers, ³⁹nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, that is in Christ Jesus our Lord.

UNBELIEVING JEWS REJECTED.

ix: 1. I say [the] truth in Christ; I lie not, my conscience bearing witness with me in [the] holy spirit; ²that I have great grief and unceasing anguish in my heart, ³for I have wished for myself to be anathema from the Christ, for

35. S. "love of God," W. and H., "love of Christ," with "God" in margin; V. "love of God in Christ Jesus." The language in verse 39 would seem to show that "God" is the word. *Who shall separate us?* "The apostle here rises into a strain of the loftiest and most impassioned eloquence, in describing the certainty of the Christian's hope, and the immortality of the love of God to him, as manifested by Jesus Christ. He presents the thought first in an interrogative form,—who shall separate us?—and then in a positive form,—nothing shall separate us from this great fountain of life and happiness."—*Livermore.*

ix: 3. The word here rendered accursed, in E. V., *anathema*, is a noun in the Greek, meaning an offering, or gift to the gods, such as it was customary to suspend in the heathen temples; and hence the secondary meanings of de-

my brothers, my kinsmen according to [the] flesh; 'who are Israelites; whose are the adoption, and the glory, and the covenants, and the law-giving, and the religious services, and the promises, ⁵whose are the fathers, and of whom is the Christ, according to [the] flesh, who is over all. God [be] blessed to the æons. Amen.

⁶But not as if the word of God has come to naught. For they are not all Israel, who are of Israel; 'nor because they are Abraham's seed, are they all children; but

"In Isaac shall thy seed be called."

⁸That is, it is not the children of the flesh that are children of God, but the children of the promise are counted for a seed. ⁹For this is the word of promise,

"According to this season I will come, and Sarah shall have a son."

¹⁰And not only this, but also to Rebekka when she had conceived by one,—by Isaac, our father,—¹¹for when [the children] were not yet born, nor had done anything good or bad, that God's purpose according to [his] choice might abide: not of works,—but of him who calls:—¹²it was said to her,

"The elder shall be subject to the younger,"

¹³even as it is written,

"I loved Jacob, but hated Esau."

¹⁴What shall we say then? Is there unrighteousness with God? By no means. ¹⁵For he says to Moses,

voted, consecrated, or given over to death, or accursed, gradually going so far as to mean almost the opposite to the first sense.—Literally, "was wishing."

5. "Erasmus, Locke, and Dr. S. Clarke, render the text: 'Christ came, who is over all. God be blessed forever.' *i. e.*, taking the last clause as a doxology to God."—*Dabney*. Lachmann, Tischendorf, Meyer and others put the semicolon at "flesh;" Locke, Baumgarten, and others, at "all," and regard the remainder of the sentence as a doxology. The language permits three, some say seven, punctuations and constructions. Does *theos* refer to *christos*, or the Father? E. V. and R. V. claim that Paul calls Christ *God*.

"I will pity whom I should pity,
And compassionate whom I should compassionate."

¹⁸So then it is not of the one willing, nor of the one running, but of the pitying God. ¹⁷For the Scripture says to Pharaoh, "For this very reason did I raise thee up, that I may exhibit my power in thee and that my name may be declared in all the earth." ¹⁸So then he pities whom he pleases, and hardens whom he pleases. ¹⁹You will then say to me, "Why does he still find fault? for who has resisted his will?" ²⁰But indeed, O man, who are you, replying against God? Shall the thing made say to its maker, "Why hast thou made me thus?" ²¹Or has not the potter authority over the clay, to make one part a vessel for honor, and another for dishonor, out of the same mass? ²²What if God, wishing to exhibit his displeasure, and make his power known, endured with much long-suffering vessels of wrath fitted for destruction, ²³that he might make known the riches of his glory on vessels of mercy, which were previously prepared for glory; ²⁴even us whom he called, not only from [the] Jews, but also from [the] Gentiles? ²⁵As he also says in Hosea,

"I will call that my people which was not my people,
And her beloved who was not beloved;

²⁶And it shall be [that] in the place where it was said to them, 'You are not my people,'

There shall they be called sons of the living God."

²⁷And Isaiah cries concerning Israel, "Though the number of the sons of Israel should be as the sand of the sea, the remnant shall be saved. ²⁸For the Lord will execute [his] word on the earth, finishing it and cutting it short." ²⁹And as Isaiah has before announced,

15. The Greek allows this form of expression See Ex. xxxiii: 19.

"If [the] Lord of hosts had not left us a seed,
We should have become as Sodom, and have resembled
Gomorrhah."

³⁰What then shall we say? That the Gentiles who did not pursue righteousness, attained righteousness, even the righteousness of faith; ³¹but Israel pursuing a law of righteousness did not attain [that] law. ³²Why? Because [they pursued it] not from faith, but as [attainable] from works. They stumbled against the stumbling-stone, ³³as it is written,

"Behold, I place in Zion a stumbling-stone, and a rock of offense;

And he who trusts in it shall not be put to shame."

x: 1. Indeed, brothers, the good pleasure of my heart, and my prayer to God for them, are for their salvation. ¹For I testify to them that they have a zeal for God, but not according to knowledge. ²For being ignorant of God's righteousness, and seeking to establish their own, they were not submissive to the righteousness of God, ³for Christ is [the] end of [the] law for righteousness to every one that believes. ⁴For Moses writes that the man who does the righteousness from the law shall live thereby. ⁵But the righteousness by faith thus speaks: "Say not in thy heart, 'Who shall ascend into heaven?' that is, to bring Christ down; 'or, 'Who shall descend into the abyss?' that is, to bring back Christ from [the] dead." ⁶But what says it? "The word is near thee, in thy mouth, and in thy heart," that is, the word of faith which we publish, ⁷that if thou wilt confess the word with thy mouth that Jesus [is] Lord, and believe with thy heart that God raised him from [the] dead, thou shalt be saved; ⁸for with [the] heart man believes to righteousness, and with [the] mouth confession is made to salvation. ⁹For the Scripture says, "Every one that believes on

him shall not be put to shame." ¹⁴For there is no difference between Jew and Greek, since the same Lord of all is rich toward all those that call upon him. ¹⁵For every one who shall call on the name of the Lord shall be saved." ¹⁶How then shall they call on him in whom they have not believed? And how shall they believe where they have not heard? And how shall they hear without a preacher? ¹⁷And how shall they preach unless they be sent? Even as it is written,

"How beautiful are the feet of those that preach good news of good things!"

¹⁸But they all have not listened to the good news; for Isaiah says,

"Lord, who has believed our report?"

¹⁹So then faith [comes] from hearing, and hearing through Christ's word. ²⁰But I say, Have they not heard? Yes indeed,

"Their sound has gone out into all the earth,
And their words into the ends of the inhabited earth."

²¹Therefore I say, Did not Israel know? First Moses says, "I will provoke you to jealousy by that which is no nation; By an unenlightened nation I will provoke you to anger."

²²Moreover, Isaiah is very bold, and says,

"I was found by those who sought me not;
I was made manifest to those who asked not for me."

x: 13. "Bound on a voyage of awful length,
 Through dangers little known,
A stranger to superior strength,
 Man vainly trusts his own.

"But oars alone can ne'er prevail
To reach the distant coast;
The breath of Heaven must swell the sail,
 Or all the toil is lost."

17. We have no one word to represent the meanings of *akoē*. It means teaching or hearing, according to its connections.

¹But concerning Israel, he says,

"All the day long I stretched out my hands to a disobedient and contradicting people."

BELIEVING JEWS SAVED,—GENTILES CALLED.

xi: 1. I say, then, did God cast off his people? By no means; for I also am an Israelite, of Abraham's seed, of Benjamin's tribe. ²God did not cast off his people whom he before acknowledged. Know you not what the Scripture says, in [the account of] Elijah, how he complains to God against Israel?

³"Lord, they have killed thy prophets,
They have digged down thine altars;
And I alone am left,
And they seek my life."

⁴But what says the divine oracle to him?

"I have reserved for myself seven thousand men, who have not bent a knee to Baal." ⁵Even so then at the present time also there is a remnant according to a choice of favor. ⁶But if by favor, it is no more of works; otherwise the favor is no more favor. ⁷What then? That which Israel earnestly seeks, he obtained not; but the chosen obtained it, and the rest were hardened;—⁸as it is written,

"God gave to them a spirit of stupor,
Eyes that they should not see, and ears that they should
not hear,"

till this very day.

⁹And David says,

"Let their table become a snare, and a trap,
And a stumbling-block, and a recompense to them;

xi: 6. S. A. omit, "But if it is of works, then is it no more grace, otherwise work is no more work."

¹⁰Let their eyes be darkened, that they may not see,
And bend down their back continually."

"I say then, did they stumble that they might fall? By no means; but by their fault salvation [has come] to the Gentiles to excite them to emulation. ¹¹But if their fault is the riches of the world, and their failure the riches of [the] Gentiles, how much more their fullness? ¹²But I speak to you, Gentiles,—inasmuch indeed as I am an apostle to [the] Gentiles, I glorify my ministry,—¹³if possibly I may excite my kindred to emulation, and may save some of them. ¹⁴For if their rejection [is] the reconciliation of [the] world, what is their reception, if not life from [the] dead? ¹⁵And if the first fruit is holy, the mass is also; and if the root is holy, so are the branches. ¹⁶But if some of the branches were broken off, and you, being a wild olive, were ingrafted among them, and became a partaker of the root of the fatness of the olive, ¹⁷boast not over the branches; but if you boast, you bear not the root, but the root you. ¹⁸You will say then, "Branches were broken off that I might be ingrafted."¹⁹Well; they were broken off by unbelief, and you stand by faith. Be not haughty, but fear; ²⁰for if God spared not the natural branches, neither will he spare you. ²¹See then God's kindness and severity; severity indeed toward those who have fallen, but God's kindness toward you, if you continue in that kindness; otherwise, you also shall be cut off. ²²But they also, if they continue not in unbelief, shall be ingrafted; for God is able to ingraft them again. ²³For if you were cut off from an olive, wild by nature, and contrary to nature were grafted into a good olive, how much more shall these, the natural [branches] be grafted into their own olive? ²⁴For, brothers, I would not have you ignorant of this mystery, lest you be wise in your own conceits, that a hardening has in a

measure befallen Israel, till the fullness of the Gentiles come in.

²⁶And so all Israel shall be saved; as it is written,

“The deliverer shall come out of Zion,
He shall turn ungodliness away from Jacob.

²⁷And this is the covenant from me,
When I shall take away their sins.”

²⁸In relation to the good news, then, they are enemies on your account, but in relation to the choice, they are beloved on account of the fathers; ²⁹for the gifts and the calling of God are not repented of. ³⁰Besides, as you once disobeyed God, but have now obtained mercy by their disobedience, ³¹so also now these have disobeyed, that they also may now obtain mercy by the mercy shown to you. ³²For God has concluded all in disobedience, that he might have mercy on all.

³³O the depth of God’s riches and wisdom and knowledge! How unsearchable his judgments and untraceable his ways!

³⁴For who has known [the] Lord’s mind, or who was his

32. *For God hath concluded*, etc. The word here “concluded,” *sunekleise*, is rendered in the margin of E. V., “shut them all up together.” It is used in the New Testament of fish taken in a net. Luke v: 6.

33. “It is difficult to understand the force of such passages, unless they contemplate, in the boundless range of the future, a final and entire restoration of all the human family, Jews and Gentiles, and all the individuals of each class, under the educational and disciplinary nurture of God, to holiness and happiness. But, with such a belief, they become truly a gospel, glad tidings of great joy, and they furnish the most encouraging and heart-cheering motives to exertion in the cause of human redemption.”—*Livermore*. “First or last, all have been included in unbelief, by the counsel of God; the Gentiles first, and the Jews last; but the grand object of this divine economy was the more effectually to bestow mercy upon all, in the result to bring in the fullness of the Gentiles, and to save all Israel, as stated in ver. 25, 26. The apostle has followed out this wide-embracing and wonderful arrangement of God to its glorious result. All meet, at last, in a consummation worthy of the divine sovereign, and fulfilling, to the utmost, the demand of every Christian desire. Even those measures which, at the commencement and in their progress, were so painful, are seen to end in the blessedness of all, and to have been but means of attaining its object.”—*H. Ballou, 2d.*

counsellor? ³⁶Or who has first given to him, and it shall be recompensed to him again? ³⁷For of him, and through him, and to him, are all things. To him [be] the glory to the æons. Amen.

VARIOUS DUTIES.

xii: 1. I intreat you therefore, brothers, by the mercies of God, to offer your bodies a living, holy sacrifice, well-pleasing to God, your rational service. ²And be not fashioned according to this æon, but be transformed by the renovation of the mind, that you may show what is the good and well-pleasing and perfect will of God. ³For I say through the favor that has been given to me, to every man among you, not to think above what he ought to think; but to think so as to be sober-minded, as God has distributed to each a measure of faith. ⁴For just as we have many members in one body, but all the members have not the same office, ⁵so we, the many, are one body in Christ, and individually members of one another. ⁶But having different gifts, according to the favor which was imparted to us; if prophecy [let us speak] according to the analogy of the faith; ⁷if [the] ministry in the ministering; if the teacher in the teaching; ⁸if the exhorter in the exhortation; he that gives, [let him do it] with simplicity, he that rules with diligence, he that pities with cheerfulness. ⁹Let love be unfeigned; detest the evil, adhere to the good. ¹⁰Be tenderly affectionate toward one another in fraternal love; in honor preferring one another; ¹¹not slow in industry; fervent in the spirit; slaving for the Lord; ¹²joyful in hope; patient in affliction; persevering in prayer; ¹³contributing to

36. Can human language more fully state the sublime truth of God's universal triumph over sin and death in briefer terms than it is here declared? As truly as all souls came from God, and exist by him, they shall go to him.

xii: 3. "Not to be high-minded above what we ought to be minded, but to be so minded as to be sober-minded."

the necessities of the saints; pursuing hospitality. ¹⁴Bless those who persecute, bless and curse not. ¹⁵Rejoice with [the] rejoicing, weep with [the] weeping. ¹⁶Be of the same mind toward one another. Set not your mind on high things, but be borne along with the lowly. Be not wise in your own estimation. ¹⁷Return to no man evil for evil. Provide honorable things in [the] presence of all men. ¹⁸If possible on your part, live peaceably with all men; ¹⁹not avenging yourselves, beloved, but give place to wrath, for it is written,

“‘Vengeance belongs to me; I will repay,’ says [the] Lord.”

²⁰But, if your enemy is hungry, feed him; if thirsty, give him drink, for doing this, you will heap coals of fire on his head. ²¹Be not overcome by the bad, but overcome the bad with the good.

xiii: 1. Let every person be submissive to superior authorities; for there is no authority except from God, and

16. "*Be of the same mind*; that is, as De Wette and Tholuck expound, be like-minded; united. Rom. xv: 5; 2 Cor. xiii: 11; Phil. ii: 2. In the sequel, humility is enjoined, because 'the greatest enemy to concord is pride. —Mind not high things, but condescend to men of low estate.' As the Catholic Testament runs, 'not minding high things, but consenting to the humble.' —Literally, 'borne along with the lowly.' The authorities, however, are in general in favor of understanding the phrase as applicable to men, rather than things, though the adjective in the original Greek leaves it undetermined. Luther paraphrases it, 'Let yourselves down to the wretched, nay, withdraw not yourselves from the poor and despised who as yet know not the Gospel.'" —*Livermore.*

20. *Coals of fire on his head.*—The Greek of coals is the word from which anthracite is derived. Let it be shown that God is unforgiving, cruel, unmerciful, will torment his enemies forever, and men will resemble him most when they are most fiendish. But as we are most like him when kindest and tenderest, it follows that his mercy and love toward every child of his will be without limit or bound.

21. Can God employ his infinite power in overcoming evil by evil to all eternity? "Recompense to *no man* evil for evil." Rom. xii: 17, is the divine injunction, and yet men have said that God employs eternity in disobeying his own commands!

those that exist have been arranged by God; 'so that he who

xiii: 2. "The word 'damn' and its derivatives do not once occur in the Old Testament. In the New Testament they are the exceptional and arbitrary translation of two Greek verbs or their derivatives, which occur 308 times. These words are *apollumi* and *krino*. *Apoleia*, 'destruction,' or 'waste,' is once rendered 'damnation' (2 Pet. ii: 3), and once 'damnable' (2 Pet. ii: 1). *Krino*, 'judge,' occurs 114 times, and is only once rendered 'damned' (2 Thess. ii: 12) *Krīma*, 'judgment,' or 'sentence,' occurs 24 times, and is 7 times rendered 'damnation.' *Krīsis*, 'judgment,' occurs 49 times, and is 3 times rendered 'damnation.' *Katakrisis*, 'I condemn,' occurs 24 times, and is only twice rendered 'be damned.' Now turn to a common dictionary, and you will see 'damnation' defined as 'exclusion from divine mercy, condemnation to eternal punishment.' . . . To say that such is the necessary meaning of the words which are rendered by 'damn' and 'damnation,' is to say what is absurdly and even wickedly false. It is to say that a young widow who marries again must be damned to endless torments (1 Tim v: 12, 'having damnation,' *krīma*), although St. Paul expressly recommends young widows to do so two verses after on. It is to say that every one who ever eats the Lord's Supper unworthily, eats and drinks 'eternal punishment' to himself, though St. Paul adds, almost in the next verse, that the judgment (*krīma*) is disciplinary or educational (*paideuometha*), to save us from condemnation (*katakrithōmen* 1 Cor. xi: 29-32). It is to say that the 'Day of Judgment' ought to be called 'the Day of Damnation' (John v: 29). It is curious that our translators have chosen this most unfortunate variation of 'damn' and its cognates only fifteen times out of upwards of two hundred times that *krino* and its cognates occur; and that they have used it for *krīsis* and *krīma*, not for the stronger compounds *katakrīma*, etc. The translators, however, may not be to blame. It is probable that 'damn' was once a milder word than condemn, and had a far milder meaning than that which modern eschatology has furnished to modern blasphemy. We find from an Act passed when a John Russell was Chancellor (in the reign of Richard III. or Henry VII.), that the sanction of an Act against extorted benevolences is called 'a damnation'—that is, 'the infliction of a loss.' This is the true etymological meaning of the word, as derived from *damnum*, 'a loss;' and this original meaning is still found in such words as 'damnify,' 'indemnify,' and 'indemnity.' In the margin of 1 Cor. xi: 29, we find 'judgment for 'damnation;' whereas in verse 32 the 'judgment' of the Lord is milder than his 'condemnation.' Dr. Hey, in his lecture on the Ninth Article, thinks that the phrase, 'it deserveth God's wrath and damnation,' is used in the milder sense of the word which was originally prevalent. However this may be, the word has, the Bishop of Chester says, undergone a modification of meaning from the lapse of time. . . . Judgment and condemnation are the true representatives of *krīsis* and *katakrīsis*."—*Farrar, Mercy and Judgment*.

"As a sketch of the moral fruits of the Gospel, a hand-book of daily duty this chapter [xiii] is beyond all price."—*Livermore*.

2. Whitby: "They shall be sentenced, punished and condemned for it, by the magistrate, who is a terror to all evil works. So the word *krīma* signifies in these words, Fearest not thou God, seeing thou art *en tō autō krīmati*, under the same sentence of condemnation by the magistrates? Luke xxiii: 40." Locke: "So that he who resisteth the power resisteth the ordinance of God;

sets himself in opposition to authority, opposes the institution of God, and they who oppose shall receive judgment to themselves. ⁹For rulers are not a terror to the good work, but to the bad. And would you not fear the authority? do good, and you will have praise from it, "for it is God's minister for your benefit. But be afraid if you do that which is bad, for it bears not the sword in vain; for it is God's avenging minister for wrath on him who practises that which is bad. ⁶Therefore, it is necessary to be submissive, not only on account of wrath, but also because of conscience. ⁷For on this account also you pay taxes; because they are God's public ministers, constantly attending to this very thing. ⁸Render their dues to all; tax to whom tax; custom to whom custom; reverence to whom reverence, honor to whom honor. ⁹Owe nothing to any man, except mutual love, for he who loves another has fulfilled law. ¹⁰For this [is the sum],

"Thou shalt not commit adultery;

Thou shalt not kill;

Thou shalt not steal;

Thou shalt not covet;"

and if there is any other command, it is comprehended in this precept, namely:

"Thou shalt love thy neighbor as thyself."

¹⁰Love works no ill to the neighbor; love then is [the] fulfillment of law.

¹¹And this, knowing the season, that it is already [the] hour for you to be aroused from sleep; for now is our salvation nearer than when we [first] believed. ¹²The night is far

and they that resist will be punished by those powers that they resist." *Par. in loc.* Clarke: "Shall receive to themselves damnation; *krima*, condemnation: shall be condemned both by the spirit and letter of that constitution, which, under pretence of defending or improving, they are indirectly laboring to subvert." *Com. in loc.*

spent, and the day is near; let us therefore put off the works of darkness, and put on the armor of light. ¹³Let us walk becomingly, as in [the] day; not in revelries and in carousings; not in dalliance and wantonness; not in strifes and envyings; ¹⁴but put on the Lord Christ Jesus, and make no provision for [the] lusts of the flesh.

OBLIGATIONS TO THE WEAK.

xiv: 1. But receive the weak in the faith, not, however, to perplexing discussions. ¹One man, indeed, believes he may eat all things; but the weak eats vegetables. ²Let not him who eats despise him who abstains; and let not him who abstains condemn him who eats; for God has accepted him. ³Who are you that condemns another's domestic? To his own master he stands or falls; and he shall be made to stand, for the Lord is able to make him stand. ⁴For one man indeed esteems one day better than another; but another esteems every day. Let each man be fully assured in his own mind. ⁵He who observes the day, observes it to [the] Lord, and he who eats, eats to [the] Lord, for he gives thanks to God; and he who abstains, abstains to [the] Lord, and gives thanks to God. ⁶For no one of us lives to himself, and no one dies to himself; ⁷for if we live, we live to the Lord, and if we die, we die to the Lord. Whether, therefore, we live or die, we are the Lord's. ⁸For Christ died and lived to this end, that

xiv: 6. S. V. A. omit "and he that regards not the day, to the Lord he does not regard it."

8. " *Whether we live.* While and as long as we live; or, in the state of living. We live unto the Lord. Subject to his authority, and under obligation to obey his commands. It is implied, if not asserted, that we are also entitled to his protection. Or whether we die. When we die; or, in the state of death. We die unto the Lord. In obedience to his will. Whether we live therefore, or die, we are the Lord's. Death does not disturb the relationship between us and the Lord."—*Paige.*

he might be Lord of both dead and living. ¹⁰But why do you condemn your brother? or why also do you despise your brother? for we shall all stand before the tribunal of God.

¹¹For it is written,

“‘As I live,’ saith [the] Lord, ‘every knee shall bend to me,

And every tongue shall give praise to God.’”

¹²So then, every one of us shall give account of himself to God.

¹³Let us, therefore, judge one another no longer, but judge this rather, that no man place a stumbling-block, or an occasion of falling, before the brother. ¹⁴I know, and am persuaded by [the] Lord Jesus, that nothing is unclean of itself, yet to him who regards anything to be unclean, to him it is unclean.

¹⁵But if through food your brother is grieved, you no longer walk according to love. Do not with your food ruin him for whom Christ died. ¹⁶Let not then your good be evil spoken of.

¹⁷For the reign of God is not eating and drinking, but righteousness and peace and joy in [the] holy spirit. ¹⁸For he that in this slaves for the Christ, is well-pleasing to God, and approved by men. ¹⁹So then, we should pursue the things of peace, and the things for the building up of one another.

²⁰Do not demolish the work of God, on account of food. All things indeed are pure, but bad to that man who eats so as to cause stumbling. ²¹It is not good to eat flesh, nor drink wine, nor [do anything] by which your brother stumbles. ²²[The] faith that you have, have to yourself in the presence of God. Happy is he who does not con-

11. *Exomologēsetai*. The verb is here in the middle voice—Robinson says (Lex.), “to make acknowledgments for benefits.” Lange, “Give praise.” Meyer, “Verb with dative always means to give praise.” So that to confess merely, is not the meaning, but to praise God for blessings received. This is a willing confession.

demn himself in what he approves. ⁸But he who discerns a difference, if he should eat, is condemned, because it is not of faith, and everything that is not of faith, is sin.

xv: 1. Now we who are strong, ought to bear the infirmities of the feeble, and not to please ourselves. ¹Let every one of us please his neighbor as far as is good for building up, ²for even the Christ pleased not himself, but, as it is written,

"The reproaches of those that reproached thee fell on me."
³For whatever things were written formerly, were all written for our instruction, that we through the patience and the comfort of the Scriptures might have hope. ⁴Now the God of patience and comfort give you the same mind toward one another, according to Christ Jesus, ⁵that with one mind in one mouth you may glorify the God and Father of our Lord Jesus Christ. ⁶Therefore receive one another even as also the Christ received us to [the] glory of God. ⁷For I say that Christ became a minister of circumcision for God's truth, in order to confirm the promises to the fathers; ⁸and that the Gentiles should glorify God for [his] mercy; as it is written,

"Therefore will I give praise to thee among the Gentiles,
 And sing to thy name."

¹⁰And again it says,

"Rejoice, ye Gentiles, with his people."

¹¹And again,

"Praise the Lord, all ye Gentiles,
 And let all the peoples praise him."

23. *Katakekritai* is an inflection of *krino*, with *kata* (against) prefixed, to make it express more emphatically judgment against. The word occurs in the future instead of present inflection of tense, with the same prefix, in Mark vi: 16.

xv: 4. V. "were all written."

"And again Isaiah says,

"There shall be the root of Jesse,

Even he who rises to rule [the] Gentiles;

In him shall [the] Gentiles hope."

"Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, by [the] power of [the] holy spirit. "And I am assured, my brothers, even I myself, concerning you, that you yourselves also are full of goodness, filled with all knowledge, able also to admonish one another.

"But I have [now] written to you with more freedom, partly as reminding you through the favor that has been given to me from God, "that I should be a minister of Christ Jesus to the Gentiles, ministering the good news of God, that the oblation of the Gentiles might become acceptable, having been sanctified by [the] holy spirit. "I have therefore my boasting in Christ Jesus in the things pertaining to God. "For I dare not speak of any of those things that Christ wrought not through me, for the obedience of [the] Gentiles, by word and deed, by power of signs and wonders; "by power of [the] holy spirit, so that from Jerusalem, and in a circuit as far as Illyrikum, I have fully set forth the good news of the Christ, "and was ambitious to preach good news, where Christ was not named, that I might not build on another man's foundation; "but as it is written,

" They shall see to whom nothing was told concerning him,

And those shall understand who have not heard."

"Wherefore also I was frequently hindered from coming to you. "But now, having no more place in these regions, and

13. V. omits "that you may abound."

16. V. omits "to the Gentiles."

19. V. omits, "holy."

having had for many years a great desire to come to you, "whenever I go into Spain, I hope, passing through, to see you, and to be sent forward by you there, if first I shall have been partly satisfied with your company. "But now I am going to Jerusalem, ministering to the saints. "For it has been [the] good pleasure of Makedonia and Achaia to make a certain contribution for the poor of the saints in Jerusalem; "for it was their good pleasure, and they are their debtors; for if the Gentiles have participated in their spiritual things, they are bound also to render service to them in fleshly things. "Having then accomplished this, and having sealed this fruit to them, I will go by you into Spain; "and I know that when I come to you, I shall come in [the] fullness of [the] blessing of Christ.

"Now I intreat you, brothers, by our Lord Jesus Christ, and by the love of the spirit, to strive together with me in your prayers to God for me; "that I may be delivered from those that obey not in Judea, and [that] my ministration may be acceptable to the saints in Jerusalem; " that I may come to you with joy through [the] will of God, and be refreshed together with you. "Now the God of peace be with you all. Amen.

COMMENDATIONS AND SALUTATIONS.

xvi: 1. And I commend to you Phœbe, our sister, also a minister of the assembly in Kenchreæ, "that you receive her in [the] Lord, worthily of the saints, and assist her in [the]

32. The manner in which the best codices vary may be seen in this verse.—S. and A. read, that "when I come to you with joy by the will of God (S. says of Jesus Christ), I may with you be refreshed;" and V. adds, "by the will of the Lord Jesus;" but V. omits, "and may with you be refreshed."

xvi: 1. *Diakonon* is usually thought to mean deaconess here, but it is often used to denote one who ministers, or serves.

business in which she may have need of you; for she also has been a patroness of many and especially of me. ⁸Salute Priska and Aquila my fellow-workers in Christ Jesus, 'who laid down their own necks for my life, to whom not only I give thanks, but also all the assemblies of the Gentiles. [⁹Salute] also [the] assembly at their house. Salute Epænetus my beloved, who is [the] first fruit of Asia in Christ. ¹⁰Salute Mary, who bestowed much labor on you. ¹¹Salute Andronicus and Junia, my relatives and fellow-prisoners, who are noted among the apostles, who were in Christ even before me. ¹²Salute Ampliatus, my beloved in [the] Lord. ¹³Salute Urbanus our fellow-laborer in Christ, and Stachys my beloved. ¹⁴Salute Apelles the approved in Christ. Salute those who are of the [family] of Aristobulus. ¹⁵Salute Herodion, my relative. Salute those of the [family] of Narkissus, those who are in [the] Lord. ¹⁶Salute Tryphena and Tryphosa, who labor in [the] Lord. Salute Persis, the beloved, who labored much in [the] Lord. ¹⁷Salute Rufus the chosen in [the] Lord, and his mother and mine. ¹⁸Salute Asynkritis, Phlegon, Hermes, Patrobas, Hermas and the brothers with them. ¹⁹Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them. ²⁰Salute one another with a holy kiss. All the assemblies of the Christ salute you.

²¹Now I intreat you, brothers, mark those who are making factions and stumbling-blocks, contrary to the teaching that you learned, and turned away from them. ²²For such ones are not subject to our Lord Christ, but their own belly; and by smooth and complimentary speech they deceive the hearts of the simple. ²³For your obedience went abroad to all men. Therefore I rejoice over you: but I would have you wise to that which is good, and harmless to that which is bad.

²⁰And the peace of God will soon bruise the adversary under your feet.

The favor of our Lord Jesus Christ be with you.

²¹Timothy my fellow-worker salutes you; and Lukius and Jason and Sosipater, my relatives. ²²I Tertius, who write the letter, salute you in [the] Lord. ²³Gaius my host, and [host] of the whole assembly salutes you. Erastus the treasurer of the city salutes you, and the brother Quartus.

²⁴Now to him that is able to establish you

According to my good news

And the proclamation of Jesus Christ,

According to a revelation of a mystery

Kept silent in æonian times,

²⁵But now disclosed;

And through the prophetic Scriptures,

According to an appointment of the æonian God,

Has been made known to all the Gentiles,

V. omits verse 24, "The favor of our Lord Jesus Christ be with you all. Amen."

25. "*Æonian times*," the ancient dispensation.

25-27. Many MSS. contain these verses at the end of Chap. xiv; but their evident position is at the conclusion of the epistle.

26. In this doxology *aiōnios* is used in two senses: in the first it describes things that have ended, "æonian times," and in the second eternity, "æonian God."

"Thus ends the most remarkable epistle contained in the New Testament. The other apostles, and Paul himself in his other epistles, devoted their efforts to certain specific points of doctrine or practice, wherein the brethren had need to be instructed. But in this epistle we have a whole body of divinity. It might, without much impropriety, be styled the gospel according to Paul. It unfolds the whole subject of salvation, or God's method of saving men. And this is the proper theme of the gospel. He describes the present condition of mankind; their need of salvation; their inability to save themselves; and the only method in which they can be saved. He shows that this method was devised by the wisdom of God; that the intermediate steps have been under his direction; and that his infinite power will in due time insure its perfect and triumphant accomplishment, according to that 'eternal purpose which he purposed in Christ Jesus our Lord.' Eph. iii: 11. This is gospel, or good news, in its highest sense. It informs men that they have a Father

To obedience of the faith;—

"To [the] only wise God, through Jesus Christ,

To him be the glory to the æons. Amen.

in heaven, who desires their highest good. It unfolds to them the method which he has devised to secure that good. And it assures them that his power is equal to his love and his wisdom, and that his purpose cannot be defeated, in any manner whatever. Having maintained this doctrine by a process of argument whose force is irresistible, he calls on all men to unite with him in ascribing all glory to that God, of whom, and through whom, and to whom, are all things. May God enable us, now and evermore, to glorify him, both in body and in spirit!"—*Paige*.

PART XIV.

PAUL'S HISTORY CONTINUED.

TIME—A. D. 58 TO 62.

PAUL IN JERUSALEM, KAISAREA, ROME, ETC., AND WRITES

PHILEMON, COLOSSIANS, EPHESIANS, PHILIPPIANS,

A. D. 62, WHILE IN ROME.

Acts xx: 3. And when he had spent three months [there], and a plot was laid for him by the Jews, as he was about to set sail for Syria, he resolved to return through Makedonia. 'And there went with him as far as Asia, Sopater of Beroea, [a son] of Pyrrhus, and of the Thessalonikans, Aristarchus and Sekundus; and Gaius of Derbé; and Timothy; and Ty-chikus and Trophimus, of Asia. 'But these had gone before and were waiting for us at Troas.

PAUL RETURNS TO MILETUS.

'And we sailed away from Philippi, after the days of unleavened bread, and came to them at Troas in five days; where we remained seven days.

'And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, intending to

depart on the next day, and continued his discourse till midnight. ⁸And there were many lamps in the upper room where we were assembled. ⁹And there sat in the window a certain young man named Eutychus, overcome with sleep, and as Paul prolonged his discourse, overpowered by deep sleep, he fell from the third story, and was taken up dead. ¹⁰And Paul went down, and fell on him, and embracing him said, "Be not troubled; for his life is in him." ¹¹And when he had gone up, and had broken bread and eaten, and had conversed a long while, even till daybreak, so he departed. ¹²And they brought the youth alive, and were not a little comforted.

¹³But we, going before to the ship, set sail for Assos, there intending to take in Paul, for he had so appointed, intending himself to go on foot. ¹⁴And when he met us at Assos, we took him in, and came to Mitylené. ¹⁵And sailing thence, on the next day we came opposite to Chios; and in the *evening* we touched at Samos, and tarried at Trogyllium, and came to Miletus the day after. ¹⁶For Paul had determined to sail past Ephesus, that he might not be compelled to spend time in Asia; for he was hurrying, if it were possible for him to be at Jerusalem the day of Pentekost.

PAUL'S FAREWELL TO THE PRESBYTERS OF EPHEBUS.

¹⁷But he sent from Miletus to Ephesus, and called to him the presbyters of the assembly. ¹⁸And when they had come to him, he said to them: "You know, from [the] first day in

xx: 15. S. V. A. omit, "and tarried at Trogyllium," but W. and H. insert it in the margin.

which I stepped into Asia, how I was with you all the time; ¹⁹slaving for the Lord with all humility, and with tears, and with trials that befell me by the plots of the Jews; ²⁰how I shrunk not from declaring anything that was profitable to you, and teaching you publicly, and from house to house, ²¹testifying both to Jews and Greeks, reformation toward God, and faith toward our Lord Jesus Christ. ²²And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall happen to me there; ²³except that the holy spirit testifies to me in every city, saying that bonds and afflictions await me. ²⁴But I make not my life precious nor of account to myself, so that I may accomplish my course, and the ministry that I received of the Lord Jesus, to testify the good news of the favor of God. ²⁵And now, behold, I know that you all, among whom I went about preaching the Reign, will see my face no more. ²⁶Therefore I testify to you this day, that I am pure from the blood of all men. ²⁷For I shrunk not from announcing to you the whole counsel of God. ²⁸Take heed to yourselves, and to all the flock among which the holy spirit has made you overseers, to feed the assembly of God, which he acquired with his own blood. ²⁹I know that after my departure rapacious wolves shall enter in

28. Schaff says: "Acts xx: 28, to feed the church of God" (*tên ekklēsiān tou theou*), or "the church of the Lord" (*tou kuriou*). The two Revision companies are divided here—the English put "God" in the text, and "the Lord" in the margin; the American reverse the order. The critical editors are also divided—Westcott and Hort adopt *tou theou*; Tischendorf, *tou kuriou*. The former is supported by S. V., a number of cursives, Vulg.; the latter by A. C. D. E. 13, and other cursives, and by the old Latin, Coptic, and Sahidic versions. The ablest arguments on the two sides of the question are by Dr. Hort in favor of *theou*, and by Dr. Ezra Abbot in favor of *kuriou*—The best two MSS. say *theou*. Paul often speaks of "the church of God" (1 Cor. 1: 1; xi: 22; 2 Cor. 1: 1; Gal. 1: 13; 1 Tim. iii: 5), but nowhere of the blood of God. Dr. Hort conjectures, that in transcribing at an early date, before that of the oldest

among you, not sparing the flock; ³⁰and men shall arise among your own selves, speaking perverse things, to allure the disciples after them. ³¹Therefore watch, remembering that night and day, for three years, I ceased not to admonish every one with tears. ³²And now, I commend you to the Lord, and to the word of his favor, which is able to build [you] up, and give [you] the inheritance among all them that are sanctified. ³³I coveted no man's silver, or gold, or apparel. ³⁴You yourselves know that these hands have ministered to my needs, and to those who were with me. ³⁵I have shown you in all things how that by so laboring you ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is happier to give than to receive.' " ³⁶And when he had said these words, he kneeled, and prayed with them all. ³⁷And they all wept much, and fell on Paul's neck, and affectionately kissed him, ³⁸sorrowing chiefly for the word that he spoke, that they should no more see his face. And they accompanied him to the ship.

PAUL IN TYRE, PTOLEMAIS, KAISAREA, JERUSALEM.

xxi: 1. And when it occurred that we were separated

MSS. we have, the word *whiou*, son, was accidentally dropped; *tou aimatos tou idiou whiou*, "the blood of his own Son."

35. "It is happier, *i. e.*, better," not "it is more blessed," is the meaning of *makarion estin mallon*. Dr. Demarest remarks: "One of the most remarkable revelations of the history of the Gospel is this stray sentence from the sayings of Jesus, unrecorded by the evangelists. There is a lost Gospel. The saying quoted by Paul appears to have been one with which the Ephesian elders were familiar. They were reminded of it. And it is one which might be the inspiration of the world. The great dramatist enlarged and expanded it:

"The quality of mercy is not strained:
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him that gives and him that takes."

from them, and had set sail, we came with a straight course to Kos, and the next day to Rhodes, and thence to Patara; and having found a ship crossing to Phenikia, we went aboard, and set sail. And when we had come in sight of Kyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre, for there the ship was to unload her cargo. But having found the disciples, we remained there seven days, and these told Paul through the spirit, that he should not go to Jerusalem. And it occurred that when we had accomplished the days, we departed and went on our way, and they all, with wives and children, accompanied us till we were out of the city; and kneeling on the beach, we prayed, and bade each other farewell, and went aboard the ship; but they returned home.

And when we had finished the voyage from Tyre, we arrived at Ptolemais, and we saluted the brothers, and remained with them one day. And on the next day we departed, and came to Kaisarea, and entering the house of Philip the evangelist, one of the seven remained with him. Now this man had four daughters, virgins, who prophesied. And as we remained there some days, a certain prophet named Agabus, came down from Judea. And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, "Thus says the holy spirit, 'So will the Jews at Jerusalem bind the man that owns this girdle, and deliver him into [the] hands of [the] Gentiles.'" And when we heard these things, both we and they of that place, intreated him not to go up to Jerusalem. Then Paul answered, "What do you, weeping and breaking my heart?"

xxi: 13. *Sunthruptontes*, break down—it is the technical word for crushing a calculus—professional with Luke.

For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus." "And when he would not be persuaded, we were silent, saying, "The Lord's will be done."

¹⁴And after these days we made ready our baggage, and went up to Jerusalem. ¹⁵And [some] of the disciples from Kaisarea also went with us, bringing one Mnason of Kyprus, an old disciple, with whom we might lodge.

PAUL IN JERUSALEM.

¹⁷And when we arrived at Jerusalem, the brothers received us gladly. ¹⁸And on the following day Paul went in with us to Jacob, and all the presbyters were present. ¹⁹And when he had saluted them, he related in detail the things that God had wrought by his ministry among the Gentiles. ²⁰And when they heard it, they glorified God, and said to him, "You see, brother, how many myriads there are among the Jews of those that have believed; and all are zealous for the law; ²¹and they have been informed concerning you, that you teach all the Jews among the Gentiles to forsake Moses, telling them not to circumcise their children, nor to follow the customs. ²²What is it, therefore? They will certainly hear that you have come. ²³Do this, therefore, that we say to you: We have four men that are under a vow; ²⁴take these, and purify yourself with them, and be at expense for them, that they may shave the head, and all shall know that there is no truth in the things of which they have been informed concerning you, but that you yourself also walk orderly, keeping the law. ²⁵But concerning the believing Gentiles, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from

what is strangled, and from fornication.” ²⁶Then Paul took the men the next day, and purifying himself with them went into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them.

²⁷And when the seven days were about to be completed, the Jews from Asia, when they saw him in the temple, aroused all the crowd, and laid hands on him, ²⁸crying out, “Israelites, help! This is the man who teaches all men everywhere against the people, and the law, and this place, and besides, he also brought Greeks into the temple, and defiled this holy place.”—²⁹For they had previously seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.—³⁰And all the city was moved, and the people ran together, and they seized Paul, and dragged him out of the temple, and the doors were immediately closed. ³¹And as they were seeking to kill him, a report went up to the chiliarch of the cohort, that all Jerusalem was in confusion. ³²And immediately he took soldiers and centurions, and rushed down upon them, and when they saw the chiliarch and the soldiers, they left off beating Paul. ³³Then the chiliarch came near, and seized him, and ordered him to be bound with two chains, and inquired who he was, and what he had done. ³⁴And some among the crowd shouted one thing, and some another, and when he could not ascertain the truth on account of the tumult, he commanded him to be led into the castle. ³⁵And when he was on the steps, it chanced that he was borne away by the soldiers, for the violence of the crowd; ³⁶for the multitude of the people followed after, crying out, “Away with him.” ³⁷And as Paul was about to be led into the castle, he says to the chiliarch, “May I be permitted to say something to you?” And he said, “Do you know Greek? ³⁸Are you

not then the Egyptian, who before these days excited a sedition and led the four thousand men of the Assassins out into the desert?" "But Paul said, "I am a Jew, of Tarsus in Kilikia, a citizen of no inconsiderable city, and I intreat you, permit me to speak to the people."

PAUL ADDRESSES THE PEOPLE.—THE COUNCIL.

"And when he had given him permission, Paul, standing on the steps, beckoned with the hand to the people, and when there was a great silence, he addressed them in the Hebrew dialect, saying, **xxii: 1.** "Brothers and fathers, hear my vindication which I now make to you." "And when they heard that he spoke to them in the Hebrew dialect, they kept greater silence, and he says: "I am a Jew, born in Tarsus of Kilikia, but brought up in this city, at the feet of Gamaliel, and accurately instructed in the law of our fathers, being zealous for God, as you all are to-day; 'and I persecuted this Way to death, binding and delivering into prisons both men and women, 'as the high-priest too bears me witness, and all the presbytery, from whom also I received letters to the brothers, and journeyed to Damaskus, to bring those who were there bound to Jerusalem, to be punished. 'And it occurred as I traveled and approached Damaskus, that suddenly about noon, a great light from the sky shone around me; 'and I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why do you persecute me?' 'And I answered, 'Who art thou, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting.' 'And they that were with me saw indeed the light, but they heard not the voice of him that spoke to me. ¹⁰And I said, 'What shall I do, Lord?' And the Lord said to me, 'Arise, and go into Damaskus, and there it shall be told you of all things that are appointed for you to do.' ¹¹And when I could not

see for the glory of that light, being led by the hand by those that were with me, I came into Damaskus. ¹²And one Ananias, a pious man according to the law, well reported of by all the Jews residing there, ¹³came to me, and standing by me said to me, 'Brother Saul, look up.' And in that hour I looked upon him. ¹⁴And he said, 'The God of our fathers has appointed you to know his will, and to see the Righteous One, and hear a voice from his mouth; ¹⁵for you shall be his witness to all men of what you have seen and heard. ¹⁶And now, why delay? Arise, and be immersed, and wash away your sins, calling on his name.' ¹⁷And it occurred that when I returned to Jerusalem, and while I prayed in the temple, I was in a trance, ¹⁸and saw him saying to me, 'Hasten, and go quickly out of Jerusalem, because they will not receive your testimony concerning me.' ¹⁹And I said, 'Lord, they know that I imprisoned and beat in every synagogue those that believed on thee, ²⁰and when the blood of thy witness Stephen was poured out, I was standing by, and consenting, and having in charge the mantles of those who killed him.' ²¹And he said to me, 'Depart, for I will send you forth to Gentiles, far away.''' ²²And they heard him as far as this word, and raised their voice, saying, "Away with such a person from the earth; for it is not fit that he should live." ²³And as they cried out, and threw off their mantles, and cast dust into the air, ²⁴the chiliarch commanded him to be led into the castle, and to be examined with scourges, that

xxii: 16. "Get yourself immersed," middle voice.

19. Greek form, "along the synagogues."

Paul's Conversion. As Luke, Acts ix, and Paul, Acts xxii-xxvi, describe this great event, there are such verbal discrepancies as should occur under the circumstances. Some fell to the ground (xxvi:14), others were speechless with terror (ix: 7), and while some of those with Paul heard not the voice (Acts xxii: 9), others heard, but saw no one (ix: 7). Dr. Wordsworth and Prof. Hackett remark that "stood" merely denotes that their progress was stayed.

he might know for what reason they shouted thus against him. ²⁵And when they had stretched him out with the thongs, Paul said to the centurion standing by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" ²⁶And when the centurion heard it, he went to the chiliarch, and told him, saying, "What are you about to do? For this man is a Roman." ²⁷And the chiliarch came and said to him, "Tell me, are you a Roman?" And he said, "Yes." ²⁸And the chiliarch answered, "I purchased this citizenship with a great sum." And Paul said, "But I am [a Roman] born." ²⁹Then those about to examine him, immediately departed from him, and the chiliarch was also alarmed, when he knew that he was a Roman, and because he had bound him.

³⁰And on the next day, desiring to know the certainty of what he was accused by the Jews, he released him, and commanded the high-priests and all the sanhedrin to assemble, and led Paul down, and set him before them.

PAUL'S TRIAL.

xxiii: 1. And Paul looking intently on the sanhedrin, said, "Brothers, I have lived before God in all good conscience to this day." ²And the high priest Ananias, ordered those that stood by him to strike him on the mouth. ³Then Paul said to him, "God is about to strike you, O whitewashed wall! and do you sit to judge me according to the law, and command me to be struck contrary to the law?" ⁴And those that stood by said, "Do you revile God's high priest?" ⁵And Paul said, "I did not know, brothers, that he was high priest, for it is written, 'Thou shalt not speak evil of a ruler of thy people.'" ⁶And when Paul perceived that the one part were Sadducees, and the other Pharisees, he exclaimed in the sanhedrin, "Brothers, I am a Pharisee, a son of Pharisees, —[and] am being judged for [the] hope and resurrection of

[the] dead." ⁷And when he had said this there arose a dispute between the Pharisees and Sadducees, and the multitude was divided. ⁸For [the] Sadducees indeed say there is no resurrection, nor angel, nor spirit; but [the] Pharisees confess both. ⁹And there arose a great clamor, and some of the scribes of the Pharisees' party stood up and contended, saying, "We find no evil in this man, and what if a spirit or an angel spoke to him?" ¹⁰And [the] dispute becoming violent, the chiliarch, fearing that Paul would be torn in pieces by them, ordered the troops to go down and take him by force from among them, and lead him into the castle.

THE CONSPIRACY AGAINST PAUL.

¹¹And the next night the Lord stood by him, and said, "Take courage; for as you testified concerning me in Jerusalem, so you must testify at Rome, also."

¹²And when it was day, the Jews conspired and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. ¹³And those that formed this conspiracy were more than forty; ¹⁴and they went to the high priests and presbyters, and said, "We have bound ourselves under a great curse to taste nothing till we have killed Paul. ¹⁵Now, therefore, do you with the sanhedrin make known to the chiliarch that he bring him down to you, as if you were about to investigate the things concerning him more accurately; and we, before he comes near, are ready to kill him." ¹⁶But the son of Paul's sister, having heard the plot, came up and entered the castle, and told Paul. ¹⁷And Paul called one of the centurions, and said, "Send this young man to the chiliarch, for he has something to tell him." ¹⁸Then he took him and led him to the chiliarch, and said, "Paul the prisoner called me to him, and asked me to lead this young man to you, who has something to tell you." ¹⁹And

the chiliarch took him by the hand, and going aside privately, he inquired, "What is it that you have to tell me?" ²⁰And he said, "The Jews have agreed to ask you to bring down Paul to-morrow into the sanhedrin as if you were about to inquire more accurately concerning him. ²¹Do not therefore be persuaded by them; for more than forty men of them lie in wait for him, who have bound themselves under a curse, neither to eat nor drink till they have killed him; and they are now ready, looking for the promise from you." ²²Then the chiliarch dismissed the young man, charging him, "Tell no man that you have reported these things to me." ²³And he called to him certain two of the centurions, and said, "Prepare two hundred soldiers to go to Kaisarea, and seventy horsemen, and two hundred spearmen, at [the] third hour of the night; ²⁴and provide animals on which to place Paul, and convey him safely to Felix, the governor." ²⁵And he wrote a letter after this form: "²⁶Klaudius Lysias to the most excellent governor Felix, greeting: ²⁷This man was seized by the Jews, and was about to be killed by them, when I came upon them suddenly, with the troops, and rescued him, having ascertained that he was a Roman. ²⁸And desiring to know the reason why they accused him, I led him down to their sanhedrin, ²⁹when I found him accused about questions of their law, but having no accusation deserving death or bonds. ³⁰And when it was disclosed to me that a plot was being formed against the man, I at once sent him to thee, charging his accusers also to speak against him before thee." ³¹So the soldiers, as it was commanded them, took Paul, and conveyed him during the night to Antipatris. ³²But on the next day they left the horsemen to go with him, and returned to the castle. ³³And when they came to Kaisarea, and delivered the letter to the governor, they also presented Paul

to him. ²And when he had read it, he asked of what province he was; and when he understood that he was of Kili-
kia, ³he said, "I will hear you fully when your accusers also
are come." And he commanded him to be kept in Herod's
pretorium.

PAUL BEFORE FELIX.

xxiv: 1. And after five days the high priest Ananias
went down with certain presbyters, and an orator, one Ter-
tullus, and they informed the governor against Paul. ²And
when he was called, Tertullus began to accuse him, saying,
"Since we enjoy great peace through thee, and that improve-
ments are being made for this nation by thy forethought, ³we
accept it in everything and everywhere, most excellent Felix,
with all thankfulness. ⁴But, that I may not detain thee
further, I beseech thee to hear us of thy clemency, a few
words. ⁵For we have found this man a pest, and an inciter
of insurrections among all the Jews throughout the inhabited
earth, and a leader of the sect of the Nazarenes; ⁶who even
attempted to profane the temple, and whom we apprehended;
⁷from whom thou wilt be able, by examining him thyself, to
have knowledge of all these things of which we accuse him."
⁸And the Jews also joined in impeaching him, asserting that
these things were so.

⁹And when the governor had motioned to him to speak,
Paul answered: "Knowing that thou hast been a judge to
this nation for many years, I cheerfully defend myself; ¹⁰since
thou canst ascertain that it is not more than twelve days
since I went up to worship at Jerusalem; ¹¹and they did not
find me disputing with any man in the temple, nor making an

xxiv: 6, 7, 8. S. V. A., omit, "And wished to judge according to our law;
7, but Lysias, the chiliarch, came and with great violence took him away out
of our hands; 8, commanding his accusers to come to thee."

insurrection, nor in the synagogues, nor in the city. ¹³Neither can they prove to thee the things of which they now accuse me. ¹⁴But this I confess to thee, that after the way that they call a sect do I serve the God of our fathers, believing all things that are according to the law, and that are written in the prophets; ¹⁵having hope in God, which even they themselves accept, that there is about to be a resurrection both of [the] just and [the] unjust. ¹⁶And in this do I exercise myself, always to have a clear conscience toward God and men. ¹⁷And after many years I came to bring alms and offerings to my nation: ¹⁸in [conveying] which they found me purified in the temple, without crowd or tumult; but [there were] certain Jews from Asia, ¹⁹who ought to be present before thee, and accuse if they have anything against me. ²⁰Or let these men themselves say what crime they found, while I stood before the sanhedrin; ²¹unless it be for this one voice, that I cried standing among them,—‘Concerning the resurrection of [the] dead I am judged by you this day.’ ”

²²But Felix, having more accurate knowledge concerning the Way, put them off, saying, “When Lysias the chiliarch

14. “The word ‘heresy,’ though it is used in the Authorized Version to translate the *hairesis* of the New Testament, has not the same meaning. The word was not originally applied in a bad sense. In classic Greek, for instance, it merely meant a choice of principles, a school of philosophy or of thought. In the New Testament it comes to mean ‘a faction,’ and the sin condemned by the word is not the adoption of erroneous opinions, but the factiousness of party spirit.”—*Farrar*. “In Paul’s answer here, there is an explicit reference to their charge, which does not appear in our version. The charge of Tertullus was, that he was the ringleader of the sect of the Nazarenes, ver. 5. To this Paul replies, ‘After the way which they call sect (not error of doctrine, but after a way which they maintain is producing division or schism), so worship I the God of my fathers.’”—*Barnes*.

15. Paul does not here refer to the final resurrection, but to that moral and spiritual *anastasis*, then soon to occur, the moral awakening Christ came to inaugurate. See John v: 25. “The hour is coming and now is in which the dead shall hear, etc.”

shall come down, I will inquire into your matter." ²³And he ordered the centurion to keep him in charge, with indulgence; and not to forbid any of his friends to serve him.

²⁴And after certain days, Felix came with Drusilla, his own wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. ²⁵And as he discoursed concerning righteousness, and self control, and the judgment about to be, Felix was terrified, and answered, "Go for the present; and when I find time, I will call thee," ²⁶at the same time hoping that money would be given him by Paul; and he therefore sent for him frequently, and conversed with him. ²⁷But when two years were completed, Felix had a successor, Porkius Festus, and desiring to ingratiate himself with the Jews, Felix left Paul a prisoner.

25. *And as he reasoned.* Greek, "And he discoursing" of "righteousness," of "justice," the requirements of justice in the relations of life. "Temperance," "self-control." The word denotes a restraint of all the passions and evil inclinations, moderation, self-government. Paul preached to Felix, not a remote, but an impending judgment. The Greek *tou krimatos tou mellontos*, rendered "the judgment to come," in E. V., ought to be translated, "the judgment about to be." The passage reads literally, "And as he was discoursing concerning justice, self-government, and that judgment about to be, Felix being terrified, answered," etc. Parkhurst says: "*Mellō* signifies, with an infinitive following, to be about to do a thing, *futurus sum*. (Matt. ii: 13; xvi: 27). Both the verb and participle are in the New Testament joined with the infinitive future, as *esesthai*. So likewise in the purest Greek writers." Dr. Campbell says: "*Mellon* often means not future, but near. There is just such a difference between *estai*, and *mellei esesthai*, in Greek, as there is between it will be, and it is about to be in English. This holds particularly in threats and warnings." Felix was a corrupt man; he was living in open adultery with Drusilla, and was a sample of the wickedness of his times, and as Paul announced the sure results of his wickedness, and that of his contemporaries, the fearful picture aroused the conscience of the wicked ruler, and he was alarmed. Within ten years, Nero the emperor was killed and Felix his favorite went under in the general downfall, and the awful times that followed vindicated the prophecy of the apostle, and justified the fears of the guilty and conscience-smitten king. The apostle proclaimed to the procurator of Judea the legitimate judgment about to come, and that did come within a decade on him and those who like him were sinners against God and man and their own souls.

PAUL APPEALS TO KAISAR.

XXV: 1. Festus therefore, having entered on the province, after three days went up from Kaisarea to Jerusalem, ^aand the chief-priests and the principal men of the Jews informed him against Paul; and petitioned him, ^basking favor against him, that he would send for him to Jerusalem; forming an ambuscade to kill him on the road. ^cBut Festus answered, that Paul was kept at Kaisarea, and that he himself was about to go [thither] shortly. ^d“Therefore,” said he, “let those among you who are able, go down with me, and if there is anything amiss in the man, let them accuse him.”

^eAnd when he had remained among them not more than eight or ten days, he went down to Kaisarea, and on the next day he sat on the tribunal, and commanded Paul to be brought. ^fAnd when he had come, the Jews that had come down from Jerusalem stood around him, bringing many and serious accusations, which they could not prove; ^gwhile Paul said in his defense: “Neither against the law of the Jews, nor against the temple, nor against Kaisar, have I sinned in anything.” ^hBut Festus, desiring to conciliate the Jews, answered Paul, and said, “Are you willing to go up to Jerusalem, and there be judged concerning these things before me?” ⁱBut Paul said, “I am standing before Kaisar’s tribunal, where I ought to be judged. I have done no wrong to [the] Jews, as thou also art well aware. ^j“If then I am a wrong-doer, or have done anything deserving death, I refuse not to die; but if none of those things is [true], of which they accuse me, no man can give me up to gratify them. I appeal to Kaisar.” ^kThen Festus, when he had conferred

with the council, answered, "To Kaisar thou hast appealed, —to Kaisar thou shalt go."

AGRIPPA DESIRES TO HEAR PAUL.

"Now when certain days had passed, Agrippa the king and Berniké came down to Kaisarea, and saluted Festus. "And when they had remained many days there, Festus referred Paul's case to the king, saying, "There is a certain man left a prisoner by Felix; ¹³concerning whom, when I was in Jerusalem the chief-priests and the presbyters of the Jews informed, asking a judgment against him. ¹⁶To whom I answered, that it is not a custom of Romans to give up any man, before the accused has the accusers face to face, and has had an opportunity to make a defense concerning the accusation. ¹⁷When therefore they had come together here, I made no delay, but on the next day sat on the tribunal, and commanded the man to be brought; ¹⁸concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed, ¹⁹but had certain questions with him of their own religion, and of one Jesus, dead, whom Paul affirmed to be alive. ²⁰And being at a loss how to inquire concerning these things, I asked if he were willing to go to Jerusalem, and there be judged of these things. ²¹But when Paul had appealed to be kept for the decision of Augustus, I commanded him to be kept till I should send him to Kaisar." "And Agrippa [said] to Festus, "I also was wishing to hear the man myself." "To-morrow," said he, "thou shalt hear him."

PAUL BEFORE AGRIPPA.

²²So on the next day, when Agrippa and Berniké arrived,

13. Agrippa II.

21. Nero.—"Decision"—*diagnōsin*—a medical word peculiar to Luke.

with great pomp, and they had entered the audience-room with the chiliarchs, and the principal men of the city, at the bidding of Festus, Paul was brought in. ²⁴And Festus says, "King Agrippa, and all the men present with us! You see this man, concerning whom all the multitude of the Jews applied to me, both in Jerusalem and here, crying that he ought not to live any longer. ²⁵But I found that he had done nothing deserving death: but as he himself has appealed to Augustus, I determined to send him. ²⁶Of whom I have nothing definite to write to [my] lord. Therefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination, I may have something to write. ²⁷For it appears unreasonable to me, in sending a prisoner, not to signify the charges against him."

xxvi: 1. And Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out the hand, and made his defense: ²"I consider myself happy, king Agrippa, that I am allowed to vindicate myself before thee, to-day, concerning all things of which I am accused by the Jews, ³especially as thou art familiar with all questions, and also customs among the Jews; therefore I entreat thee to hear me patiently. ⁴My mode of life then from my youth, which was from [the] beginning among my own nation, and in Jerusalem, all the Jews know, ⁵having knowledge of me from the first, if they are willing to testify, that according to the most rigid sect of our religion, I lived a Pharisee. ⁶And now, I stand to be judged for [the] hope of [the] promise made by God to our fathers; ⁷to which our twelve tribes earnestly serving night and day hope to attain. Concerning this hope, O king, I am accused by Jews. ⁸Why is it judged incredible by you that God should raise [the] dead? ⁹I certainly thought within myself, that I ought to do many things against the

name of Jesus the Nazarene. ¹⁰And I also did this in Jerusalem; and many of the saints I also shut up in prisons, having received authority from the high priests, and when they were being killed, I voted against them. ¹¹And punishing them often, in all the synagogues, I urged them to blaspheme; and being exceedingly furious against them, I pursued them even into foreign cities. ¹²On which [mission] as I was journeying to Damaskus with authority and a commission from the chief priests, ¹³at mid-day, O king, I saw on the road a light from heaven, exceeding the brightness of the sun, shining around me and them that journeyed with me. ¹⁴And when we were all fallen to the earth, I heard a voice speaking to me in the Hebrew dialect, 'Saul, Saul, why do you persecute me? It is hard for you to kick against goads.' ¹⁵And I said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus, whom thou persecutest. ¹⁶But arise, and stand on thy feet, for I have appeared to thee for this, to make thee a minister, and a witness both of the things which thou hast seen, and of the things in which I will appear to thee; ¹⁷delivering thee from the people, and the Gentiles, to whom I send thee, ¹⁸to open their eyes, to turn them from darkness to light, and from the power of the adversary to God, that they may receive remission of sins and an inheritance among those sanctified by faith in me.' ¹⁹Wherefore, O king Agrippa, I was not disobedient to the heavenly vision, ²⁰but declared first to those in Damaskus, and also in Jerusalem, and in all the country of Judea, and to the Gentiles, that they should reform and turn to God, practising works worthy of

xxvi: 11. The imperfect tense denotes that the attempt was made to compel them to blaspheme.

14. The goad used in driving cattle. The voice said: Shaûl, Shaûl,—in the Hebrew form. In other passages the Greek *Saulos* is given. See Acts ix: 1.

reformation. ²¹On account of these things [the] Jews seized me in the temple, and attempted with violent hands to kill me. ²²Having therefore obtained [the] help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses declared about to come, ²³that the Christ must suffer, [and] that he the first by the resurrection of [the] dead, should communicate light both to the people and to the Gentiles." ²⁴And while he said these things in his defense, Festus says with a loud voice, "Paul, thou art insane; thy great learning hath made thee insane." ²⁵But Paul [replied], "I am not insane, most excellent Festus, but utter words of truth and sanity. ²⁶For the king knows about these things, to whom also I speak freely, for I am persuaded that none of these things has escaped his notice; for this was not done in a corner. ²⁷King Agrippa, believest thou the prophets? I know that thou believest." ²⁸And Agrippa [said] to Paul, "You would make me a Christian with little persuasion!" ²⁹And Paul [said], "Would to God that whether with little or with much [persuasion], not thou only, but also all who hear me to-day, might become such as I am, except these fetters." ³⁰And the king arose, and the governor, and Berniké, and those that sat with them, ³¹and having retired, they spoke to one another, saying, "This man practises nothing deserving death or fetters." ³²And Agrippa said to Festus, "This man might have been released had he not appealed to Kaiser."

28. See Schaff, Com., p. 448. "Almost," E. V., would require *par oligon*, or *oligou*. It assumes, moreover, Agrippa, a most frivolous character, was in earnest and on the very point of conversion, which is contradicted by his later history. The phrase *en oligō* means "in a little," and this may be understood either in a temporal sense, "in a short time," or in a quantitative sense, "in a few words," (as in Eph iii: 3). The periphrastic rendering "with little persuasion," is not quite satisfactory, but it is extremely difficult to translate the terse and sententious Greek.

PAUL'S VOYAGE AND SHIPWRECK.

xxvii: 1. And when it was determined that we should sail to Italy, they delivered Paul and some other prisoners to a centurion of the Augustan cohort, named Julius; and embarking in an Adramyttium ship, which was about to sail to the places on the coast of Asia, we put to sea, Aristarchus, a Makedonian of Thessalonika, being with us. And on the next day we were brought to Sidon, and Julius treated Paul kindly, and permitted him to go to his friends and receive attention. And putting to sea thence, we sailed under [the lee of] Kyprus, because the winds were adverse. And when we had sailed across the sea that is by Kilikia and Pamphylia, we came to Myrrha, [a city] of Lykia. And there the centurion found an Alexandrian ship sailing for Italy, and put us therein. And when we had sailed slowly for many days, and scarcely reached Knidus, the wind not permitting us to reach there, we sailed under [the lee of] Kreté, by Salmoné; and with difficulty sailing by it, we came to a certain place called Fair Havens; near which is a city, Lasea.

And when much time had elapsed, and sailing was dangerous, because even the Fast was already passed, Paul advised, ¹⁰ and said to them, "Men, I perceive that the voyage will be with injury and much loss, not only of the cargo, and the ship, but also of our lives." "But the centurion was persuaded by the pilot and the owner of [the] ship, rather than by the things spoken by Paul. ¹² And because the harbor was inconvenient to winter in, the majority advised to sail thence, so that if possible they could reach Phœniké, a harbor of Kreté, looking toward [the] southeast and northeast, and win-

xxvii: 5. V., Myrra, S. A., Lystra

ter. ¹³And when [the] south wind blew gently, supposing that they had attained their object, they weighed anchor and sailed close by Kreté. ¹⁴But not long after a tempestuous wind called Euraquilo, beat against it; ¹⁵and when the ship was caught, and was unable to face the wind, we gave way, and were driven. ¹⁶And running under the lee of a small island called Kauda, we were scarcely able to secure the boat; ¹⁷and when they had hoisted it up, they used helps, undergirding the ship; and fearing lest they should be cast on the Syrtis, they lowered the mast, and were thus driven. ¹⁸And as we struggled exceedingly with [the] storm, the next day they began to heave [the cargo] overboard; ¹⁹and on the third day they cast out with their own hands the ship's movables. ²⁰And when neither sun nor stars appeared for many days, and no small tempest pressed on [us], all hope of our being saved was taken away. ²¹And when they had long been without food, then Paul stood forth in [the] midst of them, and said, "Men, you should have hearkened to me, and not have set sail from Kreté, and have gotten this injury and loss. ²²And now I exhort you to be of good courage; for there shall be no loss of life among you, but [only] of the ship. ²³For there stood by me this night an angel of the God whose I am, and whom I serve, ²⁴saying, 'Fear not, Paul, thou must stand before Kaiser; and behold, God has granted thee all them that sail with thee.' ²⁵Therefore, men, take courage; for I believe God, that it shall be even as it has been spoken to me. ²⁶But we must be cast on a certain island."

²⁷But when [the] fourteenth night had come, as we were driven along in the Adriatic, about midnight the sailors sur-

27. "The sailors surmised that some country was drawing near to them" is the Greek form.

mised that we were drawing near to some country; ²⁸and sounded, and found twenty fathoms; and after a short space they sounded again, and found fifteen fathoms; ²⁹and fearing lest we should be cast ashore on rocky places, they cast out four anchors from [the] stern, and wished for day. ³⁰And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under a pretence of being about to carry out anchors from [the] bow, ³¹Paul said to the centurion and the soldiers, "Unless these remain in the ship, you cannot be saved." ³²Then the soldiers cut off the ropes of the boat, and let her drift away. ³³And when day was about to dawn, Paul urged them all to take food, saying, "This day is the fourteenth day that you have watched and continued fasting, and have taken nothing. ³⁴Therefore I beseech you to take food, for this is for your salvation, for not a hair shall perish from the head of any of you." ³⁵And when he had said these words, and had taken a loaf, he gave thanks to God in presence of all; and he broke, and began to eat. ³⁶Then were they all encouraged, and they also took food. ³⁷And we were in all in the ship, about two hundred and seventy-six lives. ³⁸And when they had eaten sufficient, they lightened the ship, throwing out the wheat into the sea. ³⁹And when it was day, they were unacquainted with the land; but they perceived a certain bay with a beach, and they consulted

29. "They were wishing day to be." *Euchonto hemeran genesthai*.

31. "Unless these abide in the ship," etc. Paul had unconditionally assured them that all should be saved, and yet he made their salvation dependent on remaining in the ship. So means are essential to the final salvation of men, and yet the end is no less certain.

37. W. and H. say "about 76," but the margin says "two hundred" (*diakosiai*) additional to seventy-six (*hebdomēkonta hex*). V. omits two hundred, and substitutes "about." It has been conjectured that some copyist connected the last letter of *plioō* with *sos*, as about 276 instead of about 76. See Burgon.

whether they could drive the ship upon it. ⁴⁰And cutting away the anchors, they left them in the sea; at the same time loosing the rudder bands, and hoisting the foresail to the wind, they went toward the beach. ⁴¹And falling on a place with sea on both sides, they ran the vessel aground; and the bow struck, and remained immovable, but the stern began to break by the violence [of the waves]. ⁴²And the soldiers' counsel was to kill the prisoners, lest any should swim out and escape. ⁴³But the centurion, desiring to save Paul, restrained them from their purpose, and ordered that those who could swim should cast themselves overboard first, and get to land, "and the rest, some on planks, and some on things from the ship. And so it occurred that they all escaped safe to land.

PAUL IN MELITA—TO ROME.

xxviii: 1. And having thus escaped, we learned that the island is called Melitené. ²And the barbarians treated us with no ordinary humanity; for they kindled a fire, and received us all, because of the falling rain, and because of the cold. ³But when Paul had collected a bundle of sticks, and laid them on the fire, a viper came out from the heat and fastened on his hand. ⁴And when the barbarians saw the beast hanging from his hand, they said to one another, "This man is certainly a murderer, whom, though saved from the sea, Justice has not permitted to live." ⁵Then indeed he shook off the beast into the fire, and suffered no damage. ⁶But they expected he would have swollen, or fallen

40. "Rudders." Greeks, Romans, and other ancients, had a rudder on each quarter of a ship.

xxviii: 2. The Greeks were accustomed to call all foreigners barbarians, Rom. i: 14, as the Jews styled foreigners Gentiles, without respect to their degree of mental or moral improvement.

suddenly dead; but when they were a long [time] expecting, and saw nothing extraordinary occur to him, they changed their minds, and said, "He is a god."

⁷Now in the vicinity of that place were [the] lands of the chief man of the island, named Publius; who received us, and humanely entertained us three days. ⁸Now it occurred that the father of Publius was lying sick of fever and dysentery; to whom Paul entered and prayed, and laying his hands on him, healed him. ⁹And when this was done, the rest on the island having diseases also came and were cured; ¹⁰who also honored us with many honors, and when we sailed they put on board the things we needed.

¹¹And after three months we set sail in an Alexandrian ship, which had wintered in the island, whose sign was [the] Dioskuri. ¹²And, landing at Syracuse, we remained there three days; ¹³whence removing, we came to Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteoli; ¹⁴where we found brothers, and were invited to remain with them seven days, and so we came to Rome. ¹⁵And thence the brothers when they heard of us, came to meet us as far as [the] Appian Market, and [the] Three Taverns; whom, when Paul saw, he thanked God and took courage.

PAUL IN ROME.

¹⁶And when we entered Rome, Paul was permitted to remain by himself, with the soldier that guarded him. ¹⁷And it occurred after three days, that he called together those that were the principal of the Jews; and when they were assembled, he said to them, "Brothers, I have done nothing against

11. *Dioskuri*. Castor and Pollux, sons of Zeus, or Twin Brothers.

16. V. omits. "The centurion delivered the prisoners to the prefect of the pretorian guard, but," etc.

the people, or the customs of the fathers, yet was delivered a prisoner from Jerusalem into the hands of the Romans; ¹⁸who, when they had examined me, desired to release me, because there was no cause of death in me. ¹⁹But when the Jews spoke against it, I was forced to appeal to Kaisar; not that I had anything to accuse my nation of. ²⁰For this reason then, I called you to see and speak with [you]: for I wear this chain on account of the hope of Israel.” ²¹And they said to him, “We neither received letters from Judea about you, nor did any of the brothers come and relate or speak any evil of you. ²²But we desire to hear of you what you think, for as concerning this sect, it is known to us that it is everywhere spoken against.” ²³And when they had appointed him a day, many came to him in his lodgings, to whom he expounded, earnestly testifying the reign of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till evening. ²⁴And some were persuaded by the words that were spoken, but some disbelieved. ²⁵And not being agreed among themselves, they departed, after Paul had spoken one word, “Well did the holy spirit speak through Isaiah the prophet to your fathers, ²⁶saying:

‘Go to this people, and say:

“Hearing you shall hear and shall not understand;

And seeing you shall see and shall not perceive:

”For this people’s heart is stupefied

And their ears are dull of hearing,

And they have closed their eyes,

Lest they should see with their eyes,

And hear with their ears,

And understand with their heart,

And should return,

And I should heal them.”’

"Be it known to you, therefore, that this salvation of God is sent to the Gentiles; they also will hear."

³⁰And he abode two whole years in his own hired lodgings and received all that went in to him; ³¹publishing the reign of God, and teaching the things concerning the Lord Jesus Christ with entire freedom, none forbidding him.

29. S. V. A. omit, "And when he had said these things, the Jews departed, having much controversy among themselves."

30. Hired lodgings, not "house," as in E. V., or "dwelling," as in R. V.

"Why Luke closed his history here is not known. It may have been that he was not afterward the companion of Paul; or that he might have been himself removed by death. It is agreed on all hands that he did not attend Paul in his subsequent travels; and we should infer from the conclusion of this book that he did not survive the apostle, as it is almost incredible, if he did, that he did not mention his release and death. It is the uniform account of antiquity that Luke, after the transactions with which the Acts of the Apostles close, passed over into Achaia, where he lived a year or two, and there died at the age of eighty-four years.

"Everything in regard to the apostle Paul, after the account with which Luke closes this book, is involved in doubt and uncertainty. By what means he was set at liberty is not known; and there is a great contradiction of statements in regard to his subsequent travels, and even in regard to the time of his death. It is generally agreed, indeed, that he was set at liberty in the year of our Lord 63. After this, some of the fathers assert that he traveled over Italy and passed into Spain. But this account is involved in great uncertainty. Lardner, who has examined all the statements with care, and than whom no one is better qualified to pronounce an opinion on these subjects, gives the following account of the subsequent life of Paul.—Works, vol. v., p. 331-336, ed. Lond., 1829. He supposes that after his release he went from Rome to Jerusalem as soon as possible; that he then went to Ephesus, and from thence to Laodicea and Colosse; and that he returned to Rome by Troas, Philippi and Corinth. The reason why he returned to Rome, Lardner supposes, was that he regarded that city as opening before him the widest and most important field of labor, and that, therefore, he proposed there to spend the remainder of his life."—*Barnes*.

"While the glimmering taper of the Stoics was burning pale, as though amid the vapors of a charnel house, the torch of life upheld by the hands of the Tarsian tent-maker and the Galilean fisherman had flashed from Damascus to Antioch, from Antioch to Athens, from Athens to Corinth, from Corinth to Ephesus, from Ephesus to Rome."—*Farrar*.

CONCERNING ONESIMUS, ETC.

Philemon 1. Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon our beloved and fellow-worker, and to Apphia the sister, and to Archippus our fellow-soldier, and to the assembly in your house; favor to you and peace from God our Father and [the] Lord Jesus Christ.

'I thank my God always, making mention of you in my prayers, hearing of your love and faith which you have toward the Lord Jesus, and toward all the saints, that the fellowship of your faith may become efficient in the acknowledgment of every good in us for Christ. For I had much joy and comfort in your love, because the hearts of the saints have been cheered through you, brother. Therefore, though having much confidence in Christ to enjoin on you what is becoming, [yet] on account of that love, I rather entreat; being such a one as Paul, an old man, and now also a prisoner of Christ Jesus, I intreat you for my child, whom I have begotten in bonds, Onesimus, who was formerly useless to you, but is now useful to you and me; whom I have

Philemon was written in prison at the same time as Colossians, and was sent by the same messenger to Asia Minor. It was conveyed by Onesimus (Col. iv: 9). The Vatican codex does not contain it, but it is in the Sinaitic and Alexandrian. Date, A. D. 62, Rome, Conybeare and Howson. Farrar, A. D. 63. Onesimus, a slave, on some disgust, having run away from his master Philemon, came to Rome, and falling into want, as is supposed, he applied to the apostle, of whose imprisonment he had heard, and with whose benevolent disposition he was well acquainted, having, as it seems, formerly seen him in his master's house.

2. Chrysostom says that Apphia was Philemon's wife.

9. A., "necessity" instead of "love." Theophylact says that *presbutēs* means an ambassador here. Dr. A. Clarke agrees. This seems better than "an old man," or, as in R. V. and E. V., "the aged."

10. "The order of the Greek is this: 'I entreat thee concerning a son of mine, whom I have begotten in my bonds,—Onesimus.' Was there ever more delicacy evinced in preparing the way for disarming one of prejudice, and carrying an appeal to his heart?"—*Barnes*. Onesimus means helpful.

sent back to you in person; and the same is my very heart, that is [as] myself; ¹³whom I wished to retain for myself, so that on your behalf he might minister to me in the bonds of the good news; ¹⁴but I have desired to do nothing without your consent, that your good deed might not be constrained, but voluntary. ¹⁵For perhaps on this account he was separated [from you] for a short time, that you might have him for [the] æon; ¹⁶no longer as a slave, but above a slave, a beloved brother, especially to me, and how much more to you, both in [the] flesh, and in [the] Lord. ¹⁷If then you regard me as a partner, receive him as myself. ¹⁸But if he has injured you in anything, or is indebted, place that to my account; ¹⁹—I Paul write it with my own hand,—I will pay it; not that I say to you, that you owe even yourself to me. ²⁰Yes, brother, let me have profit from you in [the] Lord: refresh my heart in Christ. ²¹Having confidence in your compliance I write to you, knowing that you will do even beyond what I request. ²²But at [the] same time also prepare a lodging for me, for I hope that I shall be granted to you, through your prayers.

²³Epaphras, my fellow-captive in Christ Jesus, ²⁴[and] Mark, Aristarchus, Demas, [and] Luke, my fellow-workers, salute you.

²⁵The favor of our Lord Jesus Christ be with your spirit.

15. The sense of an "æon" here, is for life, or permanently. So says Mac-knight. Dabney adds: "This is one instance, says Benson, in which the Greek word *aiónion*, 'forever,' must stand for a finite and indefinite duration."

16. "The word translated 'not now,' properly means 'no more, no further, no longer.'"—*Robinson*. It is translated henceforth, John xv: 15. E. V.

19. This indicates that Paul wrote this letter with his own hand, and not by an amanuensis, as was usual with him.

PAUL'S PRAYERS; THE DIGNITY OF CHRIST; PAUL'S MINISTRY;
FALSE TEACHERS.

Kolossians i: 1. Paul, an apostle of Christ Jesus, through God's will, and Timothy the brother, ²to the saints and faithful brothers in Christ, in Kolossæ: favor to you and peace from God our Father. ³We give thanks to God [the] Father of our Lord Jesus Christ, praying always concerning you, ⁴having heard of your faith in Christ Jesus, and of the love that you have toward all the saints; ⁵because of the hope laid up for you in the heavens; of which you previously heard in the word of the truth of the good news, ⁶which is present among you, as also in all the world, bearing fruit, and growing, as even in you, from the day you heard and experienced the favor of God in truth; ⁷as you learned from Epaphras our beloved fellow-slave, who is a faithful minister of the Christ on our behalf; ⁸who also reported to us your love in [the] spirit. ⁹Because of this also, we, from the day we heard [it], do not cease praying and asking for you, that you may be filled [with] the knowledge of his will in all wisdom and spiritual understanding, ¹⁰to walk worthily of the Lord, to all pleasing, in every good work bearing fruit and growing in the knowledge of God; ¹¹made strong in all power according to his glorious might, to all patience and endurance with joy; ¹²giving thanks to God the Father who qualified you to be partakers of the inheritance of the saints in light; ¹³who delivered us from ¹⁴the power of darkness, and transferred us into the reign of the son of his love; ¹⁴in whom we have redemption, the forgiveness of sins; ¹⁵who is [the] image of

Date—Kolossians was written while Paul was laboring for the gospel (iv: 3, 4), and expecting to visit Phrygia (Phil. 22). Timothy was with him (i: 1). Rome, Farrar, A. D. 63. Rome, A. D. 62, Conybeare and Howson.

i: 12. S. prefers "God" to "the Father." W. and H. say "the Father" with "God" in margin.

the invisible God,—first born of all creation; ¹⁶because in him were all things created, in the heavens and on the earth; the things visible and the things invisible; whether thrones or lordships or principalities or authorities; all things have been created through him, and to him; ¹⁷and he is before all things, and in him all things cohere, ¹⁸and he is the head of the body, the assembly: who is the beginning, [the] first-born from the dead, that he might be first in rank among all things. ¹⁹For in him all the fullness [of God] was pleased to dwell; ²⁰and through him to reconcile all things to him, having made peace through the blood of his cross, through him whether the things on the earth, or the things in the heavens. ²¹And you, formerly aliens and enemies in mind by evil works, yet now has he reconciled ²²by the body of his flesh through death, to present you holy and blameless and undefiled before him; ²³if indeed you continue grounded and established in the faith, and not moved from the hope of the good news that you heard, which was preached in all creation under heaven, of which I Paul was made a minister.

²⁴Now I rejoice in my sufferings for you, and fill up the deficiencies of Christ's afflictions in my flesh, on behalf of his body, which is the assembly; ²⁵of which I became a minister according to the stewardship of God which was given to me for you, to fully declare the word of God,—²⁶the mystery

16. Paul here alludes to a current doctrine among Kolossian heretics, the worship of angels, who were classified in ranks, and of whom Christ was regarded as one.

20. V. omits "through him."

22. V., "his" death.

24. S. V. A., "in sufferings."

25. S. A., "am made."

26. "From the æons," or ages, that is, from remotest times. See Rom. xvi: 25; Titus 1: 2.

which was concealed from the sons, and from the generations, but now is manifested to his saints; ⁷to whom God wished to make known what are the glorious riches of this mystery among the Gentiles, which is Christ in you the hope of glory; ⁸whom we proclaim, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ; ⁹for which I also labor, making effort according to his working, which operates in me with power. **ii: 1.** For I would have you know how great a struggle I have for you, and for those in Laodikea, and for as many as have not yet seen my face in [the] flesh; ¹that their hearts may be comforted, being knit together in love, even to all the riches of the fullness of the understanding, to [the] knowledge of the mystery of God [that is] Christ; ²in whom are hidden all the treasures of wisdom and knowledge. ³I say this, that no one may deceive you with enticing words; ⁴for though I am absent in the flesh, still, I am with you in the spirit, rejoicing and beholding your order, and the stability of your faith in Christ. ⁵As therefore you received Christ Jesus the Lord, walk in him, ⁶rooted and built up in him, and established by the faith, even as you were taught, abounding in it with thanksgiving. ⁷See [that] there shall not be any one that despoils you through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. ⁸Because in him dwells all the fullness of the Deity bodily; ⁹and you are replenished by him, who is the head of all government and authority; ¹⁰by whom also you were circumcised with a circumcision not done by hands, in the putting off of the body of the flesh, by the circumcision of the Christ; ¹¹having been

ii: 2. The reading of the MSS. is very obscure here.

buried with him in immersion, in which also you were raised with him through the faith in the working of God, who raised him from [the] dead. ¹³And you being dead by your transgressions, and the uncircumcision of your flesh, he made you alive together with him, having forgiven us all our transgressions; ¹⁴having blotted out the bond that was against us that was written in ordinances, which was contrary to us, and he has removed it from the midst, nailing it to the cross; ¹⁵having renounced the principalities and the authorities, he made an example of them, triumphing over them thereby.

¹⁶Let no man therefore judge you in food and drink, or in respect to a festival or a new moon or a Sabbath, ¹⁷which are a shadow of the things, about to come: but the body is Christ's. ¹⁸Let no man rob you of your prize of his own will, by humility and worship of the angels, intruding into things which he has not seen, being without cause puffed up by his fleshly mind; ¹⁹and not holding firmly the head, from whom the whole body, being supplied and knit together by means of [the] joints and ligaments, grows with godly growth. ²⁰If you died with Christ from the elements of the world, why, as if living in [the] world, do you subject yourselves to ordinances: —²¹"Hold not," "nor taste," "nor touch"—²²all which things perish in the using;—according to the commands and teachings of men? ²³which things indeed have a show of wisdom in will-worship, and humility, and severity to the body, [but are] not of any honor against [the] gratification of the flesh.

MORAL DUTIES.

iii: 1. If then you were raised with the Christ, seek the things above, where the Christ is sitting at [the] right hand

18. S. "Their" fleshly mind.

of God. ²Mind the things above, not those on the earth. ³For you died, and your life is hid with the Christ in God. ⁴When the Christ our life shall appear, then you also shall appear with him in glory.

⁵Kill, therefore, the members which are on the earth; fornication, impurity, passion, evil desire, and covetousness, which is idolatry; ⁶because of which the wrath of God comes. ⁷In which you also formerly walked, when you lived in these things. ⁸But now put off also all these: anger, wrath, malice, calumny, vile speaking out of your mouth. ⁹Lie not to one another, having put off the old man with his practices. ¹⁰and having put on the new man, being renewed to knowledge, according to [the] likeness of him who created him, ¹¹where there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman; but Christ is all, and in all.

¹²Put on therefore, as God's chosen, holy and beloved, a heart of mercy, kindness, humility, meekness, patient endurance; ¹³bearing with one another, and forgiving one another, if any man have complaint against any; as the Lord forgave you, so also do you; ¹⁴and over all these [put on] love which is a bond of perfection. ¹⁵And let the peace of the Christ preside in your hearts; for which you were also called in one body; and be thankful. ¹⁶Let the word of the Christ dwell in you richly; teaching and admonishing each other in all wisdom, in psalms, hymns, [and] spiritual songs, singing

iii: 5. Greek, "make dead."

6. It comes in the condemnatory operation of the Divine law in their moral natures, and also in countless physical evils, when their sins are against the laws of their physical natures. See I Thess. ii: 16; Rom. i: 18; ii: 8, 9. v: 6.

13. S, "as God;" V. A., "as the Lord." Others say "Christ."

15. V., "the body."

16. The MSS. vary; S. says Lord, A., God, V., Christ.

with gratitude in your hearts to God. ¹⁷And whatever you do, in word or in work, [do] all in [the] name of [the] Lord Jesus, giving thanks to God [the] Father, through him.

¹⁸Wives, be subject to your husbands, as is proper in the Lord. ¹⁹Husbands, love your wives, and be not irritated toward them. ²⁰Children, obey your parents in all things, for this is well pleasing in [the] Lord. ²¹Fathers, provoke not your children, that they be not discouraged. ²²Slaves, obey your masters according to the flesh, in all things, not with eye-service, as men-pleasers, but in sincerity of heart, fearing the Lord. ²³Whatever you do, work from [the] life, as to the Lord, and not to men; ²⁴knowing that from [the] Lord you shall receive the recompense of the inheritance. You slave for the Lord Christ. ²⁵For he who does wrong shall receive again the wrong he has done, and there is no respect of persons. **iv: 1.** Masters, render justice and equity to your slaves; knowing that you also have a Master in heaven.

¹Attend constantly to prayer, watching therein with thankfulness; ²praying also at [the] same time for us, that God may open to us a door for the word, to speak the mystery of the Christ, for whom also I am in bonds; ³that I may declare it plainly, as I ought to speak. ⁴Walk in wisdom toward those outside, anticipating the opportunity. ⁵Let your speech always be with favor, seasoned with salt, that you may know how you ought to answer every one.

⁶Tychikus will make known to you all my affairs, the beloved brother and faithful minister and fellow-slave in the

21. S. A. add "to wrath," after "children."

22-24. The English fails to set forth fully the strong contrast of the Greek, between master and slave.

iv: 6. *i. e.*, free from insipidity.

Lord!—⁹whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts ⁹with the faithful and beloved brother Onesimus, who is one of you. They will tell you of all things here.

¹⁰Aristarchus my fellow-prisoner salutes you; and Mark the cousin of Barnabas concerning whom you received instructions;—if he come to you, receive him,—¹¹and Jesus who is called Justus, who are of the circumcision; these [are the] only fellow-workers for the reign of God, men who have been a comfort to me. ¹²Epaphras, who is one of you, a slave of Christ Jesus, salutes you; always striving for you in his prayers, that you may stand perfect and complete in [the] whole will of God. ¹³For I testify for him, that he has great concern for you and for those in Laodikea, and for those in Hierapolis. ¹⁴Luke, the beloved physician, and Demas salute you.

¹⁵Salute the brothers in Laodikea, and Nympha, and the assembly in her house. ¹⁶And when the letter has been read among you, cause that it be read also in [the] assembly of the Laodikians; and also read that from Laodikea. ¹⁷And say to Archippus, "Attend on the ministry that you received in [the] Lord, that you fulfill it."

¹⁸The salutation of me Paul with my own hand. Remember my bonds! Favor be with you!

GOD'S BENEFICENCE—CHRIST THE SAVIOR.

Ephesians i: 1. Paul, an apostle of Christ Jesus, through

10. "*Ho anepsios* means cousin. Sister's son would be *adelphidous*."—*Farrar*.

15. S. A., "their house." V., "her house."

18. Paul's right hand was fastened to a soldier's left hand by a chain.—Amen, in E. V., is the addition of a copyist.

The original title of this epistle was probably "To Laodikeans." Many ancient codices omit "in Ephesus," in verse 1. It was written at the same time

God's will, to the saints in Ephesus and [the] faithful in Christ Jesus; ¹favor to you and peace from God our Father and [the] Lord Jesus Christ. ²Blessed [be] the God and Father of our Lord Jesus Christ, who has blest us with every spiritual blessing in the heavenlies, in Christ; ³even as he chose us in him before [the] foundation of [the] world, that we might be holy and blameless in his presence ⁴in love, having predestined us to sonship to himself, through Jesus Christ, according to the good pleasure of his will, ⁵to [the] praise of his glorious favor, with which he favored us in the Beloved; ⁶in whom through his blood, we have the redemption,—the forgiveness of offenses, according to the riches of his favor, ⁷which he caused to abound toward us in all wisdom and prudence; ⁸having made known to us the mystery of his will, according to his good pleasure which he purposed in

as Colossians (vi: 21; Col. iv: 7). A. D. 62, Conybeare and Howson. A. D. 63, Farrar, Rome.

1: 1. "Saints," as used by Paul, is equivalent to "Christians" now.

3. "The heavenlies" is equivalent to heavenly places, peculiar to this epistle, in which it occurs five times. Eph. 1: 3, 20; ii: 6; iii: 10; vi: 12.

9-14. It is God's pleasure that all shall be redeemed from sin and error. For thou hast created all things, and for thy pleasure they are and were created. Rev. iv: 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked. Ezek. xviii: 23, 32.

God's pleasure will be performed. I will do all my pleasure. Isa. xlvi: 10. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. lv: 11. The pleasure of the Lord shall prosper in his (Christ's) hands. Isa. liii: 10.

It is God's purpose to save all. "According to his good pleasure which he hath purposed in himself. What man, who has a prevailing wish or pleasure in relation to the future of his family, and also constructs a purpose in the same relation, will not conform his purpose to his own wish or pleasure? So God does. All Christians agree as to what is God's pleasure regarding the ultimate estate of his numerous family, even their reconciliation to himself in filial love. And Paul says he has purposed it. Purposed it—how? In an ultimate reliance on feeble, fallible agencies, leaving all in dark uncertainty? No; God saw that this immortal interest of his children was too vast to be sus-

himself ¹⁰to a dispensation of the fullness of the times, to sum up all things in the Christ, the things in the heavens, and the things upon the earth, [even] in him; ¹¹in whom we also were made an inheritance, having been predestined according to the design of him who works all things after the counsel of his will; ¹²in order that we should be for [the] praise of his glory, we who had before hoped in the Christ; ¹³in whom you also having heard the word of the truth, the good news of your salvation,—in whom having also believed, you were sealed with the holy spirit of the promise, “which is a pledge of our inheritance in a redemption of the possession, to [the] praise of his glory.

pended on ‘feeble strings;’ and he purposed it in himself. To purpose in himself is to purpose with a reliance on his own sufficiency for its consummation.”
—Cobb.

The phrase, “all things,” here employed, denotes “the universe,” according to Prof. Stuart, and Archbishop Newcome says the phrase means “all intelligent beings.” God, then, purposes to unite in one, all intelligent beings, that is, “the whole purchased possession.”

God’s purpose will be executed. The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—for the Lord of Hosts hath purposed, and who shall disannul it? And his hand is stretched out and who shall turn it back? Isa. xix: 24. 27. I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Isa. xlvi: 11. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i: 9.

If God had no purpose he would not be God. If a bad purpose he would not be a father. He had a good purpose. It embraces the moral universe. It will be fulfilled in the holiness and happiness of all mankind. It is sometimes said that the Divine will is defeated, and men quote: O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! Behold your house is left unto you desolate. Matt. xxiii: 37, 38. But such critics do not read the next verse: For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. This was a postponement, but not a defeat, of the will of Christ. Thus God’s will, purpose and pleasure are all invested in the work of universal redemption, and his will, purpose and pleasure will be accomplished, for they will remain eternally the same, inasmuch as he is “without variableness or shadow of turning.” Jas. v: 6.

11. Predestined. See Rom. viii: 28-30.

¹⁶For this cause, I also, having heard of the faith in the Lord Jesus that is in you and which [you have] to all the saints, ¹⁶cease not giving thanks for you making mention [of you] in my prayers; ¹⁷that the God of our Lord Jesus Christ, the glorious Father, may give you a spirit of wisdom and revelation in [the] knowledge of him; ¹⁸the eyes of your heart being enlightened, that you may know what is the hope of his calling, what the glorious riches of his inheritance among the saints, ¹⁹and what the surpassing greatness of his power toward us who believe, according to the energy of his mighty strength ²⁰which he exerted in the Christ, when he raised him from [the] dead, and seated him at his right hand in the heavenlies, ²¹far above every authority, and government, and power, and lordship, and every name that is named, not only in this æon, but also in that which is about to come; ²²and subjected all things under his feet; and constituted him head over all things to the assembly, ²³which is his body, the completeness of him who fills all in all.

ii: 1. And you [he made alive] who were dead in your trespasses and sins, ²in which you once walked according to the æon of this world, according to the ruler of the authority of the air, of the spirit now working in the sons of disobedience, ³among whom we also all once lived in the lusts of our flesh, performing the wishes of the flesh and of the thoughts, and were by nature children of wrath, even as the rest; ⁴but God, being rich in mercy, for his great love with which he loved us,—⁵even when we were dead in our trespasses, made us alive together with the Christ—by favor you have been saved—⁶and raised us up with him, and seated us with him

ii: 3. Matthew Arnold renders this language, "the wishes of the flesh and the current thoughts."

in the heavenlies, in Christ Jesus, ⁷that he might exhibit in the æons that are coming, the surpassing riches of his favor in kindness toward us in Christ Jesus; ⁸for by favor you have been saved through faith; and that not from you; [it is] God's gift; ⁹not of works, that no man should boast. ¹⁰For we are his work, created in Christ Jesus for good works, which God before prepared, that we might walk in them.

¹¹Therefore remember, that you who were once Gentiles in [the] flesh,—called [the] Uncircumcision by that which is called [the] Circumcision, done by hand in [the] flesh;—¹²that you were at that time without Christ, alienated from the polity of Israel, and strangers to the covenants of the promise; hopeless and godless in the world; ¹³but now in Christ Jesus you who were formerly far off are made near in the blood of the Christ. ¹⁴For he is our peace, who made both one, and removed the enmity, the middle wall of [the] partition; ¹⁵having in his flesh annulled the law of the commands concerning ordinances, that he might create the two in himself into one new man, making peace; ¹⁶and reconcile both in one body to God, through the cross, having destroyed the enmity by it; ¹⁷and he came and preached good news of peace to you the distant, and peace to them that were near; ¹⁸for through him we both have our access to the Father in one spirit. ¹⁹So then, you are no longer foreigners and sojourners, but you are fellow-citizens with the saints, and of [the] family of God; ²⁰being built on the foundation of the apostles and prophets, Christ Jesus himself being [the] chief corner-stone; ²¹in whom each several building, fitly framed together, is

14. The middle wall here alludes to "the balustrade of stone" that Josephus mentions, which a Gentile could not pass, under penalty of death. It separated the court of the Gentiles from the rest of the temple.

growing into a holy temple in [the] Lord; ²in whom even you are built up together into a spiritual habitation of God.

iii: 1. For this cause I Paul, the prisoner of the Christ Jesus, in behalf of you of the Gentiles; ²—if indeed you have heard of the stewardship of that favor of God given me for you; ³that by revelation was made known to me the mystery—as I wrote briefly before, ⁴by reading which you can perceive my understanding in the mystery of the Christ,—⁵which in other generations was not made known to the sons of men, as it has now been revealed to his holy apostles and prophets in [the] spirit; ⁶that the Gentiles are fellow-heirs, and fellow-members of [the] body, and co-partners of the promise in Christ Jesus, through the good news; ⁷of which I became a minister, according to the gift of God's favor imparted to me by the energy of his power; ⁸—to me, the less than least of all saints, was this favor given, to preach to the Gentiles [the] good news of the unsearchable riches of the Christ; ⁹even to bring to light what is the stewardship of the mystery that has been concealed from the æons in God who created all things; ¹⁰that now may be made known to the principalities and the authorities in the heavenlies, through the assembly, the manifold wisdom of God, ¹¹according to the æonian purpose which he purposed in Christ Jesus our Lord; ¹²by whom we have this freedom of speech and access with confidence, through his faith. ¹³Therefore, I ask that I may not faint in these my afflictions for you, which are your glory. ¹⁴For this cause I bend my knees to the Father, ¹⁵from whom every fatherhood in [the] heavens and on earth is named, ¹⁶that he may give you, according to his glorious riches, to be powerfully strengthened through his spirit in the inner man; ¹⁷that the

iii: 9. "By Jesus Christ," E. V. Omit S. V. A.

Christ, through the faith, may dwell in your hearts in love, in order that being rooted, and well established, ¹⁸you may be able to understand with all the saints, what are the breadth and length, and height and depth, ¹⁹and to know even that which surpasses knowledge,—[the] love of the Christ; that you may be filled with all the fullness of God. ²⁰Now to him who is able to accomplish far above all things that we ask or think, according to the power that works in us, ²¹to him [be] the glory in the assembly and in Christ Jesus to all the generations of the æon of the æons. Amen.

DUTIES AND OBLIGATIONS.

iv: 1. I therefore, the prisoner in [the] Lord, exhort you to walk worthily of the calling with which you were called, ²with all humility and gentleness; with patience, sustaining one another in love; ³using diligence to preserve the oneness of the spirit in the bond of peace: ⁴one body and one spirit; as also you were called in one hope of your calling; ⁵one Lord, one faith, one immersion; ⁶one God and Father of all, who is over all, and through all, and in all. ⁷But to each of us was given favor according to the measure of the gift of the Christ. ⁸Therefore it is said,

“When he went up on high, he captured captivity,
And gave gifts to men.”

⁹But this, “He went up,” what is it but that he also first went down into the lower parts of the earth? ¹⁰He who went down is the same who also went up far above all the heavens, that he might fill all things.

21. Here is a form of the æontian phraseology that denotes eternal duration, “all the generations of the æon of the æons,”—*pasas tas geneas tou aiōnos tōn aiōnōn*. Had Jesus and the apostles intended to teach endless punishment, would they not have employed this language in connection with punishment?

¹¹And he gave some [to be] apostles; and some, prophets; and some, preachers of good news; and some, pastors and teachers; ¹²for the ordering of the saints, to [the] work of ministering, to [the] building up of the body of the Christ; ¹³till we all attain to the oneness of the faith, and of the knowledge of the Son of God, to a full-grown man, to [the] measure of [the] stature of the fullness of the Christ; ¹⁴that we may no longer be babes, wave-tossed, and veering about with every wind of teaching, by the sleight of men, in craftiness in the art of error; ¹⁵but being truthful in love, we may grow up in all things into him, who is the head, Christ; ¹⁶from whom all the body fitly knit together and cemented by means of every assisting joint, according to the proportionate energy of each several part, effects the growth of the body to [the] building up of itself in love. ¹⁷This therefore I say, and testify in [the] Lord, that you no longer walk even as the Gentiles walk, in [the] vanity of their mind, ¹⁸being darkened in their understanding, alienated from the life of God through the ignorance that is in them, because of the stupidity of their heart; ¹⁹who being without feeling gave themselves up to lewdness, for the practice of all impurity with covetousness. ²⁰But you learned the Christ not thus; ²¹if indeed you heard him, and were taught in him as [the] truth is in Jesus; ²²to put off from you, according to the former course of life, the old man, corrupted according to the lusts of deceit, ²³and to be renewed in the spirit of your minds; ²⁴and put on the new man, who according to God, was created in righteousness and true holiness.

²⁵Therefore, leaving off falsehood, speak truth each with his neighbor, for we are members of one another. ²⁶Be angry,

iv: 26. There are many evidences in the N. T. that the O. T. Scriptures

and sin not; let not the sun set on your provocation, ²⁷nor give an opportunity for the accuser. ²⁸Let him who steals, steal no more; but rather let him toil, working that which is good with his own hands, that he may have something to give to him who is in want. ²⁹Let no corrupt word proceed from your mouth, but what is good for [the] building up of the need that it may confer a benefit on the hearers; ³⁰and grieve not the holy spirit of God, in whom you were sealed for a day of redemption. ³¹Let all bitterness, and anger, and wrath, and clamor, and evil speaking, be taken away from you, together with all malice; ³²and be kind toward one another, compassionate, showing favor to one another, even

were used in the Greek, instead of the Hebrew. Here we have an illustration. "Be angry, but sin not," is a Hebrew form of saying, When you are angry, do not let your anger carry you too far. This is nowhere to be found in the Hebrew Old Testament, but in the Septuagint we find, Ps. iv: 4, "Be ye angry and sin not," and there the apostle read it. In our Bible the verse reads, "Stand in awe and sin not," showing that Paul quoted from the Greek translation of the Hebrew Scriptures.

27. Neither give place to the devil. E. V. "Give no place to the backbiter."—*Tyndale*. *Diabolos* signifies false accuser. Thus 1 Tim. iii: 11.

28. "Him that steals," present tense. The "thieves" of the N. T. were bandits.

32. In Christ (*en Christō*), not "for Christ's sake," as E. V. This is the only place in the New Testament, E. V., where this expression occurs in connection with mercies or favors bestowed by God; "Even as God for Christ's sake hath forgiven you." And here it occurs improperly because of an incorrect translation, and so the Revision correctly translates,—"Even as God also in Christ forgave you." This expression does not occur at all in the New Testament in connection with mercies and favors bestowed by God, and there is, therefore, no New Testament authority for its use.

It is a very common thing to hear ministers and others asking God to bless them, to grant them favors, to save them "for Christ's sake." Now this expression not only has no warrant in the New Testament, but is directly contrary to its teachings, and involves a gross untruth.

If we ask God to grant us mercies and favors, to bless us and to save us "for Christ's sake," then we seem to ask God to do these things not because he loves us, but because he loves Christ and Christ desires our salvation, and so God blesses and saves us to please Christ, and because he loves Christ, and not because he loves us.

The expression, "for Christ's sake," which is frequently used in prayers and

as God also, in Christ, showed favor to you. **v: 1.** Be therefore imitators of God, as beloved children; ²and walk in love, even as the Christ also loved you, and delivered himself up for you, an offering and a sacrifice to God for a sweet-smelling odor. ³But let not fornication and all impurity, nor over-reaching be even named among you, as becomes saints; ⁴nor indecency, and foolish talking, nor ribald jesting, things not consistent; but rather thanksgiving. ⁵For you know this of a certainty, that no fornicator, nor impure person, nor covetous man who is an idolater, has an inheritance in the reign of the Christ, and God. ⁶Let no man deceive you with empty words; for because of these things the wrath of God comes on the sons of disobedience. ⁷Therefore be not their associates. ⁸For you were once darkness, but are now light in [the] Lord; walk as children of light —⁹for the fruit of the light is in all goodness and righteousness and truth,—¹⁰proving what is well-pleasing to the Lord. ¹¹And be not co-partners with the unfruitful works of darkness, but rather even convict them, ¹²for the things being done by them in secret it is indecent even to name. ¹³But all things when they are convicted are manifested by the light; for everything that is made manifest is light. ¹⁴Therefore [he] says:

“Awake, O sleeper,
And arise from [the] dead,
And the Christ shall shine upon thee.”

¹⁵Look carefully therefore how you walk, not as in folly, but in wisdom, ¹⁶improving the opportunity because the days

graces, and is designed to convey the impression, that what God gives to man he gives, not on account of his own intrinsic benevolence, or man's own intrinsic need, but on account of what Christ has done and suffered to purchase his favorable regards to a rebel and rejected race, should by every principle of a uniform translation be construed in or through Christ, in the Bible, and should never be employed by a Christian.

are evil. ¹⁷Therefore be not foolish, but understand what is the will of the Lord. ¹⁸And be not drunk with wine, in which is riot, but be filled with [the] spirit; ¹⁹speaking to yourselves in psalms and hymns and spiritual songs, singing and making music to the Lord in your heart; ²⁰giving thanks at all times for all things, in [the] name of our Lord Jesus Christ, to the God and Father, ²¹submitting to one another in the fear of Christ. ²¹Wives, [be submissive] to your own husbands, as to the Lord; ²²for a husband is [the] head of the wife, as the Christ is [the] head of the assembly, himself [the] savior of the body. ²⁴But as the assembly is subject to the Christ, thus [let] the wives [be] to the husbands in everything. ²⁵Husbands, love your wives, even as the Christ also loved the assembly, and gave himself up for it; ²⁶that, having purified it in the bath of water, he might sanctify it by [the] word; ²⁷that he might present the assembly glorious to himself, having no spot nor blemish nor any such thing, but that it might be holy and blameless. ²⁸Thus also, ought the husbands to love their own wives, as their own bodies. He who loves his own wife loves himself; ²⁹for no man ever hated his own flesh; but nourishes and cherishes it, even as the Christ also the assembly; ³⁰because we are members of his body. ³¹On this account shall a man leave his father and mother, and shall be united to his wife, and the two shall become one flesh. ³²This is a great mystery, but I am speaking concerning Christ and the assembly. ³³But, indeed, let each of you individually so love his own wife as himself, and [let] the wife reverence her husband.

vi: 1. Children, obey your parents in [the] Lord, for this is right. ²“Honor your father and mother”—which is [the] first command with a promise,—³“that it may be well with you, and [that] you may be long-lived in the land.” ⁴And

fathers, do not irritate your children, but nurture them in [the] discipline and instruction of [the] Lord.

⁵Slaves, be subject to your masters according to [the] flesh, with fear and trembling, in [the] integrity of your heart, as to the Christ; ⁶not with eye-service, as men-pleasers, but as slaves of Christ, doing the will of God from [the] life, ⁷slaving with good will, as to the Lord, and not to men; ⁸knowing that whatever good each does, this he will receive back from [the] Lord, whether a slave or a freeman. ⁹And masters, do the same things to them, forbearing to threaten; knowing that both their and your Master is in [the] heavens; and there is no partiality with him.

¹⁰Finally, strengthen yourselves in [the] Lord, and in his mighty power. ¹¹Put on the whole armor of God, that you may be able to stand against the tactics of the accuser; ¹²because our conflict is not with flesh and blood, but with the governments, with the authorities, with the potentates of this darkness, with the spiritual [forces] of wickedness in the heavenlies. ¹³Therefore take up the whole armor of God, that you may be able to resist in the evil day, and having achieved everything, to stand. ¹⁴Stand, then, having your waist belted with truth, and having put on the breastplate of righteousness; ¹⁵and having the feet shod with [the] preparation of the good news of peace; ¹⁶lifting above all the shield of faith, by which you shall be able to extinguish all the burning darts of the evil; ¹⁷take also the helmet of salvation, and the sword of the spirit, which is God's word; ¹⁸praying at every season with all prayer and supplication in [the] spirit, also for this keeping watch, with all perseverance and intreaty for all the saints; ¹⁹and for me, that a word may be

vi: 14. "Breastplate" is a corselet or cuirass.

given to me, in opening my mouth with boldness to make known the mystery of the good news,¹⁹ for which I am an ambassador in chains; that I may speak boldly concerning it, as it becomes me.

²¹But that you may also know my affairs, and what I am doing, Tychikus, the beloved brother and faithful minister in [the] Lord, will make all things known to you; ²²whom I have sent to you for this very purpose, that you may know the things concerning us, and that he may comfort your hearts.

²³Peace to the brothers and love with faith, from God [the] Father and [the] Lord Jesus Christ. ²⁴Favor be with all who love our Lord Jesus Christ in incorruption.

PAUL'S AFFECTION FOR THE CHRISTIANS—HIS CONDITION—DUTIES
AND OBLIGATIONS.

Philippians i: 1. Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with [the] overseers and ministers; ²favor to you and peace from God our Father and [the] Lord Jesus Christ. ³I thank my God, on every remembrance of you—⁴at all times, in every supplication of mine, making supplication on behalf of you all with joy—⁵for your fellowship in forwarding the good

19. V. omits "of the good news."

This letter was written in Rome (i: 13; iv: 22), when Paul expected release (i: 19; ii: 24) from his first imprisonment (i: 12-14; Acts xviii: 30, 31), A. D. 61 or 62, Rome, Conybeare and Howson, and Farrar.

Farrar says of this epistle: "It was dictated by a worn and fettered Jew, the victim of gross perjury, and the prey of contending enmities; dictated at a time when he was vexed by hundreds of opponents, and consoled by but few who cared for him; and yet the substance of it all may be summed up in two words—*chairó, chairete* ('I rejoice; rejoice ye'). If any one compare the spirit of the best known classic writers in their adversity with that which was habitual to the far deeper wrongs and far deadlier sufferings of St. Paul—if he will compare the epistle to the Philippians with the 'Tristia' of Ovid, the letters of Cicero from exile, or the treatise which Seneca dedicated to Polybius from his banishment in Corsica—he may see, if he will, the difference which Christianity has made in the happiness of men."

news from the first day till now, ⁹having this same confidence, that he who began a good work in you will carry it on toward completion till [the] day of Jesus Christ; ¹⁰as it is right for me to think this concerning you all, because you have me in your heart, inasmuch as both in my bonds, and in the defense and confirmation of the good news, you are all partakers with me of the gift. ¹¹For God [is] my witness, how I long after you all with [the] tender sympathies of Christ Jesus. ¹²And this I pray, that your love may abound yet more and more in knowledge and all discernment, ¹³that you may prove the things that differ; that you may be sincere and inoffensive in [the] day of Christ; ¹⁴being filled with [the] fruit of righteousness, through Jesus Christ, to [the] glory and praise of God.

¹⁵Now I would have you know, brothers, that the things relating to me resulted rather for the advancement of the good news; ¹⁶so that my bonds for Christ became manifest in the whole pretorian camp, and to all the rest, ¹⁷and the majority of the brothers in [the] Lord, being assured by my bonds, have much more abundant courage to speak the word of God fearlessly. ¹⁸Some, indeed, proclaim the Christ even through envy and strife, and some also, through good will; ¹⁹these, indeed, from love, knowing that I am set for [the] defense of the good news; ²⁰but those out of contention preach Christ, not sincerely, thinking to add affliction to my bonds. ²¹What then? except that in every way, whether in pretence or in truth, Christ is proclaimed, and in this I rejoice, yes, and will rejoice. ²²For I know that this will turn to my salvation, through your supplication and [the] supply of the spirit of Jesus Christ, ²³according to my earnest expectation and hope,

1: 13. That is in all the pretorian camp. Paul's "hired house" E. V., was in or near the fortress as were the houses and shops of many, besides the soldiers' barracks.

that I shall be put to shame in nothing; but [that] with all confidence, as at all times, [so] now also Christ shall be magnified in my body, whether by life or by death. ²¹For to me to live is Christ, and to die is gain. ²²But if [I am] to live in [the] flesh, this is to me a fruit of labor—and what I shall choose, I know not. ²³But I am pressed by the two,—having the earnest desire for the Return and to be with Christ, since it is very far better,—²⁴but to remain in the flesh [is] preferable on your account. ²⁵And believing this, I know that I shall remain, and continue with you all, for your progress and joy in the faith; ²⁶that your boasting may abound in Christ Jesus in me through my presence with you again. ²⁷Only behave yourselves worthily as citizens of the good news of the Christ, that whether I come and see you or be absent, I may hear of your affairs, that you stand firm in one spirit, with one life contending together with the faith of the good news; ²⁸and not being terrified in anything by the opposers; which is for them a token of destruction, but to you of salvation, and that from God. ²⁹Because it was given to you on behalf of Christ, not only to believe on him, but also to suffer in his behalf; ³⁰having the same conflict that you saw in me, and now hear to be in me.

ii: 1. If therefore there is any encouragement in Christ, if any solace of love, if any fellowship of spirit, if any sympathies and compassions, ²complete my joy, that you may be of the same mind, having the same love, united in life, having oneness of mind, ³[doing] nothing from strife or vain-glory, but in humility each esteeming [the] other as excelling

23. *To analusai.* It was not death that Paul desired, but the returning of Christ. See Luke xii: 36; John xiv: 3, 18; Phil. iii: 20; 1 Thess. i: 10; iv: 16, 17. "Depart," in E. V., is not correct. He longed for the *analusai*, the return, the presence, of Christ.

himself; 'each not regarding his own interests, but each those of others, also. 'Have this mind in you that was also in Christ Jesus, 'who. existing in [the] form of God, yet did not consider equality with God a thing to be usurped, 'but divested himself, taking the form of a slave, becoming in [the] likeness of men: 'and being found in fashion as a man, he humbled himself, becoming obedient to death, even death on a cross; 'and therefore God highly exalted him, and gave to him the name which is above every [other] name; ¹⁰that in the name of Jesus every knee should bend, of celestial and of terrestrial and of subterranean beings, ¹¹and every tongue give praise

ii: 6. This difficult passage is variously translated. "The Greek rendered 'to be equal,' is on all sides admitted to be wrongly rendered; as it has the force of similitude, and not equality."—*Dabney*. Clarke makes it read, "Who did not think it a matter to be earnestly desired." Wakefield: "Did not think of eagerly retaining." Doddridge understands "equal with" to mean "as," and Macknight, "like" God. Sherlock renders it: "Who being in the form of God was not fond or tenacious of appearing as God, but made himself of no reputation." *Harpagmon* has a variety of renderings among critics: "A thing to be seized," Sharpe; "violently strive," Dickinson; "usurpation," Turnbull. "Robbery" is scarcely accurate.

10-11. "That at the name of Jesus every knee should bow, of things in heaven,—the angelic hosts must do honor to him as Savior; and of things on earth,—men must do the same; and of things under the earth,—all who are in the state of the dead must do this. And every tongue should confess that Jesus Christ is Lord of all, as well as Savior, and thereby advance the glory of God the Father," etc.—*Macknight*. "In the great divisions here specified,—of those in heaven, on the earth, and under the earth,—the apostle intends, doubtless, to denote the universe. The same mode of designating the universe occurs in Rev. v: 13; Ex. xx: 4. Comp. Ps. xcvi: 11, 12."—*Barnes*. "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers, for the universe. What can be meant by things in heaven, *i. e.*, beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant? What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be united with them, be spiritual also?"—*Stuart*.

11. The word rendered "confess," in E. V. and R. V., means give praise. See Rom. xiv: 11. The "things," supplied in E. V. and R. V., should be "beings." The literal is, "of heavenlies and of earthlies, and of underground ones" (masculine); so that a proper translation would be, "of heavenly beings, of earthly beings and of underground, or subterranean beings," or, perhaps better, "beings celestial, terrestrial and infernal." These are not merely to con-

that Jesus Christ [is] Lord, to [the] glory of God [the] Father. ¹²So then, my beloved, as you have always obeyed, not only as in my presence, but now much more in my absence, with fear and trembling work out your own salvation; ¹³for it is God who works in you both to will and to work, for [his] good pleasure. ¹⁴Do all things without murmurings and questionings; ¹⁵that you may become blameless and inoffensive, irreproachable children of God amidst a crooked and perverse generation, among whom you appear as luminaries in [the] world; ¹⁶exhibiting [the] word of life; for my boasting in [the] day of Christ, that I ran not in vain nor toiled in vain. ¹⁷But even if I be poured out a libation on the sacrifice and service of your faith, I am glad, and rejoice with you all; ¹⁸and for this be you also glad, and rejoice with me. ¹⁹But I hope in [the] Lord Jesus to send Timothy to you shortly, that I also may be cheered, when I ascertain how things are with you. ²⁰For I have no one like disposed, who will really care about your affairs; ²¹for they all seek their own, not the things of Christ Jesus. ²²But you know the proof of him, that as a son with a father, he slaved with me in promotion of the good news. ²³Him therefore I hope to send immediately, as soon as I may look over my affairs; ²⁴and I trust in [the] Lord that I myself also shall come shortly. ²⁵I deemed it necessary, however, to send Epaphroditus, my brother and fellow-worker and fellow-soldier, but your apostle and minister for my need; ²⁶since he longed to see you all, and was troubled because you heard that he was

fess, but "give praise that Jesus Christ is Lord to the glory of God the Father." This is universal praise. Lange says: "It comprises the entire realm of worshipping creatures. *Tōn epōwaniōn* are the angels (See Eph. 1: 20, 21; Heb. i: 46); *tōn epigeiōn*, men on the earth; *tōn katachthoniōn*—the dead in Hades. The words must not be taken as neuter."

sick; ¹⁹for indeed he was sick near to death, but God pitied him, and not him only, but me also, that I might not have sorrow upon sorrow. ²⁰I have sent him therefore [the] more promptly, that, seeing him again, you may rejoice, and that I may be the less sorrowful. ²¹Receive him then in [the] Lord with all joy, and hold such [as he] in honor; ²²because on account of the work of the Lord he was near to death, having hazarded his life that he might fill up what was deficient in your ministration to me.

SUPERIORITY OF THE GOSPEL—EXHORTATIONS.

iii: 1. Finally, my brothers, rejoice in [the] Lord. To write the same things to you is indeed not irksome to me, and it is safe for you. ¹Beware of the dogs. Beware of bad workers. Beware of the concision. ²For we are the circumcision, who worship by the spirit of God, and boast in Christ Jesus, and trust not in [the] flesh. ³Though, indeed, I myself might have confidence in flesh; if any other man seems to have confidence in [the] flesh, I more: ⁴circumcised [the] eighth day, of Israel's race, of Benjamin's tribe, a Hebrew of the Hebrews; according to law, a Pharisee; ⁵according to zeal, a persecutor of the assembly; according to the righteousness that came by law, irreprouchable. ⁶But for Christ I have regarded as loss whatever things were gains to me. ⁷But then, indeed, I regard all things as loss, on account of the excellency of the knowledge of Christ Jesus my Lord:—for whom I suffered [the] loss of all things, and consider them but refuse, that I may win Christ, ⁸and be found in him, not having as my righteousness that which is from the law, but that which is through faith in Christ,—the righteousness from God upon faith;—¹⁰that I may know him, and the power of his resurrection, and [the] fellowship of his sufferings, being

conformed to his death; "if possibly I may attain to the resurrection from the dead. "Not that I have yet won, or have been already perfected, but I press on, if indeed I may grasp that for which I was grasped by Christ Jesus. "Brothers, I reckon myself not yet to have grasped but one thing—even forgetting the things behind, and stretching forward to the things before, "I press along toward [the] goal to the prize of the upward calling of God in Christ Jesus.

"Let us therefore, as many as are perfect, be of this mind; and if in anything you think differently, God will also reveal this to you. "But to what we have attained, let us walk by the same.

iii: 11. All men are to attain unto the literal resurrection. It does not depend upon human effort. What resurrection can man accomplish by his efforts? The context shows. Paul is exalting the Gospel when he says: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death: if by any means I might attain unto the resurrection of the dead." Evidently he refers to a rising into that moral condition that Jesus occupied. He frequently employs this idea: "Knowing this, that the old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi: 6. The resurrection to be attained follows the crucifixion of "the old man." Seeing he had not yet reached that condition, Paul says: "Not as though I had yet attained, neither were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He inculcates the same idea when he says: "How shall we that are dead to sin live any longer therein?" Again he says that we should "walk in newness of life. For if we have been planted together, in the likeness of his death, we shall be also in the likeness of his resurrection." The resurrection which Paul strove to attain to, and for which we should all strive continually, is from sin to holiness, from the death in trespasses and sin to the life in Christ. The Greek word *anastasis* signifies "resurrection." The element *stasis* may be traced back to the old Sanscrit root *sta*, "to stand," or, "to stand up." The element *ana* is intensive, and in this case has the sense of "again." The word *anastasis*, then, signifies literally a standing up again, or the "resurrection." It is standing up a second time, after having fallen down in death. The resurrection to be attained by human effort is the rising out of sin into Christian manhood.

15. "Perfect," means mature in Christian grace.

"**Brothers**, be imitators together of me, and observe those who are thus walking as you have us for a model.—¹⁸For I often told you, and even now I say weeping, many walk as the enemies of the cross of the Christ; ¹⁹whose end is destruction, whose God is the belly, and their glory is in their shame; who mind earthly things.—²⁰For our citizenship is in [the] heavens, whence also we are expecting a Savior, [the] Lord Jesus Christ; ²¹who shall transform the body of our humiliation into a conformity with his glorious body, according to the energy by which he is able even to subject all things to himself. **iv: 1.** Therefore, my brothers beloved and longed for, my joy and crown, stand thus firm in [the] Lord my beloved.

I exhort Euodia, and I exhort Syntyche, to be of the same mind in [the] Lord. ³Yes, I entreat you also, true yoke-fellow, assist these women who labored with me in the good news, with Clement also, and my other fellow-workers, whose names are in [the] Book of Life.

'Rejoice in [the] Lord at all times; again I say rejoice! 'Let your gentleness be known to all men. The Lord is near. 'Be not anxious about anything; but in everything let your petitions be made known to God by prayer and supplication

19. *Whose end is destruction, etc.* Reference is had to that terrible judgment which was about to befall the Jewish nation. "Their notions and views of religion are all temporal, and their chief aim is at the gratification of their sensual appetites and pleasures; they boast in what they ought to be ashamed of; and, for such irreclaimable prejudices and practices, God will destroy their whole nation with a most exemplary destruction."—*Pyle*. They shall "be destroyed with the Jews in their approaching ruin. 2 Pet. ii: 1."—*Hammond*. "The persons meant were men who led licentious lives (like the Corinthian free thinkers), and they are called 'enemies of the cross,' because the cross was the symbol of mortification."—*Conybeare*.

20. Conybeare and Howson prefer "tenor of life" to "citizenship."

iv: 3. Conybeare and Howson suggest (after Chrysostom) that the word 'yokefellow' here may be a proper name, Syzygus. Clemens (says Origen), was afterwards bishop of Rome.

with thanksgiving; and the peace of God, that surpasses all conception, shall guard your hearts and your thoughts in Christ Jesus.

⁸Finally, brothers, whatever things are true, whatever things are venerable, whatever things are just, whatever things are pure, whatever things are endearing, whatever things are reputable, if there is any virtue, and if any praise, consider these things; ⁹and the things you learned and received and heard and saw in me, these things practise, and the God of peace shall be with you.

¹⁰But I rejoiced in the Lord greatly, that now at length your regard for me has revived, for whom indeed you had regard, but had no opportunity. ¹¹Not that I speak concerning want, for I have learned, in whatever condition I am, to be contented. ¹²I know both how to be brought low, and I know how to have more than enough; in every thing and in all things I have been taught the secret, both to be well fed and to be hungry, both to have more than enough and to be destitute. ¹³I am strong in all things through him who strengthens me. ¹⁴You did well, however, in sympathizing with my affliction. ¹⁵And you yourselves, Philippians, also know that in [the] beginning of the good news, when I departed from Makedonia, no assembly communicated with me in [the] matter of giving and receiving, except you only. ¹⁶For even in Thessalonika you sent once and a second time also, for my need. ¹⁷Not that I desire the gift, but I desire that fruit which abounds to your account. ¹⁸But I have all things, and more than enough. I am fully satisfied, having received your gifts from Epaphroditus,—a fragrant odor, an acceptable sacrifice, well-pleasing to God. ¹⁹And my God shall supply

7. "Guard," literally, "garrison."

every need of yours according to his riches in glory in Christ Jesus.

²⁰Now to our God and Father [be] the glory to the æons of the æons. Amen.

²¹Salute every saint in Christ Jesus. The brothers who are with me salute you. ²²All the saints salute you, but especially those of Kaisar's household. ²³The favor of the Lord Jesus Christ be with your spirit.

PART XV.

PAUL'S LAST DAYS.

TIME—A. D. 63 TO 68.

CHARGE TO TIMOTHY—PRAYER—DUTIES OF WOMEN.

I. Timothy i: 1. Paul, an apostle of Christ Jesus according to [the] command of God our Savior, and Christ Jesus our hope, ²to Timothy a genuine child in faith: favor, mercy, peace, from God [the] Father, and Christ Jesus our Lord.

³As I exhorted you to remain in Ephesus when I was going into Makedonia, that you might charge certain men not to teach differently, ⁴nor to hold to myths and interminable genealogies which occasion disputes, rather than God's stewardship which is in faith [so say I now]. ⁵But the end of the charge is love out of a pure heart and a good conscience and an unfeigned faith, ⁶from which some having gone astray, have turned aside to foolish talking, ⁷wishing to be teachers of [the] law, though they neither understand what they say, nor

After Luke's account of Paul in the Acts closed, Paul was acquitted in the spring of 63, and went to Makedonia (Phil. ii: 24), and to Asia Minor (Philemon 22), and thence to Spain in 64, where he remained till the summer of 66, when he returned to Asia Minor (1 Tim. i: 3), and in the summer of 67 wrote 1 Tim. from Makedonia, and Titus in the autumn from Ephesus; was imprisoned in Rome, A. D. 68, and wrote 2 Tim., and was executed in May or June about the time of Nero's death, A. D. 68.

concerning what they affirm. ⁹But we know that the law is good, if a man use it lawfully; ⁹knowing this, that a law is not enacted for a righteous man, but for [the] lawless and unruly, for [the] ungodly and sinners, for [the] impious and profane, for smiters of fathers and smiters of mothers, for assassins, ¹⁰for fornicators, for abusers of themselves with men, for slave-dealers, for liars, for perjurers, and if there is any other thing that is opposed to wholesome teaching, ¹¹according to the glorious good news of the happy God, with which I was intrusted.

¹²I thank him who empowered me, Christ Jesus our Lord, that he deemed me faithful, putting me into [his] ministry, ¹³[one] who was at first a defamer and a persecutor, and a violent person; but I received mercy because being ignorant I acted in unbelief. ¹⁴But the favor of our Lord superabounded, with faith and love which are in Christ Jesus. ¹⁵Faithful is the word, and worthy of all acceptance, that "Christ Jesus came into the world to save sinners," of whom I am chief. ¹⁶But on this account I received mercy, that in me as chief Christ Jesus might show forth all his forbearance, for an example of those about to believe on him in order to æonian life. ¹⁷Now to the King of the æons, incor-

1 Tim. i: 9. *i. e.*, fratricides and matricides.

15. "This was the great object of Christ's mission, as announced by the heavenly messengers. Matt. i: 21. He repeatedly declared that he came into the world for this purpose. Matt. ix: 13; Luke xix: 10; John iii: 16, 17; xii: 32. His apostles bore testimony to the same fact. Rom. v: 6-8; 1 Tim. ii: 6; Heb. ii: 9; 1 John iv: 9-14. Of whom I am chief. Paul frequently refers to his former hostility to Christ as a crime to be deplored and sincerely lamented, styling himself "not meet to be called an apostle," and "less than the least of all saints." And if such a sinner as he acknowledged himself to be, could be saved by the grace of God through the Lord Jesus Christ, he did not doubt that the same grace would be effectual to the salvation of all men. If the "chief" of sinners might be saved, there was hope for all others."—*Paige*.

17. *Aphthartō* is translated incorruptible in all the other places where it occurs. Rom. i: 23; 1 Cor. ix: 25; xv: 52; 1 Pet. i: 4, 23; iii: 4.

rutable, invisible, [the] only God, [be] honor and glory to the æons of the æons. Amen.

¹⁸This charge I commit to you, O child Timothy, according to the prophecies which went before on you, that by them you may war the good warfare; ¹⁹retaining faith and a good conscience, which some having thrust away made shipwreck concerning the faith; ²⁰of whom are Hymenæus and Alexander; whom I delivered to the adversary, that they might be taught not to blaspheme.

20. "Whom by the censures of the church I delivered unto Satan's power, to chasten and afflict them, that they may reform and recover from that very illcourse in which they are, both for faith and manners."—*Hammond*. The purpose of the delivery to Satan was a merciful one. "In the New Testament we find St. Paul twice using the expression 'delivering to Satan.' The offenders to whom he applies it are the Corinthian sensualist (1 Cor. v: 5), and Hymenæus and Alexander (1 Tim. i: 20). Again, for Alexander the coppersmith, in 2 Tim. iv: 14, St. Paul offers no prayer but this, 'May the Lord reward him according to his works.' Now it is a reasonable inference that while a man was under the sentence of the Church's excommunication—while he was thus deliberately cut off by their act from the means of grace—he would not have been included in their prayers; not, at any rate, in such prayers as they were wont to offer up for one another. We see the character of the sins of these men. The sins of Hymenæus and Alexander consisted in deliberately rejecting (*apōsamēnoi* 'pushing away from themselves') faith and a good conscience, and, in consequence, making a shipwreck of their faith. St. Paul delivered them to Satan. Why? In order that they might perish everlastingly? Far from it; but for a merciful and hopeful purpose—'that they may be trained not to blaspheme.' A worse case cannot be imagined than that of the Corinthian offender. He was a church member, admitted into full fellowship, even supported by public sanction, and yet he was living in the open practice of a sin so shameful that, as St. Paul says, 'it is not so much as named among the heathen.' No conduct could be more infamous, not only in itself, but also because it caused the name of Christ to be blasphemed in that vile heathen world. With intense and burning indignation, St. Paul imagines himself present in spirit in the assembly of the Christian Church, and there solemnly, in the name of Christ, he 'hands over the offender to Satan.' If any sin could be regarded as a sin unto death, must not this have been such a sin, seeing that it was shameless, continuous, against light and knowledge, the sin of a Christian which was not even tolerated by heathens? It was natural that the victorious prayer of triumphant confidence should be suspended in the case of such a man. Yet what is St. Paul's object in handing him to Satan? Not by any means his everlasting damnation, but 'the destruction of his carnal impulses, in order that his spirit may be saved in the day of the Lord Jesus.'

ii: 1. I exhort therefore, first of all, to make supplications, prayers, intercessions, thanksgivings, for all men; ²for kings and all in high station, that we may lead a tranquil and quiet life in all piety and seriousness. ³This is good and acceptable before God our Savior, 'who wills all men to be saved, and come into knowledge of [the] truth. ⁵For there is one God, and one mediator of God and men, a man, Christ Jesus, ⁶who gave himself a ransom for all; the testimony [to be] in

The man was handed to Satan by the now-aroused conscience of the startled community. And what was the result? In his next letter a few months afterward, St. Paul is once more urging them to show mercy toward this very offender. The 'handing to Satan' has done its work. The fleshly temptation has been annihilated. The man has repented."—*Farrar*.

ii: 1-4. "Because he wills the salvation of all men, therefore he wills that all men should be prayed for. In the face of such a declaration, how can any Christian soul suppose that God ever unconditionally and eternally reprobated any man! Those who can believe so, one would suppose, can have little acquaintance either with the nature of God or the bowels of Christ."—*Clarke*. "But what God has done for the salvation of all would seem to indicate somewhat more than a bare willingness or inoperative desire for the accomplishment of that object. 'We have seen and do testify that the Father sent the Son to be the Savior of the world,' 1 John iv: 14; and the Son 'gave himself a ransom for all,' ver. 6, and submitted 'to taste death for every man,' Heb. ii: 9. Does not this betoken a fixed purpose, 'according to his good pleasure which he hath purposed in himself?' Eph. i: 9. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' Rom. viii: 32. It is undoubtedly true that the word *thelei* here translated *will*, ordinarily expresses choice or desire, rather than determination; though Macknight translates this passage, 'who commandeth all men to be saved,' justifying the translation by the remark that 'the will of a superior declared is the same as a command,' and quoting several passages where he says this word is so used. But however this be, it is difficult to imagine any reason why the choice or desire of God should fail of accomplishment. 'He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?' Dan. iv: 35; and he hath said, 'I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.' Isa. xli: 9, 10."—*Paige*.

1-6. It is the will of God to save all souls. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that

its own times; 'for which I was appointed a herald and an apostle,—I speak truth, I lie not,—a teacher of [the] Gentiles in faith and truth.

⁸I therefore desire the men to pray in every place, lifting up holy hands, without wrath and doubting. ⁹In like manner, that women adorn themselves in modest clothing, with shamefacedness and sobriety, not with braided hair, and gold or pearls or expensive clothing, ¹⁰but by good works, which is becoming for women professing piety. ¹¹Let a woman learn in quietness with all subjection; ¹²but I permit not a woman

sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John vi: 37-40.

This is not a will of desire merely, but of purpose, such being the meaning of the word *thelo*, as the following passages show: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John v: 21. "And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. viii: 3. "The same day there came certain of the Pharisees saying unto him, Get thee out, and depart hence; for Herod will kill thee." Luke xiii: 31. "We will not have this man to reign over us." Luke xix: 14.

A good being, a Father, could have no other will than the welfare of his children. His will is finally to be accomplished. "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job xxiii: 13. "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand." Prov. xix: 21. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv: 35. "Thy people shall be willing in the day of thy power." Ps. cx: 3. "Thy will be done." Matt. vi: 10.

God wills the salvation of all men. "Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii: 4. The will of God shall be done. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. ix: 35. The will of God is law, alike in the spiritual as in the material world. It must ultimately be accomplished. Men are to pray to God, because he is Savior of all.

8. "For what are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God they lift not hands of prayer,
Both for themselves and those who call them friend?"

to teach, nor to assume authority over a man, but to be quiet; ¹²for Adam was formed first, then Eve; ¹⁴and Adam was not deceived, but the woman having been deceived came into transgression; ¹³but she shall be saved through child-bearing, if they continue in faith and love and holiness with sobriety. **iii: 1.** Faithful is the word.

MINISTERS, DOCTRINES, WIDOWS, PRESBYTERS, SERVANTS, ETC.

"If a man longs for an overseer's office, he desires an excellent work." ²The overseer then must be irreproachable, a husband of one wife, temperate, sedate, orderly, hospitable, instructive, ³not a brawler over wine, not a striker; but gentle, not quarrelsome, not a money-lover, ⁴presiding well over his own house, having [his] children in subjection with all gravity ⁵--but if any man knows not how to preside over his own house, how shall he take care of an assembly of God? --⁶not a new convert, lest being puffed up, he may incur [the] judgment of the accuser. ⁷And he must also have a good testimony from those outside; that he may not fall into reproach, and a snare of the accuser.

iii: 1. The office of a bishop, E. V. "The Greek here is a single word, *episcopēs*. The word *episcopē*, whence the word Episcopal is derived, occurs but four times in the New Testament. It is translated visitation, in Luke **xix: 44**, and in 1 Pet. **ii: 12**; "bishopric," Acts **i: 20**, and in this place, office of a bishop. The verb from which it is derived, *episcopeō* occurs but twice. In Heb. **xii: 15**, it is rendered, looking diligently, and in 1 Pet. **v: 2**, taking the oversight. The noun rendered bishop occurs in Acts **xx: 28**; Phil. **i: 1**; 1 Tim. **iii: 2**; Titus **i: 7**; 1 Pet. **ii: 25**. The verb means properly, to look upon, behold, to inspect, to look after, see to, take care of, and the noun denotes the office of overseeing, inspecting, or looking to. It is so undeniable that the name is never given in the New Testament to those who are now called 'bishops,' that even Episcopalians concede it. As it is never used in the Scriptures with reference to prelates, it should be used with reference to the pastors, or other officers of the church; and to be a pastor or overseer of the flock of Christ should be regarded as being a scriptural bishop."--*Barnes*.

⁹Ministers in like manner [should be] serious, not deceitful in speech; not addicted to much wine, not eager for base gain; ¹⁰holding the mystery of the faith in a pure conscience. ¹⁰But let these also be proved first, then let them minister if they are blameless. ¹¹Women, in like manner, [must be] serious, not accusers, temperate, faithful in all things. ¹²Let ministers be husbands of one wife, presiding over [their] children and their own families well. ¹³For those who have ministered well acquire for themselves an honorable station, and much confidence in [the] faith which is in Christ Jesus.

¹⁴These things I write to you, hoping to come to you very soon; ¹⁵but if I delay, that you may know how to conduct yourself in God's house, which is an assembly of [the] living God, ¹⁶a pillar and support of the truth. And evidently great is the mystery of piety,

"He who was manifested in flesh,
Justified in spirit,
Seen by angels,
Proclaimed among Gentiles,
Believed on in [the] world,
Taken up in glory."

8. "Ministers were appointed early in the church. See notes on Acts vi: 1-6. The name deacon, literally meaning 'a waiter, attendant, servant, minister,' is here used to denote 'one who has charge of the alms and money of the church, and overseer of the sick and the poor, an almoner.'"—*Robinson*.

16. Once the weight of authority was for "God," but the researches of more recent scholarship demonstrate that the true rendering is "He who." S. says *hōs*. Tischendorf says, *A prima Hōs ephanerōthē*. A. has a contraction of *theos*. But the writing shows it has been tampered with, and that it was originally the pronoun. The critics quite generally agree that it was *Hōs*. See Tisch. Not. Cod. Sin.; Wetstein, N. T. Proleg.; Griesbach, Symbol. Crit.; Mill, N. T. Also Tregelles, Ellicott, etc. V. does not contain the epistle. On the authority of the four oldest codices the rendering should be "He who," and not "God." See *Bib. Cyc.*, 1865.

iv: 1. But the spirit expressly says, that in later times some shall fall away from the faith, giving heed to seducing spirits and teachings of demons; ²by [the] hypocrisy of lying speakers; whose own conscience has been branded as with a hot iron; ³forbidding to marry [and commanding] to abstain from food, which God created to be partaken of with thanksgiving by them that believe and know the truth.—⁴For every creature of God is good, and nothing is to be rejected, being received with thanksgiving; for it is sanctified through [the] word of God and prayer.

'If you set forth these things before the brothers, you will be a good minister of Christ Jesus, nourished with the words of the faith, and the good teaching which you have followed; ⁷but avoid profane and old women's fables, and train yourself for piety; ⁸for bodily training is profitable for little, but piety is profitable for all things, having a promise of the present

iv: 1. *That in the later times.* "Namely, the closing period of the Jewish polity, when it was about to give place to the full establishment of Christianity. It was then near at hand; and the apostle John referred to it as being present when he wrote: 'It is the last time; and as ye have heard that Anti-Christ shall come, even now are there many Anti-Christ; whereby we know that it is the last time.' 1 John ii: 18. The worst of men and times are foretold to be in those last days of Jerusalem, because they did not improve those mercies, 1 Tim. iv: 1; and 2 Tim. iii: 1. In such a sense are such phrases as these to be understood; 'upon whom the ends of the world are come,' 1 Cor. x: 11. Not the very last times of the world, for the world hath lasted sixteen hundred years since Paul spake that, and how long yet it may last, who knoweth? but the end of that old world of the Jewish state, which then hastened on very fast."—*Lightfoot.* And teachings of *demons*. "The word translated *demons* was used by the Greeks to denote a kind of beings of a middle nature between God and man. See 1 Cor. x: 20. They gave the same name also to the souls of some departed men, who they thought were exalted to the state and honor of demons for their virtue. See Newton on Prophecy, vol. ii, p. 418. The former sort they called superior demons, and supposed them to have the nature and office which we ascribe to angels. The latter they termed inferior demons. These were of the same character with the Romish saints. And both sorts were worshiped as mediators."—*Macknight.* The word here translated devils is *daimoniōn*, properly demons, not *diabolos*, in any of its forms.

life, and of that about to come. ⁹Faithful is the word, and worthy of all acceptance. ¹⁰For to this we toil and strive, because we have hoped on [the] living God, who is Savior of all men, especially of believers. ¹¹These things enjoin and teach. ¹²Let no man despise your youth, but become an example to the believers, in word, in conduct, in love, in faith, in purity. ¹³Till I come, attend to reading, to exhortation, to teaching. ¹⁴Neglect not the gift in you, which was imparted to you through prophecy, with [the] laying on of the hands of the presbytery. ¹⁵Care for these things; be occupied in them; that your progress may be manifest to all. ¹⁶Attend to yourself, and to your teaching; continue in these things; for in doing this you shall save both yourself and those that hear you.

v: 1. Rebuke not an elderly man, but exhort him as a father; [the] younger men as brothers; ²[the] elderly women as mothers; [the] younger women as sisters, in all purity. ³Honor widows who are really widows. ⁴But if any widow

10. Rev. O. D. Miller, S. T. D., remarks: "The Greek original of the phrase, 'especially of those that believe,' is *malista pistōn*, of which the last term is genitive plural of *pistis*, which only very rarely has the sense of 'believe,' its usual meaning being that of 'faithful, true,' etc., as in verse 9: 'Faithful is the saying,' etc. As for *malista*, here rendered 'especially,' its prevailing senses are 'most,' 'most of all,' 'especially.' Thus, Acts xx: 37, 38: 'And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all (*malista*) for the words which he spake, that they should see his face no more.' But we have an exact parallel to our text in Gal. vi: 10: 'Let us do good unto all men, especially (*malista*) unto them who are of the household of faith.' Those of 'the household of faith' were, of course, the believers, or them that believe; thus: 'Let us do good unto all men, especially to them that believe.' Here is an exact parallel. *Malista* merely emphasizes that which follows. The 'all men' include them that believe, or those of the household of faith. So in the statement of our text, the term *malista* does not limit 'all men,' going before, but simply emphasizes 'those that believe,' following it. The law, in fact, is absolutely universal, that *malista* never limits, but merely emphasizes."

v: 4. Grandchildren. The word *ekgonā* denotes descendants further removed than children, or "nephews," E. V.

has children or grandchildren, let them learn first to show piety toward their own house, and to render proper return to their parents, for this is acceptable in [the] sight of God. ⁸But she who is really a widow, and desolate, hopes in God and continues in supplications and prayers night and day; ⁹but she who gives herself to pleasure, is dead while she lives. ⁷And these things enjoin that they may be blameless. ⁸But if any [one] provides not for his own, and especially for his family, he has denied the faith, and is worse than an unbeliever. ⁹Let no widow be enrolled less than sixty years of age, [having been the] wife of one man, ¹⁰well reputed for good works, whether she has reared a family, or entertained strangers, or washed [the] saints' feet, or relieved [the] afflicted, or diligently followed every good work. ¹¹But reject younger widows, for when they have become wanton against the Christ, they wish to marry; ¹²incurring condemnation, because they have violated their first faith. ¹³And at the same time also they learn [to be] idle, going about from house to house, and not only idle, but also gossips and busybodies, speaking improper things. ¹⁴I desire, therefore, the younger [women] to marry, bear children, keep house, give no opportunity to the opposer for reproach; ¹⁵since some have already turned aside after the adversary. ¹⁶If any believing woman has widows, let her support them, and let not the assembly be burdened, that it may relieve those who are really widows.

¹⁷Let the presbyters who preside well be esteemed worthy

12. "Incurring judgment."

14. "I will, therefore, that the younger women marry." Paul here exalts domestic life as the true sphere of womanly activity, and the observation and experience of mankind endorse his doctrine. Phenomenal exceptions but prove his statements.

17. "The Greek *presbuteroi*, presbyters, properly denotes 'old men, sen-

of double honor, especially those who toil in word and teaching; ¹⁸for the Scripture says: "Muzzle not a threshing ox;" and "The laborer is worthy of his wages."

¹⁹Receive not an accusation against a presbyter, without two or three witnesses. ²⁰But those who sin reprove before all, that the rest also may fear. ²¹I charge [you] in [the] presence of God, and Christ Jesus, and the chosen angels, that you keep these things without prejudice, doing nothing by partiality.

²²Lay hands hastily on no man, neither be a partaker in other men's sins; keep yourself chaste. ²³—Be no longer a water-drinker, but use a little wine on account of the stomach and your frequent maladies.—²⁴Some men's sins are evident, going before to judgment; and some men, also, they follow after. ²⁵And so good deeds, also, are evident; and those that are otherwise cannot be concealed.

vi: 1. Let as many as are slaves under a yoke, esteem their own masters worthy of all honor; that the name of God and the teaching may not be blasphemed. ²And let those who have believing masters not disregard them, because they are brothers; but rather let them slave, because they that partake of the benefit are believers and beloved; these things teach and exhort.

³If any man teaches differently, and assents not to wholesome words, those of our Lord Jesus Christ, and to the teaching that is according to piety, 'he is puffed up, knowing nothing, but sick about questions and verbal contentions, out

iors, the aged;' but is used also 'as a title of dignity,—presbyters, elders, *i. e.*, persons of ripe age and experience, who were called to take part in the management of public affairs;' and especially it denotes 'the elders of Christian churches, presbyters, to whom was committed the direction and government of individual churches.'"—*Robinson*.

of which arise envy, strife, revilings, evil surmisings, ⁶wranglings of men corrupted in mind and devoid of the truth, supposing piety to be gain. ⁷But piety with contentment is great gain. ⁸For we brought nothing into the world, neither can we carry anything out, ⁹and having food and clothing, we shall be satisfied with these. ¹⁰But those desiring to be rich fall into temptation and a snare, and many foolish and hurtful lusts which drown men in destruction and ruin; ¹¹for the love of money is a root of all the evils: which some grasping after have been led astray from the faith, and pierced themselves through with many sorrows. ¹²But you, O man of God! flee these things, and pursue righteousness, piety, faith, love, patience, meekness. ¹³Fight the good fight of the faith, lay hold of the æonian life, to which you were called, and confessed the good confession in [the] presence of many witnesses. ¹⁴I charge you in [the] presence of God, who animates all things, and of Christ Jesus, who witnessed the good confession under Pontius Pilate; ¹⁵that you keep the command, being spotless, blameless, till the appearing of our Lord Jesus Christ; ¹⁶which in his own times the happy and only Potentate will show, the King of those who reign as kings, and Lord of those who reign as lords,—¹⁷the Only One possessing immortality, dwelling in light inaccessible, whom no man has seen, nor can see, to whom [be] æonian honor and might. Amen.

¹⁸Charge the rich in the present æon not to be high-minded, nor to confide in uncertain wealth, but in God who imparts to us all things richly for enjoyment;—¹⁹to do good, to

vi: 16. Who only hath immortality. "That is, immortality self-derived; implying that he alone can confer it; as it is said, John v: 26, that he 'hath life in himself.'"—*Bloomfield*. The word *athanasian*, immortality, does not occur elsewhere in the New Testament, except in 1 Cor. xv: 53, 54.

be rich in good works, to be liberal, sympathetic, ¹⁹treasuring up for themselves a good foundation for the time about to come, that they may lay hold of that which truly is life. ²⁰O Timothy! guard the deposit, turning away from the profane babblings and contradictions of falsely called knowledge, ²¹which some having professed, have erred concerning the faith.

Favor be with you.

A CHARGE TO TITUS—HIS MINISTRY.

Titus i: 1. Paul, a slave of God, and an apostle of Jesus Christ, according to [the] faith of God's chosen ones, and a knowledge of [the] truth according to piety, ²in hope of æonian life, which God, who cannot lie, promised before [the] æonian times, ³but manifested his word in his own seasons, by a proclamation with which I was intrusted, according to a command of God our Savior; ⁴to Titus, a genuine child in a common faith: favor and peace from God [the] Father and Christ Jesus our Savior.

⁵For this cause I left you in Kreté, that you might arrange the things that were deficient, and appoint presbyters in every city, as I directed you: ⁶if any one is irreproachable, a husband of one wife, having believing children, not under an accusation of profligacy or of insubordination. ⁷For the

Conybeare and Howson decide that Titus was written A. D. 67, at Ephesus. Farrar thinks A. D. 66, at Makedonia.

i: 2. Which God, who cannot lie, promised before the æonian times. "Alluding to the promise made by God to Adam and Eve, and their posterity, at the fall (that 'the seed of the woman should bruise the serpent's head'), and afterward renewed in the covenant with Abraham."—*Bloomfield*. Before the æonian times, namely, ancient ages. "That is, the purpose was then formed, and the promise may be considered as in fact then made: for a purpose in the mind of God, though it is not as yet made known, is equivalent to a promise."—*Barnes*.

7. The same officer is indicated who is styled elder, in ver. 5. Steward of God. "The word *authadēs* does not occur elsewhere in the New Testament.

overseer must be irreproachable as God's steward, not arrogant, not irascible, not intemperate in wine, not a striker, not avaricious, ⁸but hospitable, loving, prudent, just, pious, self-governed; ⁹maintaining [the] faithful word according to the teaching, that he may be able both to exhort, by wholesome teaching, and to confute the opposers. ¹⁰For there are many refractory men, foolish talkers and deceivers, especially those of the circumcision, ¹¹who must be checked, men who subvert whole families, teaching what is improper, for sordid gain. ¹²One of them, a prophet of their own, said,

"Kretans always liars are,
Bad beasts, idle gluttons."

¹³This testimony is true; for which cause reprove them severely, that they may be sound in the faith, ¹⁴not holding to Jewish myths, and precepts of men who turn away from the truth. ¹⁵To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but both their mind and conscience are defiled. ¹⁶They profess to know God; but by their works they deny him, being abominable and disobedient, and as to every good work worthless.

ii: 1. But speak you the things proper for healthful teaching, ²that aged men be abstemious, dignified, prudent, sound in the faith, in love, in patience; ³that aged women in [the] same manner be venerable in deportment; not accusers, not enslaved to much wine, good instructors, ⁴that they may wisely influence the young women to love their husbands, to love their children; ⁵[to be] prudent, chaste, domestic, good,

It means, properly, self-complacent; and then, assuming, arrogant, imperious."—*Rob. Lex.*

ii: 5. *Domestic.* "Careful of their families. The word *oikourgos* signifies both those who keep at home, and those who take proper care of their families. In this latter sense I understand it here, with Elsner and the Vulgate."—*Macknight.*

submissive to their own husbands, that the word of God be not blasphemed. ⁶The younger men in like manner exhort to be prudent; ⁷in all things exhibiting yourself a model of good works, [showing] incorruptness in the teaching, gravity, ⁸sound speech, not to be condemned; that he who is of [the] opposition may be ashamed, having no evil to say of us. ⁹[Exhort] slaves to be submissive to their own masters, to be well-pleasing in all things, not contradicting; ¹⁰not pilfering, but showing all good faith; that they may adorn the teaching of God our Savior in all things. ¹¹For the saving favor of God has appeared to all men; ¹²teaching us that denying ungodliness and worldly lusts, we should live prudently, righteously and piously in the present æon, ¹³waiting for the happy hope and appearing of the glory of the great God, and our Savior Christ Jesus; ¹⁴who gave himself for us, that he might redeem us from all lawlessness, and purify for himself a peculiar people, zealous of good works. ¹⁵Speak these things and exhort and reprove with all strictness; let no man despise you. **iii: 1.** Remind them to be submissive to principalities, to authorities, to obey rulers,

12. The doctrine of universal grace exerts a good influence, for it teaches us to "deny ungodliness," and "live soberly," etc.

13. There are two ways of rendering this verse, equally accurate:

1. "Looking for . . . the glory of the great God and of our Savior Jesus Christ."

2. "Looking for . . . the glory of our great God and Savior Jesus Christ."

In the former, God and Christ are separate persons. Erasmus, Wyclif and Tyndale adopted this version, which the Revisers place in the margin, while they adopt the latter, which make God and Christ the same. Prof. Kennedy (Pauline Christology, p. 67) says this rendering adopted by the Revisers, "as a departure from the Authorized Version, required a two-thirds majority. I have strong reasons for thinking that in a full meeting of the entire body, this alteration would not have been carried." He adds, "The Authorized Version was right, and ought not to have been altered." Dean Alford and the Bishop of London admit that the Greek, being neutral, may be understood either way.

to be ready for every good work, ²to calumniate no man, not to be quarrelsome, to be gentle, showing entire mildness to all men; ³for we also were formerly foolish, disobedient, erring, enslaved to various lusts and pleasures, living in malice and envy, detestable, hating one another. ⁴But when the goodness and love to man of God our Savior appeared, ⁵he saved us, not by the works of righteousness that we did, but according to his mercy, through [the] laver of regeneration and a renewing of [the] holy spirit, ⁶which he poured out on us richly, through Jesus Christ our Savior; ⁷that having been justified by his favor, we might become heirs according to a hope of æonian life.

⁸The word is faithful; and respecting these things I will that you affirm them confidently, that those who have believed God may be careful to profess honest occupations. These things are good and profitable to men. ⁹But avoid foolish questions, and genealogies, and disputes, and contentions about law; for they are unprofitable and vain.

¹⁰Avoid a factious man, after a first and second admonition; ¹¹knowing that such a one has been perverted, and sins, being self-condemned.

iii: 5. "The word *palingenesias*, meaning 'new birth, regeneration, reproduction,' here indicates, 'in a moral sense, new birth, that is, regeneration, a change by grace from a carnal nature to a Christian life, from sinful to holy affections.' It does not occur elsewhere in the New Testament, except in Matt. xix: 28, where it is 'spoken of the complete external manifestation of the Messiah's kingdom.'"—*Robinson*. "By the renewing of the Holy Spirit, we are to understand not only the profession of being bound to live a new life, but the grace that renews the heart and enables us thus to live; so the renewing influences are here intended. Baptism changes nothing; the grace signified by it cleanses and purifies. They who think baptism to be regeneration neither know the Scriptures nor the power of God; therefore, they do greatly err."—*Clarke*. *Loutron*, "laver," only occurs here and in Eph. v: 26. It means bath, or laver, and not "washing," as in E. V. The kindred words denote bathing of the whole body. See Heb. x: 22; Ex. xxix: 4; Acts ix: 37; 2 Pet. ii: 22; Rev. i: 5. Plato, *Phæd.* 115. See also Trench, *Syn N. T.*

¹²When I shall send Artemas to you, or Tychicus, make every effort to come to me at Nikopolis, for I have decided to winter there. ¹³Send forward Zenas the lawyer, and Apollos with diligence, that they may not lack anything; ¹⁴and let our [people] also learn to profess honest occupations for necessary wants, that they may not be unfruitful.

¹⁵All who are with me salute you. Salute those who love us in [the] faith. Favor be with you all.

ADMONITIONS TO TIMOTHY.

II. Timothy i: 1. Paul, an apostle of Christ Jesus, through [the] will of God, according to [the] promise of [the] life which is in Christ Jesus, ²to Timothy a beloved child; favor, mercy, peace, from God [the] Father and Christ Jesus our Lord. ³I thank God, whom from my ancestors I serve with a pure conscience,—how unceasing is my remembrance of you in my supplications, night and day ⁴longing to see you,—being mindful of your tears, that I may be filled with joy ⁵in being reminded of the unfeigned faith that is in you, which first dwelt in your grandmother Lois, and in your mother Euniké; and, I am persuaded, in you also. ⁶For this reason I remind you to stir into flame the gift of God that is in you, through the laying on of my hands. ⁷For God gave us not a spirit of

14. No doubt there was great occasion in that day among those people of Krete for this admonition. Before their conversion, many of them were shiftless and lawless. They had to learn Christian practice, to adopt useful and honest pursuits, and to so maintain themselves in comfort as to be able also to contribute somewhat to the comfort of others. When we see the prominence and importance of this point, we understand easily enough why Paul was so emphatic in directing Titus to see to it that they adopted and pursued honest occupations. What he expected was that Titus should teach them the obligation they had assumed in becoming Christians, to get their living honestly, by engaging in creditable (*kalon*) employment, and pursuing respectable callings.

Leaving Ephesus, Paul spent the winter of 67 at Nikopolis, and in the spring of 68 was in Rome, where he wrote 2 Timothy, just before his execution.

Title, S. A., Second to Timothy.

cowardice, but of power, and love, and soberness. ⁹Therefore, be not ashamed of the testimony of our Lord, nor of me his prisoner, but suffer hardship with the good news, according to [the] power of God; ⁹who saved us, and called us with a holy calling, not according to our works, but according to his own purpose, and [the] favor that was bestowed on us, in Christ Jesus, before [the] æonian times; ¹⁰but has now been manifested through the appearing of our Savior Christ Jesus, who abolished death, and brought life and incorruption to light through the good news; ¹¹to which I was appointed a herald, and an apostle, and a teacher; ¹²for which cause I also suffer these things, yet I am not ashamed; for I know him in whom I have believed, and am persuaded that he is able to guard my trust to that day. ¹³Retain [the] pattern of wholesome words that you heard from me, in faith and love that are in Christ Jesus. ¹⁴Guard the good trust that was committed to [you] through [the] holy spirit that dwells in us.

¹⁵You know this, that all those in Asia turned away from me; of whom are Phygelus and Hermogenes. ¹⁶The Lord grant mercy to the house of Onesiphorus,—because he often refreshed me, and was not ashamed of my chain; ¹⁷but when he was in Rome, he searched diligently for me, and found me; ¹⁸—the Lord grant him to find mercy from [the] Lord in that day!—and in how many things he ministered in Ephesus, you very well know. **ii: 1.** Therefore, my child, be strong in the favor that is in Christ Jesus, ²and the things that you heard from me through many witnesses, the same commit to faithful men, who shall be competent also to instruct others; ³take your share of hardship, as a good soldier of Christ Jesus. ⁴No one serving as a soldier embarrasses himself with [the] occupations of life, that he may please him who enlisted him. ⁵And if also a man contend in [the] games,

he is not crowned, unless he has contended lawfully. ⁶The toiling husbandman ought first to partake of the fruits. ⁷Consider what I say, for the Lord will give you understanding in all things. ⁸Remember Jesus Christ, of [the] seed of David, raised from [the] dead, according to my good news; ⁹in which I endure hardship, even to bonds as a malefactor; but the word of God is not bound. ¹⁰Therefore I undergo all things on account of the chosen, that they also may obtain [the] salvation which is in Christ Jesus, with æonian glory. ¹¹Faithful is the word:

“For if we died with him, we shall also live with him;
¹²If we endure, we shall also reign with him;
 If we deny him, he also will deny us;
¹³If we are faithless, he remains faithful,
 For he cannot deny himself.”

¹⁴Remind them of these things, charging [them] in [the] presence of God, not to contend about words, to no profit, to [the] subverting of the hearers. ¹⁵Be diligent to present yourself to God an approved workman that needs not to be ashamed, rightly dividing the word of truth. ¹⁶But avoid profane babblings, for they will further promote impiety; ¹⁷and their word will spread like a gangrene, of whom are Hymenæus and Philetus; ¹⁸men who erred concerning the truth, saying that the resurrection has already occurred, and they overthrow the faith of some. ¹⁹However the firm foundation of God stands, having this inscription:

“[The] Lord knows those that are his;”
 and,

“Let every one who names the name of [the] Lord, depart from iniquity.”

²⁰But in a great house there are not only golden and silver vessels, but also wooden and earthen; and some to honor,

and some to dishonor. ²¹If, then, a man purify himself from these, he shall be a vessel for honor, sanctified, of good use to the Master, prepared for every good work.

²²But flee from youthful lusts, and pursue righteousness, faith, love, peace, with those who call on the Lord from a pure heart. ²³But avoid foolish and uninstructional questions, knowing that they produce contentions; ²⁴and [the] Lord's slave must not be contentious, but gentle toward all, skillful to teach, forbearing, ²⁵in meekness correcting the opposers, if perhaps God may give them reformation to a knowledge of [the] truth; ²⁶and they may be recovered from [the] snare of the accuser, who have been entrapped by him for his pleasure.

THE APPROACHING PERILS—THE APOSTLE'S MARTYRDOM.

iii: 1. But know this, that trying times will come in [the] last days; ²for men will be self-lovers, money-lovers, boasters, haughty, blasphemers, disobedient to parents, ungrateful, unholy, ³destitute of natural affection, implacable, accusers, destitute of self-control, ferocious, haters of good, ⁴traitors, rough, self-conceited, lovers of pleasure rather than lovers of God; ⁵holding a form of piety, but having denied its power; from these also turn away. ⁶For of these are they who creep into houses and captivate silly women, laden with sins, led away by various lusts, ⁷always learning and never able to come to a knowledge of truth. ⁸And as Jannes and Jambres opposed Moses, so do these also oppose the truth; men corrupted in mind, disapproved concerning the faith. ⁹But they shall not proceed further, for their folly shall be plain to all men, as theirs also became.

¹⁰But you have followed my teaching, conduct, intention,

iii: 3. Accusers. "The Greek word used here is *diaboloi*, the primitive meaning of which is calumniator, slanderer, accuser."—*Barnes*.

fidelity, forbearance, love, patience, ¹¹persecutions; sufferings; what things occurred to me in Antioch, in Ikonium, in Lystra; what persecutions I endured; and out of them all the Lord delivered me! ¹²And indeed, all who would live piously in Christ Jesus shall be persecuted. ¹³But evil men and impostors will go on to the worse, deceiving and being deceived. ¹⁴But abide you in the things you learned, and were assured of, knowing who were your teachers; ¹⁵and that from a babe you have known the sacred writings that are able to make you wise to salvation through faith that is in Christ Jesus. ¹⁶Every God-inspired writing [is] indeed profitable for teaching, for reproof, for correction, for discipline that is in righteousness; ¹⁷that the man of God may be complete, thoroughly fitted for every good work.

iv: 1. I charge [you] before God and Christ Jesus who is about to judge both living and dead, and by his appearing, and his reign; ²preach the word; be urgent in season [and] out of season; confute, rebuke, exhort with all long-suffering and teaching. ³For there will be a time when they will not

16. The word *theopneustos* occurs nowhere else in the New Testament. It properly means 'God-inspired,' from *theos*, God, and *pneō*, to breathe, to breathe out. Breathing into the soul, is what the word naturally conveys. Thus God breathed into the nostrils of Adam the breath of life, Gen. ii: 7, and thus the Savior breathed on his disciples, and said, 'receive ye the Holy Spirit.'" John xx: 22.

iv: 1. "'His appearing and kingdom.' in this place, is evidently his 'coming,' 'the day of the Lord,' 'that day,' etc., to which the apostle makes so frequent reference in all, and especially in his later and shorter epistles. See 1 Thess. ii: 19; iii: 13; v: 2; 2 Thess. i: 7; 1 Tim. vi: 14; 2 Tim. i: 18. The living and dead. This phrase occurs in only two other instances in the Scriptures; viz., Acts x: 42, and 1 Pet. iv: 5. In the latter instance, as Dr. A. Clarke shows, the phrase means the Jews and Gentiles. This is the meaning here. The context requires this application of it; and it is justified by the general teachings of the Bible on the judgment or reign of Christ. This judgment of the living and dead was to be 'at the appearing and kingdom of Christ.' *i. e.*, in this world."—Cobb.

endure wholesome teaching, but having itching ears, will multiply teachers for themselves, according to their own lusts, 'and will turn away their ears from the truth, and turn aside to myths. 'But be you sober in all things. Suffer hardship, do an evangelist's work; perfect your ministry.

'For I am already being poured out as a libation, and the time of my departure has come. 'I have fought the good fight, I have finished the race; I have kept the faith; 'henceforth there is laid up for me the crown of righteousness, which the Lord, [the] righteous judge, shall give to me in that day, and not only to me, but also to all who have loved his appearing.

'Do your best to come to me at once, 'for Demas forsook me, having loved the present æon, and went to Thessalonika, Kreskens to *Gallia*, Titus to Dalmatia. 'Only Luke is with me. Take Mark, and bring him with you; for he is useful to me for ministering. 'But I sent Tychikus to Ephesus. 'When you come bring the cloak that I left at Troas, with Karpus; also the books, [and] especially the parchments. 'Alexander the coppersmith showed much evil to me; the Lord will reward him according to his works; 'of whom also beware, for he greatly opposed our words. 'In my first defense no one assisted; but all forsook me;—may it not be charged against them!—'but the Lord was present and assisted me, that through me the proclamation might be fully established, and that all the Gentiles might hear; and I was delivered out of [the] lion's mouth. 'The Lord will deliver

13. "The word translated cloak occurs nowhere else in the New Testament. Some interpreters think it is rightly translated, and that Paul, having left his cloak at Troas, when on a journey in the summer, desired it now, on the approach of winter, and sent for it, as he had no means to procure another. Others suppose the word properly means a bag, or a case, in which books and parchments might be kept. *Phailonēs* means either a traveling-case (for carrying clothes, books, etc.) or a traveling-cloak. The former seems the more probable meaning here, from the mention of the books."—*Conybeare*.

me from every evil work, and will save me for his heavenly reign; to whom [be] the glory to the æons of the æons. Amen.

¹⁹Salute Priska and Aquila, and the house of Onesiphorus. ²⁰Erastus remained at Korinth, but I left Trophimus sick at Miletus. ²¹Make every effort to come before winter. Eubulus and Pudens and Linus and Klauda and all the brothers, salute you. ²²The Lord Jesus be with your spirit. Favor be with you.

Several allusions of Paul to his "good news"—gospel—is a strong indication that, as is claimed by some scholars, Paul wrote a "gospel," which like several other of the earliest gospels, was lost. His gospel, however, may have been only oral; but it was what Paul preached, a gospel earlier formed than any of those now remaining.

These are the last words that Paul wrote, which have survived. Soon after he met a martyr's fate. We give in "Introduction" a brief outline of his biography, with contemporary events.

The estimate in which Paul was held by his heathen contemporaries can be seen by the language of Dionysius Longinus, Greek critic and historian, A. D. 270

Κορωνίς δ' ἔστω λόγου παντός καὶ φρονήματος Ἑλληνικοῦ Δημοσθένους, Λυσίας, Ἀισχίνης, Ἀριστείδης, Ἰσαῖος, Τιμαρχος, Ἰσοκράτης, ὁ καὶ Κριθίνος Δημοσθένους, Ξενοφῶν,—πρὸς τοῦτοις Παῦλος ὁ Ταρσεὺς, ὄντινα καὶ πρῶτὸν φημὶ προϊστάμενον δόγματος ἀνοποδείχτου.

TRANSLATION.

"But let the Crown of all Greek eloquence and thought be Demosthenes, Lysias, Æschines, Aristides, Isaios, Timarchos, Isokrates, and the Krithinian Demosthenes, Xenophon; with these, I assert that Paul, the Tarsian, excelled the greatest—whilst advocating a reprobated opinion."

Ex. Cod. M.S.O. Vaticanæ Urbânatis numero duo apud Fragmenta Dionysii Longini. Editio Zachary Pearce. MDCXXIV., Londini.

PART XVI

EPISTLES OF JACOB, JUDAS, AND FIRST AND SECOND PETER.

FAITH AND WORKS.

Jacob i: 1. Jacob, a slave of God and of [the] Lord Jesus Christ, wishes joy to the twelve tribes that are of the Dispersion. 'Deem it all joy, my brothers, when you fall

Jacob, or James, was written A. D. 44, according to Alford and Plumtre; in 60-63, says Dr. Cobb; in 61 say De Wette, Bishop Wordsworth, Neander and Farrar. The latter is the probable date.

S. no title; V. Epistle of Jacob.

One of the errors that pass unchallenged through E. V. and R. V. is the word "James." It went into England evidently from France or Portugal. Some French *Jamé* or Portuguese *Xayme* emigrating to England, had anglicized and corrupted his name into James, and when the Bible was rendered into English, the word Jacob was unwarrantably translated James. There is no more propriety in calling Jacob James, than there is in calling it John or Joseph. The patriarch's name and the apostle's name were the same. The apostle should be called Jacob, or it should be "Abraham, Isaac and James." The name is *Yakoob* in Hebrew, *Iakobos* in Greek, *Jacobus* in Latin, and should be *Jacob* in English, as it is *Iago* in Spanish, in Portuguese *Xayme*, in Italian *Giacomo*, French *Jacques* and *Jamé*, and Scotch *Hamish*. The English equivalent of the Greek *Iakobos*, or *Iakob*, is *Jacob*.

"There are six Jacobs (or Jameses). 1. J. the son of Zebedee, brother of John. (Matt. iv: 21; Mark i: 19; Luke v: 10.) 2. J. son of Alphaeus. (Matt. x: 3; Mark iii: 18.) 3. J. 'Jones,' Simon and Judas, brothers of Jesus. (Matt. xiii: 55; xxviii: 56; Mark vi: 3.) 4. James the Little, brother of a Joseph, and son of a Mary (Mark xv: 40); who was wife of Kleopas. 5. James 'the Lord's brother.' (Gal. i: 19; Acts xv: 13; xxi: 8; 1 Cor. xv: 7; Gal. i: 19.) 6. J. Jude's brother. (Jude i: 1.)" Farrar adds: "There are really but three; 2 and 4 are the same; and 3, 5 and 6 the same. Every chapter will furnish parallels

into many trials; ⁷knowing that the proving of your faith works patience. ⁸But let patience have a perfect work, that you may be perfect and complete, lacking in nothing. ⁹But if any of you lack wisdom, let him ask it from God, who imparts liberally to all, and censures not, and it shall be given him. ¹⁰But let him ask in faith, not doubting, for he who doubts is like [the] surge of [the] sea wind-driven and tossed. ¹¹For let not that man think that ¹²a double-minded man, unstable in all his ways, shall receive anything from the Lord. ¹³But let the humble brother glory in his exaltation; ¹⁴and the rich in his humiliation; because as a flower of grass he shall pass away: ¹⁵For the sun rises with scorching heat, and withers the grass, and its flower falls off, and the beauty of its appearance perishes;—thus also shall the rich man fade away in his ways.

¹⁶Happy is [the] man who endures temptation, for when he has been approved he shall receive the crown of life, which [God] has promised to those who love him. ¹⁷Let no man say when tempted, "I am tempted from God," for God is not tempted by evils, and he himself tempts no man; ¹⁸but every

to passages in the Sermon on the Mount (see Matt. v: 3, 4, 10-12, 22, 24, 33-37, 48; vi: 14, 15, 19, 24; vii: 1-5, 7-12, 21-23) and the eschatological discourse (Mark xiii: 7, 9, 29, 32). For the very remarkable and close parallels to the Book of Ecclesiasticus, comp. i: 5, 8-12, 13, 19, 23, 25; iii: 5, 6, respectively with Eccles. xx: 15; xli: 22; i: 28; xv: 11; v: 11; xx: 7; xii: 11; xiv: 23; xxviii: 10, 19 (especially in the Greek). For parallels to the Book of Wisdom, comp. Ja. i: 10, 11, 17, 20; ii: 21; iv: 14; v: 1-6, with Wisdom ii: 8; v: 8; vii: 17-20; xii: 16; x: 5; v: 9-14; ii: 1-24. For parallels to the Book of Proverbs, comp. i: 5, 6, 12, 19, 21; iii: 5; iv: 6; v: 20, respectively with Prov. iii: 5, 6; xxiii: 34; iii: 11; Eccl. v: 2; Prov. xxx: 12; xvi: 27; iii: 34; x: 12. Many more might be added, but the student who will verify these references for himself will see how fully the points mentioned in the text are proved."

i: 14. See Rom. vii: 5-10. So true is it, generally speaking, that fleshly lusts and passions furnish temptations to sin, that the apostle declares, "He that is dead is freed from sin." Rom. vi: 7. See Gal. v: 19-21.

man is tempted when by his own lust he is drawn out and allured; ¹⁵then, the lust, when it has conceived, produces sin, and sin, when it is finished, brings forth death. ¹⁶Be not led astray, my beloved brothers: ¹⁷Every good gift and every perfect gift is from above, descending from the Father of lights, with whom there is no change, nor shadow of turning; ¹⁸having willed it, he begot us by [the] word of truth, that we might be a kind of first-fruits of his creatures. ¹⁹You know [this] my beloved brothers. But let every man be quick to hear, slow to speak, slow to anger; ²⁰for man's anger does not work out God's righteousness. ²¹Therefore putting away all filthiness and excess of malice, meekly receive the implanted word, that is able to save your lives. ²²But be doers of [the] word, and not merely hearers, deluding yourselves. ²³Because if any one is a hearer of [the] word, and not a doer, he resembles a man observing his natural face in a mirror; ²⁴for he notices himself, and goes away, and immediately forgets what sort of man he was. But he that looks ²⁵into the perfect law, the [law] of liberty, and [so] continues, not being a forgetful hearer, but a doer of work, this man shall be happy in his doing. ²⁶If any one thinks he is religious, who does not curb his tongue, but deludes his heart, this man's religion is vain. ²⁷Religion, pure and undefiled, with the God and Father, is this: to consider orphans and widows in their affliction, [and] to keep himself unspotted from the world.

ii: 1. My brothers, do you not hold the faith of our glorious Lord Jesus Christ with respect of persons? ²For if a man enter your synagogue with a gold ring, in fine clothing, and there enter also a poor man, with mean clothing; ³and you look on the one wearing the fine clothing, and say, "Sit thou here in a good place," and say to the poor man, "Stand

thou; or sit there under my footstool;" 'do you not make distinctions among yourselves, and become judges with evil thoughts? 'Listen, my beloved brothers; has not God chosen the poor in the world, rich in faith, and heirs of the reign which he promised to those that love him? 'But you have dishonored the poor man. Do not the rich domineer over you, and do they not drag you into law courts? 'Do they not revile the honorable name by which you are called? 'If, however, you keep [the] royal law, according to the Scriptures: "Thou shalt love thy neighbor as thyself," you do well; 'but if you respect persons, you commit sin, being convicted under the law as transgressors. ¹⁰For whoever shall keep the whole law, but shall stumble in one [point], he has become guilty of all. ¹¹For he who said, "Do not commit adultery," also said, "Do not kill." Now if you do not commit adultery, but kill, you have become a transgressor of law. ¹²So speak, and so act, as about to be judged by [the] law of freedom; ¹³for judgment [is] merciless for him who has not practised mercy; mercy glories against judgment. "What profit [is there], my brothers, if any man say he has faith, but have not works? Can that faith save him? ¹⁴If a brother or sister be naked, and in want of daily food, ¹⁵and one of you should say to them, "Go in peace, be warmed and filled," but give them not the things needful for the body,—what profit [is there]? ¹⁷So also, faith, if it have not works, is dead by itself. ¹⁸But some one will say, "You have faith, and I have works; show me your faith without the works, and I will show you the faith by my works." ¹⁹You believe that there is one God; you do well; even the demons believe and shudder. ²⁰But will you know, O vain man, that faith without works is barren? ²¹Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? ²²You see

that the faith co-operated with his works, and that the faith was perfected by the works; ²³and [the] Scripture was fulfilled which says, "And Abraham believed God, and it was counted to him for righteousness," and, "He was called a friend of God." ²⁴You see that man is justified by works, and not by faith only. ²⁵And in like manner was not Rahab, the harlot, also justified by works, when she entertained the messengers, and sent them out by another road? ²⁶For as the body is dead without breath, even so, faith without works, is dead.

THE TONGUE, WISDOM, ETC.

iii: 1. Do not many [of you] become teachers, my brothers, knowing that we shall receive greater judgment. ¹For we all stumble in many things. If any stumble not in word, the same is a perfect man, able to control even the whole body. ²Now, if we put bits in the horses' mouths, to make them obedient to us, we guide even their whole body. ³See the ships also, though so great, and driven by violent winds, yet they are guided by a very small rudder, wherever the will of the helmsman chooses. ⁴Thus, also, the tongue is a small member, and boasts great things. See how great a mass of fuel a little fire kindles! ⁵—And the tongue is a fire;

iii: 6. For the meaning of *Gehenna*, see note on Matt. v: 22. To the mind of a Jew, no fire was more destructive or more repulsive than that which consumed the offal cast into the valley of Hinnom. To say that the fire of the tongue was kindled at this place was to represent it in the most odious light. As the valley of Hinnom, the common receptacle of garbage and filth from Jerusalem, and the scene of a perpetual fire, was most repulsive to the contemplation of a Jew, and was familiarly used among that people as an emblem of what was odious and destructive, James fitly employs it here as figuratively descriptive of the odium which attached to a vile use of the tongue, and its productiveness of harm. This is the only occurrence of the word *Gehenna* in all the apostolic epistles. Most of the epistles were addressed to churches in Gentile lands, composed mostly of Gentile converts, to whom this valley, as an emblem, would have been unintelligible. But this epistle was written by the Jewish apostle, James, of Jerusalem, and addressed to Jews. As long ago as

the world of wickedness,—the tongue is so placed among our members, that it spots the whole body, and sets the wheel of nature on fire, and is set on fire by Gehenna. 'For every nature of wild beasts and birds, of reptiles and things in [the] sea, is subdued, and has been subdued to human nature; ⁸but the tongue no man can subdue,—a restless evil, full of mortal poison. ⁹With it we bless the Lord and Father; and with it we curse men who have been made according to God's likeness; ¹⁰out of the same mouth proceed blessing and cursing. My brothers, these things ought not to be so. "Does the fountain send forth from the same opening the sweet and the

the infidel Celsus declared that Christians accuse God of kindling a fire to consume his enemies, Origen replied that the fire possesses a purifying quality—*katharsion*—and that *all* must pass through it and be cleansed.

"Gehenna, "strictly 'the valley of Hinnom' (Joshua xv: 8; Nehemiah xi: 30); 'the valley of the children of Hinnom' (2 Kings xxiii: 10); 'the valley of the son of Hinnom' (2 Chronicles xxviii: 3); 'the valley of dead bodies,' or Tophet, where malefactors' dead bodies were cast, south of the city (Jeremiah xxxi: 40). A deep, narrow glen south of Jerusalem, where, after Ahaz introduced the worship of the fire-gods, the sun, Baal, Moloch, the Jews under Manasseh made their children pass through the fire (2 Chronicles xxxiii: 6), and offered them as burnt offerings (Jeremiah vii: 31; xix: 2-6). So the godly Josiah defiled the valley, making it a receptacle of carcasses and criminals' corpses, in which worms were continually gendering. A perpetual fire was kept up to consume this putrefying matter."—*Rev. A. R. Fausset*. See vol. I, New Covenant, Matt. v.

A tongue set on fire of Gehenna, when James wrote, was understood just as in London a tongue inspired by Billingsgate, or in New York by Five Points, or in Boston by Ann Street, or in Chicago by Fifth Avenue, would be understood, namely, a profane and vulgar tongue. No reference whatever was made to any after-death place of torment, but the allusion was solely to a locality well known to the Jews as a place of corruption, and it was figuratively and properly applied to a vile tongue.

"Our revisers, by seeming to sanction the error that the words Gehenna and Hell are accurate equivalents, perpetuate misconceptions which are more dangerous than any others to the general acceptance of the gospel of Christ. If they had rendered 'Gehenna' by 'Gehenna,' they would have been responsible for nothing. They would have followed a divine and unerring example. It cannot be otherwise than dangerous to diverge from the example which made the apostles and our blessed Lord himself keep a Hebrew technical term in its Hebrew technical form."—*Farrar, Mercy and Judgment*.

bitter? ¹²Can a fig-tree, my brothers, produce olives; or a vine figs? Neither [can] salt water produce sweet. ¹³Who is wise and discreet among you? let him show by good conduct his works in meekness of wisdom. ¹⁴But if you have bitter jealousy and rivalry in your heart, boast not, and lie not concerning the truth. ¹⁵This is not [the] wisdom that descends from above, but is earthly, animal, demoniacal. ¹⁶For where there are rivalry and strife, there are disorder and every vile deed. ¹⁷But the wisdom from above is indeed first pure, then peaceable, gentle, docile, full of mercy and good fruits, impartial, sincere. ¹⁸And [the] fruit of righteousness is shown in peace by those who make peace.

iv: 1. Whence are wars and contentions among you? Do they not proceed from your pleasures that war in your members? ²You lust and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you ask not; ³you ask and receive not, because you ask wickedly, that you may waste [it] in your pleasures. ⁴Adulteresses! know you not that the friendship of the world is enmity against God? Whoever, therefore, would be a friend of the world makes himself an enemy of God. ⁵Or suppose you that the Scripture speaks in vain? Does the spirit that dwells in us incline to envy? ⁶Indeed, he bestows a greater favor; therefore it says, "God resists [the] haughty, but gives favor to [the] lowly." ⁷Be subject, therefore, to God; but resist the accuser, and he will flee from you. ⁸Draw near to God, and he will draw near to you. Cleanse your hands, sinners, and purify your hearts, double-minded. ⁹Be afflicted, and mourn and weep; let your laughter be turned into mourning, and your joy into sadness. ¹⁰Be humbled in [the] presence of [the] Lord, and he shall exalt you. ¹¹Speak not against each other, brothers. He who

speaks against a brother, or judges his brother, speaks against law, and judges law. But if you judge law, you are not a doer of law, but a judge. ¹²There is one Lawgiver and Judge, he who is able to save and to destroy; but who are you that judge your neighbor?

¹³Come now, you who say, "To-day or to-morrow we will go into such a city, and continue there a year, and traffic, and acquire gain," ¹⁴who know not about to-morrow. What is your life? for it is a vapor appearing for a little while, and then disappearing;—¹⁵instead of which you ought to say, "If the Lord will, we shall both live, and do this, or that." ¹⁶But now you boast in your proud speeches. All such boasting is evil. ¹⁷To him, therefore, who knows [how] to do good, and does it not, to him it is sin.

v: 1. Come now, you rich, weep and lament over your approaching miseries. ¹Your riches are rotted, and your garments are moth-eaten. ²Your gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh like fire. You have laid up treasure in [the] last days. ³Behold the hire that you fraudulently withheld from the laborers who reaped your fields cries out; and the cries of the reapers have entered the ears of [the] Lord of Sabaoth. ⁴You have lived luxuriously on the earth, and been licentious; you have nourished your hearts in a day of slaughter. ⁵You have condemned—you have killed the righteous; he does not oppose you.

⁶Be patient then, brothers, till the presence of the Lord. Behold the husbandman waits for the precious fruit of the earth, waiting patiently for it, till he receive [the] early and the late [rain]. ⁷Be you also patient, establish your hearts, because the presence of the Lord has approached. ⁸Murmur not against one another, brothers, that you be not judged.

Behold, the judge is standing before the doors. ¹⁰As an example of suffering evil, and of patience, brothers, take the prophets who spoke in the name of [the] Lord. ¹¹Behold, we call those happy who have endured. You have heard of the endurance of Job; and have seen the purpose of the Lord; that the Lord is full of pity and merciful.

¹²But above all things, my brothers, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yes be yes, and your no, no, that you may not fall under judgment.

¹³Is any among you suffering? let him pray; Is any cheerful? let him sing praise. ¹⁴Is any among you sick? let him call for the presbyters of the assembly, and let them pray over him, having anointed him with oil, in the name of the Lord; ¹⁵and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. ¹⁶Confess, therefore, your sins to one another, and pray for one another, that you may be healed. [The] supplication of a righteous man is powerful in its working. ¹⁷Elijah was a man of like nature with us, and he prayed a prayer that it might not rain, and it rained not on the land for three years and six months. ¹⁸And again he prayed, and the sky gave rain, and the earth brought forth her fruit.

¹⁹My brothers, if any among you wander from the truth, and some one turn him back, ²⁰know you, that he who turns a sinner back from his path of error, shall save a life from death, and cover a multitude of sins.

FALSE TEACHERS.

Judas 1. Judas, a slave of Jesus Christ, and brother of

Jude was James's (Jacob's) brother, and so a brother of our Lord. His epistle is quite parallel with the Second of Peter. Much of each is like the other.

Jacob, to those who are beloved in God the Father, and [being] called are kept for Jesus Christ: 'mercy, and peace, and love be multiplied to you.

'Beloved, while I was making all haste to write to you of our common salvation, I was constrained to write to you exhorting you to contend earnestly for [the] faith once for all delivered to the saints. 'For certain men have crept in privately, who were of old previously designated for this condemnation; impious men, changing the favor of our God into lasciviousness, and denying the only Master and our Lord Jesus Christ.

'But I would remind you, though you know all things, once for all, that [the] Lord, having saved a people out of [the] land of Egypt, the second time destroyed those that believed not. 'And angels that kept not their own principality, but left their own habitation, he has kept in eternal chains under

It enforces great truths by fabulous illustrations. The epistle was written about A. D. 66, Townsend and Coit. Farrar says prior to First and Second Peter.

Title, S. V., Of Jude; A., The Epistle of Jude.

i: 4. Crept, sneaked.

4. "Greek, of whom it was before written that this should be their condemnation. For that this cannot be meant of any divine ordination or appointment of them to eternal condemnation is evident, because it cannot be thought, without horror, that God doth thus ordain men to perdition before they had any being," etc.—*Whitby*.

6 "*The Fallen Angels*." These "angels," or "messengers," *aggelous*, are referred to in the apocryphal book "Enoch." According to the fabulous story, they were "tartarused," that is, cast down to *Hadēs*, the realm of death, of which the heathen supposed Tartarus to be an apartment. They were imprisoned in Tartarus, as Korah, Dothan and Abiram went alive into *Hadēs*. Jude employs the heathen phraseology, not to sanction it, but to enforce the practical truths that follow. Jude in alluding to the fabulous stories in the apocryphal book Enoch, did not endorse the silly fables, but employed them as classical illustrations are even now used to illustrate and enforce important truths. Farrar remarks: "St. Jude's quotation from the apocryphal book of Enoch no more stamps the book of Enoch, or the passages quoted from it, as a divine revelation than do St. James's references to the Wisdom of Solomon, or St. Paul's quotations from Epimenides, Aratus, or Menander." See Second of Peter for parallel passage and notes.

darkness to [the] judgment of a great day; 'as Sodom and Gomorrah, and the cities around them, which in like manner to these gave themselves over to fornication, and went after strange flesh, are placed as an example, [and] are under-

2 Pet. ii: 4. "For if God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment."

Dr. Benson thinks Jude paraphrased Peter's second epistle when he wrote his letter. He thus renders Jude's language: "The messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains under darkness (punished them with judicial blindness of mind) unto the judgment of a great day; *i. e.*, when they were destroyed by a plague. Alluding to the falsehood and punishment of the spies. Num. xiv. See Simpson's Essays, p. 210.—*Im. Ver.* But Jude was probably written first.

"Eternal." The word here rendered *everlasting* is not *aiōnios*, indefinite duration, but *aiōdios*, whose intrinsic meaning is endless. It is found in one other place in the New Testament, Rom. i: 20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." It must be admitted that this word had the sense of eternal, and should be understood as having that meaning wherever found, unless by express limitation it is shorn of its proper meaning. But the word is here used in the exact sense of *aiōnios*, as is seen in the succeeding verse: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *aiōnion* fire." That is to say, the "*aiōdios*" chains in verse 6 are "even as" durable as the "*aiōnion* fire" in verse 7. The construction of the language shows that the latter word limits the former. The *aiōdios* chains are "*even as*" the *aiōnion* fire. As if one should say, "I have been infinitely troubled, I have been vexed for an hour," or "He is an endless talker, he can talk five hours on a stretch." Now while "infinitely" and "endless" usually convey the sense of unlimited, they are here limited by what follows, as *aiōdios*, eternal, is limited by *aiōnios*, indefinitely long. That this is the correct exegesis is evident from still another limitation of the word. "The angels . . . he hath reserved in everlasting chains unto the judgment of the great day." Had Jude said that the angels are held in *aiōdios* chains, and stopped there, not limiting the word, it might be claimed that he taught their eternal imprisonment. But when he limits the duration by *aiōnios* and then expressly states that it is only unto a certain date, it follows that the imprisonment will terminate, even though we find applied to it a word that intrinsically signifies eternal duration, and that was used by the Greeks to convey the idea of eternity. Farrar says, "*aiōdios* is stronger than *aiōnios* in the conception of permanence, yet as we see here, it is used for a limited period, and in Enoch, to which Jude is refer-

going [the] penalty of æonian fire. 'Yet in like manner also these dreamers pollute [the] flesh, and despise dominions, and rail at reputations. 'But Michael the archangel, when contending with the accuser he disputed about the body of Moses,

ring, we find 'Bind them for seventy generations under the earth until the day of judgment.'" Enoch xii: 4; xiv: 5. Thus seventy generations is the equivalent of *aidios*, as here employed.

7. "Even as Sodom and Gomorrah," etc. See note on 2 Pet. ii: 6, 7. In like manner. The original word *toutois* to these, or to them, has no equivalent in the common translation. The phrase is more accurately rendered, "in a manner like to these."—*Macknight*. Or, "In like manner with them."—*Harveis*. Benson observes on this verse: "By their suffering the punishment of eternal fire, St. Jude did not mean that those wicked persons were then, and would be always, burning in hell-fire. For he intimates that what they suffered was set forth to public view, and appeared to all, as an example (or specimen) of God's displeasure against vice. The fire which consumed Sodom, etc., might be called eternal, as it burned till it had utterly consumed them beyond the possibility of their ever being inhabited or rebuilt. St. Peter has well expressed it, in saying God reduced them to ashes. But the word will have a yet more emphatical meaning, if (as several authors affirm) that fire continued to burn a long while; nay, that even to the time of the writing of this epistle, and afterwards, smoke and small flame did sometimes break out." "The fire of retribution which destroyed the cities of the plain burnt but for a day; but it is called *æonian*, or eternal, because the smoking ruin of it remains (comp. Wisd. x. 7), and because it is the fire of God's retributive wrath which burns eternally against unrepented sin. Fire in Scripture is the element of life (Is. iv: 5), of purification (Mal. iii: 3), of atonement (Lev. xvi: 27), of transformation (2 Pet. iii: 10), and at the worst only, of total destruction (Rev. xx: 9), never of preservation alive for purposes of anguish."—*Canon Farrar, Mercy and Judgment*. The "æonian fire" is the storm of sulphur that destroyed the cities of the plain, and these cities are to return to their former estate. (Ezek. xvi: 55.) So that their endless overthrow is not meant by æonian overthrow.

9. Balfour remarks: "Jude here, then, only reasons with the persons he addresses, on a received story among them, for the purpose of refuting their wicked conduct in speaking evil of dignities. In this he acted as our Lord did, in reasoning on the popular opinion that Satan had bound a woman eighteen years, for the purpose of refuting his adversaries. But the truth of this story is no more admitted in the one case than the correctness of the opinion is in the other. Both are introduced merely for the sake of the argument, without any regard to their truth or falsehood. This story about Michael and the devil must have been invented about the time of the Babylonian captivity, or soon after it. Before the captivity we never read of angels having names. Nor before the captivity does it appear that the Jews knew anything about a fallen angel called the devil and Satan."

dared not bring a railing judgment against him, but said, "[The] Lord rebuke thee!" ¹⁰But these rail at what they know not, and what they understand animally, like the irrational creatures, in these things they are corrupted. ¹¹Alas for them! For they went in the way of Kain, and rushed into the error of Balaam for hire, and perished in the rebellion of Korah. ¹²These are blemishes in your love-feasts, when they feast with you; pastors feeding themselves without fear; clouds without water, swept along by winds; decayed trees without fruit, twice dead, uprooted; ¹³wild waves of [the] sea, foaming out their own shame; wandering stars, for which blackness of darkness has been kept for an æon. ¹⁴And Enoch, also, [the] seventh from Adam, prophesied to these, saying, "Behold [the] Lord came with his holy myriads, ¹⁵to execute judgment upon all, and to convict all the impious of all their works of impiety which they impiously did, and of all the hard things that impious sinners have uttered against him." ¹⁶These are

13. Gilpin: "They follow the examples of the very worst persons they find recorded in the Bible history—the malice of Cain—the covetousness and seducing acts of Balaam, and the implacable opposition of Korah. A feast of charity they turn into wantonness. Like unwholesome air, they blast wherever they come—like withered trees, they only encumber the ground—like waves they spend their rage only in foam—like uncertain meteors, their light soon sets in darkness.

"The text says, twice dead: the apostle may mean, that they were once wicked Jews, and, having apostatized, are now wicked Christians. Or, perhaps, he only expresses more strongly their deadness, as Virgil, expressing happiness, says—*terque, quaterque beati*."—*Expos. in loc.*

Horne: "Death: the state of a soul insensible of sin and corruption, and destitute of the spirit of life, Jude 12, twice dead."—*Introd. etc.*, Vol. iv: p 494.

14, 15. "This is another quotation from an ancient apocryphal book; for the authenticity of which, however, the writer is not to be supposed to vouch."—*Im. Ver.* It is common in our time for the pulpit and the forum to use appropriate passages from classic authors for illustration of a point, without being understood to indorse the works from which they quote.

murmurers, complainers, walking according to their lusts, and their mouth speaks swelling [words], admiring persons for the sake of gain.

"But you, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, "that they said to you, "In [the] last time there shall be scoffers, walking after their own impious lusts." "These are they who separate [men],

19. Farrar suggests "egotistical" here, but, manifestly, "animal" is better. He says: "*Psuchikoi*, 'egotistical.' If this rendering be not accepted, there is nothing for it but to naturalize the word '*psychical*,' as a translation of this word. It expresses those who live in accordance with the mere natural views of a limited and selfish life. They are not necessarily 'carnal'—i. e., devoted to the basest fleshly impulses (*sarkikoi*)—nor have they become 'spiritual' (*pneumatikoi*). They live the common life of men in simple worldliness, and the slightly expanded egotism of domestic selfishness." But "psychical" is here contrasted with spiritual, and must mean animal.

"The direct citation of St. Jude (verses 14, 15), from the Book of Enoch is taken from the second chapter, but it is by no means the only trace of a similarity between the two writers.

"Jude 6 dwells on the fall of the angels which 'kept not their own dominion,' but 'left their own habitation, and are reserved in everlasting bonds under darkness unto the judgment of the great day' (comp. 2 Pet. ii: 4, 5). This is a topic which occupies a large part of the Book of Enoch. In vii: 2, we are told of two hundred angels who descended on Ardis, the top of Mount Armon. In xii: 5-7, we are told that they 'have deserted the lofty sky and their holy everlasting habitation, . . . and have been greatly corrupted on the earth,' and in xiv: 4, that they are 'to be bound on earth as long as the world endures,' and (xvi: 5) that they are 'never to obtain peace.' Their prison-house, where they are to be 'kept forever' (xxi: 6) is 'a terrific place,' and they are 'confined in a network of iron and brass' (liv: 6), which nevertheless consists of 'fetters of iron without weight.' The last expression is an antiphrasis like the 'clankless chains' of Shelley, and the 'fetters, yet not of brass,' of Æschylus. The author of the Second Epistle of Peter, with lyric boldness, speaks of these fetters as 'chains of darkness,' and the author of the Book of Wisdom (xvii: 2, 16, 17) evidently had a similar picture in his mind when he speaks of the Egyptians as 'fettered with the bonds of a long night,' 'shut up in a prison without iron bars,' and 'bound with one chain of darkness.' These fallen angels are shut up in a 'burning valley,' and yet its fires give no light, or only 'teach light to counterfeit a gloom,' for they are 'covered with darkness,' and they 'see no light' (Enoch x: 1-9).

"Again, in v: 13, St. Jude compares the corrupted Antinomians whom he is denouncing as 'wandering stars to whom is reserved the blackness of darkness for ever.' We might have supposed that the metaphor was derived from meteors disappearing into the night, or comets rushing off into the illimitable

animal, not having [the] spirit. ²⁰But you, beloved, building up yourselves in your most holy faith, praying in [the] holy spirit, ²¹keep yourselves in [the] love of God, looking for the mercy of our Lord Jesus Christ to æonian-life. ²²And some indeed pity, who are in doubt, ²³and save some, snatching them from fire, but pity others in fear, hating even the tunic defiled by the flesh.

²⁴Now to him who is able to guard you from stumbling, and establish you blameless in [the] presence of his glory with exceeding joy, ²⁵to the only God our Savior, through Jesus Christ our Lord, [be] glory, majesty, power, and authority, before every æon, and now, and to all the æons. Amen.

void. But from the Book of Enoch (xviii: 14, 16) we are led to infer that, by the 'wandering stars' are meant, quite literally, planets (*asteres planêtai*) not, as Bengel supposed, because they are opaque, but because they are regarded (with the sun and moon) as 'seven stars . . . which transgressed the commandment of God . . . for they came not in their proper season.' What was the exact conception in the writer's mind is impossible to say, but he may have identified the planets with evil spirits because they were objects of idolatrous worship, and were named after heathen deities.

"The strange reference to a dispute between Michael and Satan about the body of Moses has not yet been traced to any source whatever. Origen says that it was taken from an Apocryphal book called 'The Assumption of Moses;' and Ecumenius says that Satan claimed the body of Moses because he had killed the Egyptian. The words 'The Lord rebuke thee,' are addressed to Satan by the Lord (who is perhaps meant to be the same as the Angel of the Lord in the previous verse), in Zech. iii: 2. The nearest approach to this legend is in the Targum of Jonathan on Deut. xxxiv: 6, where we are told, with obvious reference to some similar story, that the grave of Moses was entrusted to the charge of Michael."—*Farrar*.

25. The expression "to all the æons" is here employed (*eis pantas tous aiōnas*), but it is applied to Christ's glory. Had the doctrine of endless punishment been intended, this strongest of the æonian phraseology would surely have been employed. But it is never thus used. Before all the past, in the present, and to all the future, is the meaning of "before every æon, and now, and to all the æons," *pro pantas tou aiōnos, kai nun, kai eis pantas tous aiōnas*.

ADHESION TO CHRIST.

I. Peter i: 1. Peter, an apostle of Jesus Christ, to [the] chosen who are sojourners of [the] Dispersion, in Pontus, Galatia, Kappadokia, Asia, and Bithynia, ²according to [the] foreknowledge of God [the] Father, in sanctification of spirit, to obedience and sprinkling of [the] blood of Jesus Christ; favor and peace be multiplied to you.

³Blessed [be] the God and Father of our Lord Jesus Christ, who according to his great mercy regenerated us to a living hope by [the] resurrection of Jesus Christ from [the] dead, ⁴to an inheritance incorruptible, and undefiled, and unfading, preserved in [the] heavens for you, ⁵who are guarded by [the] power of God, through faith to a salvation ready to be revealed in [the] last time. ⁶In which you are glad, though now for a little while, if needful, you are distressed in many trials, ⁷that the proof of your faith, more precious than gold that perishes though proved by fire, may be found to praise and glory and honor, at [the] revelation of Jesus Christ; ⁸whom, not having seen, you love; whom, not now seeing, but believing, you rejoice with joy inexpressible and glorified; ⁹obtaining the end of the faith, [the] salvation of [your] lives. ¹⁰Concerning which salvation the prophets sought and investigated, who prophesied of the favor toward

This epistle was written A. D. 67 or 68, according to Canon Farrar, shortly before Peter's martyrdom, at Rome.

Title, S. A., First Epistle of Peter. V., First of Peter.

i: 4. *Incorruptible. Aphtharton.* The word defined "incorruptible, undecaying, enduring," when applied to things, and "of God, immortal."—*Robinson.*

Stainless. The word *amianton*, which does not elsewhere occur in the Bible, here represents the inheritance "as uncontaminated by those vices which so grievously disturb all human happiness, and untainted with that evil which, in this world, ever intermixes itself with what is good."—*Bloomfield.* "*Unfading.*" *Amaranton, i. e., amaranthine.* Its brightness never becomes dim or obscured.

you; ¹¹searching to what, or what kind of time [the] spirit of Christ that was in them pointed, when it previously testified the sufferings unto Christ, and the glories that should follow them. ¹²To whom it was revealed, that not to themselves, but to you, they ministered these things, which have now been announced to you through them that preached the good news to you in [the] holy spirit sent from heaven, into which things angels desire to look.

¹³Therefore having girded up the loins of your mind, and being sober, set your hope perfectly on the favor that is being brought to you in [the] revelation of Jesus Christ; ¹⁴as obedient children, not conforming yourselves to the former lusts, in your ignorance; ¹⁵but as he who called you is holy, be yourselves also holy in all your conduct; ¹⁶because it is written, "You shall be holy; for I am holy." ¹⁷And if you call on him as Father who impartially judges according to every man's work, pass the time of your sojourning in fear; ¹⁸knowing that you were redeemed from your vain conduct, transmitted from your fathers, not with corruptible things, with silver or gold; ¹⁹but with [the] precious blood of Christ, as of a spotless and unblemished lamb, ²⁰foreknown, indeed, before [the] foundation of [the] world, but manifested in the last of the times for your sake, ²¹who through him are believers in God, who raised him from [the] dead, and gave him glory; so that your faith and hope might be in God. ²²Having purified your lives by the obedience of the truth, to unfeigned brotherly love, love one another from [the] heart, cordially; ²³having been regenerated, not from corruptible but from incorruptible seed, through [the] living and enduring word of God. ²⁴For

"All flesh is like grass,

And all its glory like [the] flower of grass:

The grass withers, and the flower falls,

"But the utterance of [the] Lord endures to the æon."

And this is the declaration of good news that was preached to you.

ii: 1. Putting away therefore all malice, and all deceit, and hypocrisy, and envyings, and all evil speakings, ²as newborn babes earnestly crave the pure rational milk, that you may grow by it to salvation; ³if you have tasted that the Lord is kind, ⁴drawing near to him, a living stone, rejected indeed by men, but by God chosen, honored, ⁵you also as living stones are built up a spiritual house for a holy priesthood, to offer spiritual sacrifices, well-pleasing to God through Jesus Christ. ⁶Because it is contained in Scripture,

"Behold, I lay in Zion a chief corner-stone, chosen, honored,

And he that believes on it shall not be put to shame."

⁷For you therefore who believe is the honor, but for [the] disbelieving,

"[The] stone that the builders rejected,

The same was made [the] head of [the] corner,"

⁸and

"A stumbling-stone, and a rock of offense,"

for they stumble at the word, being disobedient; to which also they were appointed. ⁹But you are a chosen race, a kingly priesthood, a holy nation, a people for a purpose, that you may declare the excellences of him who called you from darkness into his wonderful light; ¹⁰who once were not a people, but now are God's people; who had not obtained mercy, but now have obtained mercy.

DUTIES AND OBLIGATIONS.

¹¹Beloved, I intreat you as strangers and sojourners to abstain from the fleshly lusts that war against the life: ¹²hav-

ing your conduct among the Gentiles upright, that, in what they speak against you as evil doers, they may from your good works that they behold, glorify God in a day of inspection.

¹³Be subject to every human creation on account of the Lord, whether it be to a king as supreme, ¹⁴or to governors as sent through him for vengeance on evil-doers and for praise of well-doers; ¹⁵for this is the will of God, that by well-doing you may silence the ignorance of foolish men: ¹⁶as free, and not having the freedom as a cloak of malice, but as God's slaves. ¹⁷Honor all men. Love the brotherhood. Fear God. Honor the king. ¹⁸Domestics, [be] subject to your masters with all fear; not only to the good and gentle, but also to the perverse. ¹⁹For this is acceptable, if a man through conscience toward God endures griefs, suffering wrongfully. ²⁰For what credit is it, if, when you sin and are beaten, you endure it patiently? but if, when you do well and suffer, you endure it patiently, this is acceptable with God. ²¹For you were called to this; because even Christ suffered for you, leaving you a model, that you should follow in his steps; ²²who committed no sin, neither was deceit found in his mouth; ²³who, when reviled, reviled not in return; when he suffered threatened not, but committed [his cause] to him that judges righteously: ²⁴who bore our sins himself, in his

ii: 14. To do well, *agathopoieo*, occurs nine times in this epistle. 1 Pet. ii: 15, 20; iii: 6, 11, 13, 16, 17; iv: 19.

15. *Phimoïn*, put to silence; lit. *gaz*, muzzle.

24. *Who bore our sins himself in his own body on the tree.* "This passage has been used in support of the theory of Christ's vicarious sufferings for sinners; that is, his suffering in the sinner's stead the punishment which sin deserves. But the law of God can never be honored by the punishment of any but the guilty; nor will it be satisfied with anything short of personal obedience on our part. And this obedience, not exoneration from personal responsibility, it is the purpose of the Savior's mission to procure. 'He shall save

body, on the tree, that we, having died to sins, might live to righteousness; by whose hurt you were healed. "For you were straying like sheep, but have now turned back to the shepherd and overseer of your lives.

iii: 1. In like manner, wives, [be] subject to your own husbands, that if any are disobedient to the word, they may without the word be gained by the conduct of their wives; "having seen your chaste conduct with fear; "whose adorning let it not be the external one of plaiting the hair, and putting on golden jewels, or putting on of clothes; 'but the hidden man of the heart, with the incorruptible [adornment] of a quiet and meek spirit, which is very precious in [the] sight of God. "For thus formerly also the holy women who

his people (not from punishment, but) from their sins;" Matt. 1: 21. 'Behold the Lamb of God, which taketh away (not the just punishment, but) the sin of the world!' John 1: 29. 'For this purpose was the Son of God manifested, (not that he might destroy the claims of the law of God, but) that he might destroy the works of the devil,' which are sin and its evils. 1 John iii: 8. In what sense, then, did Christ 'bear our sins?' In the same sense in which 'he took our infirmities, and bare our sicknesses;' Matt. viii: 16, 17. Jesus was commissioned to save men from sin. He did not suffer in our stead, but in our behalf."—Paige.

iii: 1. Farrar says, "An interesting variation of meaning in the use of *logos*, which the E. V. has missed. The Christian woman was not to be a preacher in her own house."

5. For the first time in religious matters Christianity made woman conspicuous, as will be seen by referring to some of the names that appear in the New Testament records: Anna, Apphia, Chloe, Klaudia, Damaris, Dorkas, Elisabeth, Eunike, Joanna, Julia, Lois, Lydia, Martha, Mary of Bethany, Mary of Magdala, Mary of Nazareth, Mary of Rome, Mary the mother of Mark, Mary the wife of Kleopas, Persis, Phœbe, Priskilla, Rhoda, Salome, Susanna, Syntyche, Tryphœna, Tryphosa, etc. There are also many women on whom the Lord bestowed signal favors, but whose names have not come down to us: Peter's mother-in-law, the widow of Nain, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity. So there are the many anonymous women who tried, in one way and another, to serve the Lord Jesus; for example, the woman evangelist at Jacob's well, the penitent adorer in Simon's house, the widow with her two mites, Pilate's wife, the weeping women on their way to Calvary, the praying women of the upper chamber, etc. Indeed, it may be doubted

hoped in God adorned themselves, being subject to their own husbands ⁶—as Sarah obeyed Abraham, calling him lord, whose children you have become,—doing well, and not fearing any terror.

⁷Husbands, in like manner, dwell, according to knowledge, with [your wives] as with a weaker vessel, giving honor to the woman as being also joint-heirs of [the] favor of life, in order that your prayers may not be obstructed.

⁸Finally, [be] all like-minded, sympathizing, loving as brothers, compassionate, humble-minded, ⁹not returning evil for evil, or reviling for reviling, but on [the] contrary blessing; because for this you were called, that you might inherit a blessing. ¹⁰For

“He who would love life,

And see good days,

Let him restrain the tongue from evil,

And the lips from speaking deceit;

¹¹Let him turn away from evil, and do good,

Let him seek peace and pursue it;

¹²For the eyes of [the] Lord are upon [the] righteous,

And his ears are toward their prayer,

But [the] face of [the] Lord is upon evil doers.”

¹³And who is he that will injure you, if you are zealous of the good? ¹⁴But even if you suffer for righteousness' sake, [you are] happy. And fear not their fear, nor be alarmed; ¹⁵but sanctify the Lord Christ in your hearts, always ready with an answer to every man that asks you a reason concerning the hope that is in you, yet with meekness and fear; ¹⁶having a good conscience, that in what you are spoken against, they

whether any secular history, so small as the four gospels, was ever written in which the womanly element so largely prevails as in the life of Jesus Christ.

may be put to shame who slander your good conduct in Christ. ¹⁷For it is better, if the will of God so determine, to suffer for well-doing than for evil-doing. ¹⁸For Christ once died for sins, [the] righteous for [the] unrighteous, that he might lead us to God, being put to death in [the] flesh, but made alive in [the] spirit, ¹⁹in which also he went and preached to the spirits in prison, ²⁰who formerly disobeyed, when the

19-20. "Whom is it most probable that St. Peter meant by 'the spirits in prison,' who were instructed and enlightened by the ministry of Christ's spirit subsequently to his death and resurrection? To assume that they were the disembodied spirits of the people who lived and died in the ancient times which had been confined in a *hadæan* prison for many ages, is to give the passage an unnatural and utterly unauthorized construction. The Scriptures of Moses and the prophets, in which Peter was educated, contain no account of such a prison; nor did Jesus commit the ministry of it to his apostles. Nor is any mention made of it by any apostle, if it is not the subject of this passage. And here Peter does not introduce this as a new revelation, nor does he make it the subject of discourse. He introduces it incidentally, as a familiarly known economy in the transactions of the gospel ministry, for illustration of the main subject,—which is the patient suffering and subsequent exaltation of Christ. The prisoners described in the Old Testament Scriptures, whom Christ was to visit and enlighten and liberate, are the Gentiles. See Isa. xlii: 6, 7. And will give thee for a covenant of the people, for a light of the Gentiles; 'to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.' See also Isa. ix: 2; xlix: 9; lxi: 1. There is hardly a question on the sense of Scripture, where reference to collateral passages need be consulted at all, which to my mind is more clear, than it is that the extension of the gospel ministry to the Gentiles after the death and resurrection of Christ is what is meant in this place by Christ's preaching, by the power of the spirit which raised him from the dead, 'to the spirits in prison.' Wakefield renders it, 'to the minds of men in prison.' But the spirits of men, in familiar Scripture usage, are the men themselves. See on Heb. i: 14. Mr. Lindsey, *Sequel*, pp. 285, 286, as quoted with approbation by the *Improved Version*, gives the same interpretation of this passage, in the following concise form: 'By the Holy Spirit, which after his ascension (see v. 22) he communicated to his apostles, he preached to spirits, *i. e.*, to persons in prison, to idolatrous heathen, the slaves of ignorance and vice; he thus proclaimed liberty to the captives;' Isa. xlii: 6, 7; xlix: 9."—*Cobb*.

"Christ preached, not to the same individual persons. but to men like them in the same circumstances, to the race of the Gentiles, to the descendants of those who had formerly been disobedient, and refused the call of the spirit in Noah's time. But it was now very different. Many had been obedient. The apostle is contrasting the success of the gospel with the unsuccessfulness of Noah's preaching under the direction of the same spirit of God. The compar-

patience of God waited in [the] days of Noah, while an ark was being prepared, into which a few, that is, eight lives,

ison in this case was so obvious to Wakefield, that he supplied the word *as*, in his version, to directly express it. He reads, 'Which sometime were as disobedient as when once the long-suffering of God waited in the days of Noah.' — *Lindsey, Imp. Ver.*

Paige adds: "The Roman Church rely on this declaration in proof of the doctrine of purgatory and deliverance from its pains by the ministry of Christ; and many Protestants rely on it with equal confidence, in proof that many are confined in the prison of hell, from which they shall never be delivered, but where they shall endure endless pain, notwithstanding the efforts which Christ once made on their behalf. But the passage is susceptible of two other interpretations: (1.) That Christ preached, by the ministry of Noah, to the antediluvians, when they were shut up or consigned to the destruction about to overwhelm the whole world; and (2.) That Christ preached, by the ministry of his disciples, to the unbelieving Jews and Gentiles, under bondage to sin, and like the antediluvians shut up or consigned to 'great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.' Matt. xxiv: 21. For obvious reasons, I prefer to give both interpretations in the language of learned and devout men, who believed that many shall endure endless imprisonment and pain, but did not believe that such a doctrine is taught in this passage. 'But touching the words of St. Peter is the main doubt; whether they are to be referred unto Christ's preaching by the ministry of Noah unto the world of the ungodly, or unto his own immediate preaching to the spirits in hell after his death upon the cross. For seeing it was the spirit of Christ which spake in the prophets, as St. Peter showeth in this same epistle, ch. i: 11, and among them was Noah, a "preacher of righteousness," as he declareth in the text, 2 Pet. ii: 5, even as in St. Paul, Christ is said, Eph. ii: 17, to have come and preached to the Ephesians, namely by his spirit in the mouth of his apostles; so likewise in St. Peter may he be said to have gone and preached to the old world, by his spirit in the mouth of his prophets, and of Noah in particular, when God, having said that his spirit should not always strive with man, because he was flesh. Gen. vi: 3, did in his long suffering wait the expiration of the time which he then did set for his amendment, even an hundred and twenty years. Thus doth St. Jerome relate, that a most prudent man (for so he termeth him) did understand this place. "He preached to the spirits put in prison, when the patience of God did wait in the days of Noah, bringing in the flood upon the wicked;" as if this preaching were then performed, when the patience of God did expect the conversion of those wicked men in the days of Noah. St. Augustine more directly wisheth us to consider, lest haply all that which the apostle Peter speaketh of the spirits shut up in prison, which believed not in the days of Noah, pertain nothing at all unto hell, but rather to those times which he compareth as a pattern with our times. For "Christ," saith he, "before ever he came in the flesh to die for us, which once he did, came often before in the spirit to such as he pleased, admonishing them by visions in the spirit as he pleased; by which spirit he was also quickened, when in his passion he was mortified in the flesh." Venerable Bede, and

were carried through safely by water; ¹by which immersion, as an antetype, now saves you, not [the] putting away of [the] filth of [the] flesh, but [the] interrogation of a good conscience toward God, through [the] resurrection of Jesus Christ; ²who, having gone into heaven, is at God's right hand, angels and authorities and powers being made subject to him.

iv: 1. Christ, then, having suffered in [the] flesh, arm yourselves also with the same thought, for he that has suffered in [the] flesh, has ceased from sins; ³so as no longer to live the remainder of [the] time in [the] flesh, to [the] lusts of men, but to [the] will of God. ⁴For the past time is sufficient to have accomplished the will of the Gentiles, to have walked in licentiousness, lusts, excesses in wine, revels,

Walafridus Strabus, in the Ordinary Gloss, after him, set down their minds herein yet more resolutely: "He who, in our times, coming in the flesh, preached the way of life unto the world, even he himself also before the flood, coming in the spirit, preached unto them which then were unbelievers and lived carnally. For by his holy spirit he was in Noah and the rest of the holy men which were at that time; and by their good conversation preached to the wicked men of that age, that they might be converted to a better course of life." The same exposition is followed by Anselmus Londunensis in the Interlineary Gloss, Thomas Aquinas, in his Sum, and divers others in their Commentaries upon this place.'"

If Jesus went to hell to preach to the damned who were disobedient in the time of Noah, as many understand the text to teach, it was for the purpose of converting them, and therefore probation extends into the future state of existence. We should be very glad to believe this to be the meaning of the text, but the facts compel a different view. What is the meaning? The spirits in prison are the minds of men imprisoned in sin. By his spirit Jesus preached and preaches to such. Dr. Clarke says: "I have before me one of the first, if not the very first edition of the Latin Bible, and in it the verse stands thus: 'By which he came spiritually, and preached to them that were in prison.'"

Canon Farrar (Mercy and Judgment) gives a very able and exhaustive, but not convincing exegesis of this language, endeavoring to prove that Christ in person went among the dead, and preached the gospel to departed spirits, who, he contends, have a post-mortem probation.

21. "Interrogation." The verb *eperōtaō* is frequent in the gospels, and means to ask further, but the substantive *eperōtēma*, does not occur anywhere else in the N. T.; "answer," in E. V., does not seem accurate.

carousings and lawless idolatries; ' in which they are surprised that you run not with [them] into the same flood of profligacy, speaking evil of [you]; 'who shall give account to him who is ready to judge living and dead. 'For to this end was good news proclaimed even to [the] dead, that they might be judged according to men in [the] flesh, but live according to God in [the] spirit.

'But the end of all things is near; be therefore sound-minded, and attentive to prayers; 'above all things have fervent love among yourselves; for love covers a multitude of sins; 'exercising hospitality to one another, without murmuring; 'according as every one has received a gift, so ministering it among yourselves; as good stewards of [the] manifold favor of God. "If any man speaks, [let it be] as oracles of God; if any man ministers, [let it be] as from [the] strength that God supplies; that in all things God may be glorified through Jesus Christ; whose is the glory, and the might, to the æons of the æons. Amen.

APPROACHING PERILS.

"Beloved, be not surprised concerning the fiery trial among

iv: 5. *The living and the dead.* Those who have been quickened from moral death, and those who remain dead in trespasses and sins. Eph. ii: 1.

7. *But the end of all things is near.* "Not the end of the world, but of that city, nation, and economy; the like is that in Jas. v: 9, 'Behold the judge standeth before the door,' and divers others of the like nature."—*Lightfoot.* "This phrase and the advice upon it, so exactly parallel to what our Lord had spoken, will not suffer us to doubt that the apostle is here speaking, not of the end of the world, or of all things in general, which was not then, and seems not yet to be at hand, but only of the end of the Jewish church and state."—*Whitby.*

12. "The word *purōsei*, fire, burning, denotes the grievous persecution which the Christians in Pontus, etc., were suffering for their faith. The metaphor is bold, but noble. It represents them as having fire cast on them for the trial of their faith, as gold is tried by fire, ch. i: 7, to which the apostle alludes. The figure in a lively manner expresses the painful and dangerous nature of their trial."—*Macknight.* "Referring, doubtless, to some severe persecution which was then impending."—*Barnes.*

you, which comes to test you, as if something strange were befalling you; ¹³but as you are partakers of the Christ's sufferings, rejoice; that at the revelation of his glory, you may also rejoice with exultation. ¹⁴If you are reproached in [the] name of Christ, happy [are you]; because the [spirit] of glory and the spirit of God rest upon you. ¹⁵For let none of you suffer as a murderer, or a thief, or an evil-doer, or a meddler; ¹⁶but if as a Christian, let him not be ashamed, but let him glorify God in this name. ¹⁷For [it is] the time for judgment to begin at the house of God; and if first at us, what [shall be] the end of those who obey not the good news of God? ¹⁸And if the righteous is scarcely saved, where shall the impious and the sinner appear? ¹⁹Therefore let those who are suffering according to the will of God, commit their lives in well-doing to a faithful Creator.

15. "Meddler," *allotriepiskopos*, other people's bishop.

17-18. Macknight says: "Indeed the time is come, that the punishment to be inflicted on the Jews as a nation, for their crimes from the first to last, must begin at you Jewish Christians, now become the house of God. And if it begin first at us, who are so dear to God, what will the end be of those Jews who obey not the gospel of God? And when God thus punishes the nation, if the righteous Jews, who believe in Christ, with difficulty can be saved, where will the ungodly and sinful part of the nation show themselves saved from the divine vengeance? That the apostle is not speaking here of the difficulty of the salvation of the righteous, at the day of judgment, will be evident to any one who considers 2 Pet. i: 11. What he speaks of, is the difficulty of the preservation of the Christians, at the time of the destruction of Jerusalem; yet they were preserved, for so Christ promised (Matt. xxiv: 13). But the ungodly and wicked Jews were saved neither in Judea, nor anywhere else."

Dr. Adam Clarke: "*And if the righteous scarcely be saved.* If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, where shall the ungodly and sinner appear? Where shall the proud Pharisaic boaster in his own outside holiness, and the profligate transgressor of the law of God, show themselves, as having escaped the divine vengeance? The Christians, though with difficulty, did escape, every man; but not one of the Jews escaped, whether found in Jerusalem or elsewhere. I have, on several occasions, shown that when Cestius Gallus came against Jerusalem, many Christians were shut up in it; when he strangely raised the siege, the Christians immediately departed to Pella, in Coelosyria, into the dominions of King

v: 1. Presbyters, therefore, among you, I exhort, who am a co-presbyter, and a witness of the sufferings of the Christ, and also a partaker of the glory about to be revealed. ²Shepherd the flock of God that is among you, not by constraint, but voluntarily; nor yet for base gain, but readily; ³nor as lords of the heritages, but being models to the flock. ⁴And when the chief shepherd shall be manifested, you shall obtain the unfading crown of glory. ⁵Likewise you younger, be subject to the elder: and all to one another. Gird yourselves with humility; for God is opposed to [the] haughty, but he gives favor to [the] humble. ⁶Humble yourselves therefore under the mighty hand of God, that he may exalt

Agrippa, who was an ally of the Romans; and there they were in safety; and it appears from the ecclesiastical historians that they had but barely time to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the temple, razed the city to the ground, slain upwards of a million of those wretched people, and put an end to their civil polity and ecclesiastical state."

Calmet: "If the righteous be scarcely able to escape in those days of wrath, what shall be the fate of the ungodly? When God began to exercise vengeance upon the Jews, he first permitted the Christians to suffer many afflictions, and after he had purified his church, and proved the virtue of his elect, he admonished them to depart from Jerusalem and its borders, and to remove beyond Jordan. Ecclesiastical historians relate that they retired to Pella, under the protection of king Agrippa, a friend and ally of the Romans, to which place the violence of the war did not extend. But the remaining Jews experienced the fury and the power of their conquerors, who leveled the temple and Jerusalem itself with the ground, even ploughing the earth on which it stood, and slew eleven hundred thousand of the Jews. St. Peter alludes to Prov. xi: 31, 'If the righteous shall be recompensed in the earth, how much more the wicked and the sinner.' The apostle follows the Septuagint version."

This salvation relates exclusively to deliverance from the approaching terrors of those times, and not to any sufferings after death by those to whom Jesus spoke, or to any others.

But by "accommodation" we may apply the language to all men, and say that if now, in this world, even the righteous but just escape the temptations and evils that surround them—"scarcely be (not shall be) saved"—the ungodly and sinner experience no such deliverance. "They are like the troubled sea, whose waters cast up mire and dirt continually." But in no event can the words be applied to any other state of existence than the present, without perverting the meaning of Peter.

v: 4. "Unfading," literally, *amaranthine*.

you in due time; 'casting all your anxiety on him, because he cares for you. ⁸Be sober, be vigilant; your opponent, the accuser, walks about like a roaring lion, seeking to devour; 'whom withstand steadfast in the faith, knowing that the same sufferings are being accomplished in your brotherhood in the world. ¹⁰And the God of all favor, who called you to his æonian glory in Christ, when you have suffered a little while, shall himself restore, confirm, strengthen you;—¹¹to him [be] the dominion to the æons. Amen.

¹²By Silvanus, the faithful brother to you, as I think, I have briefly written, exhorting, and testifying that this is [the] true favor of God, in which stand. ¹³She that is co-elect in Babylon salutes you, and Mark, my son, [also]. ¹⁴Salute one another with a kiss of love. Peace be to you all that are in Christ.

VIRTUES, CHRIST'S GLORY, FALSE TEACHERS, ETC.

II. Peter i: 1. Simon Peter, a slave and an apostle of Jesus Christ, to those who have obtained an equally precious faith with us in [the] righteousness of our God and Savior Jesus Christ: ²favor and peace be multiplied to you, in [the] knowledge of God, and of Jesus our Lord; ³as his divine power has granted to us all things that relate to life and piety, through the knowledge of him who called us by glory and virtue; ⁴by which he has given us his precious and exceeding great promises, that through these you might become partakers of a divine nature, having escaped from

13. Probably Peter's wife, possibly the assembly in Rome. "Babylon," a cryptograph for Rome.

Date, A. D. 67 or 68, Paige.

Title, S. V. A., Second of Peter.

1: 3. Piety (*eusebeia*) is only found in Acts iii: 12, and in the pastoral epistles,—Divine (*theias*) is peculiar to this epistle.

4. The promises promote virtue in the believer.

[the] corruption that is in the world through lust. ⁵And even for this very thing adding on your part all diligence; in your faith supply fortitude; and in fortitude knowledge; ⁶and in knowledge self-control; and in self-control patience; and in patience piety; ⁷and in piety brotherly kindness; and in brotherly kindness love. ⁸For if these things are yours, and if they abound, they make you to be not idle, nor unfruitful in the knowledge of our Lord Jesus Christ; ⁹for he who lacks these things is blind, short-sighted, oblivious to the purification from his old sins. ¹⁰Therefore, brothers, more earnestly endeavor to make your calling and choice sure; for if you do these things, you shall never stumble; ¹¹for thus shall be richly furnished to you the entrance into the æonian kingdom of our Lord and Savior Jesus Christ.

¹²Therefore I shall always be ready to remind you of these things, though you know them, and are established in the present truth. ¹³And I deem it right, as long as I am in this tabernacle, to stimulate you by remembrance; ¹⁴knowing that the putting off of my tabernacle is near, even as our Lord Jesus Christ signified to me. ¹⁵And also I will try to have you always, after my departure, call these things to remembrance. ¹⁶For we followed not elaborated myths, when we made known to you [the] power and presence of our Lord Jesus Christ, but we were eye-witnesses of his greatness. ¹⁷For having received from God [the] Father honor and glory, there was brought such a voice to him by the majestic glory, "This is my son, my beloved, in whom I am well pleased;" ¹⁸and this voice we heard brought from heaven, when we were with him on the holy mountain. ¹⁹And we have the prophetic word more confirmed, to which you do well to take heed, as

19. "Day-star." *Phōsphoros*, light-bringer.

to a lamp shining in a squalid place, till [the] day dawn, and [the] day-star arise in your hearts; ²⁰knowing this first, that no Scriptural prophecy is of special interpretation; ²¹for no prophecy was ever brought by [the] will of man, but men spoke from God, being moved by a holy spirit.

ii: 1. But there arose false prophets, also, among the people, as also among you there shall be false teachers, who shall privately bring in destructive sects, even denying the Master that bought them, bringing upon themselves swift destruction. ²And many shall follow their licentious practices, on account of whom the way of the truth shall be evil spoken of. ³And with covetousness shall they with feigned words make gain of you; whose judgment of old lingers not, and their destruction slumbers not. ⁴For if God spared not angels when they sinned, but casting them down to Tartarus, to pits of darkness, delivered them over to be kept for judgment; ⁵and spared not [the] ancient world, but preserved Noah with seven others, a herald of righteousness, when he

ii: 4. "God spared not the angels that sinned, but *tartarused* (*tartarōsas*) them, etc." The Greeks held *Tartarus*, says Anthon, in his *Classical Dictionary*, to be "the fabled place of punishment in the lower world." "According to the ideas of the Homeric and Hesiodic ages, it would seem that the world or universe was a hollow globe, divided into two equal portions by the flat disk of the earth. The external shell of this globe is called by the poets brazen and iron, probably only to express its solidity. The superior hemisphere was called Heaven and the inferior one *Tartarus*. Here the poet of the *Odyssey* also places Erebus, the realm of Pluto and Proserpina, the final dwelling place of all the race of men, a place which the poet of the *Iliad* describes as lying within the bosom of the earth. At a later period the change of religions gradually affected Erebus, the place of the reward of the good; and *Tartarus* was raised up to form the prison in which the wicked suffered the punishment due to their crimes."

It is not to be supposed that Peter indorses and teaches this monstrous nonsense of paganism. If he did, then we must accept all the absurdities that went with it, in the pagan mythology. And if this is an item of Christian faith, why is it never referred to in the Old or New Testament? Why have we no descriptions of it, such as abound in classic literature?

brought a deluge upon [the] world of [the] impious; 'and

Peter alludes to the subject just as if it were well-known and understood by his correspondents. "If the angels that sinned," what angels? "were cast down to *Tartarus*," where is the story related? Not in the Bible, but in a book well-known at the time, called the Book of Enoch. It was written some time before the Christian Era, and is often quoted by the Christian fathers. It embodies a tradition, to which Josephus alludes (*Ant.* i: 3), of certain angels who had fallen. From this apocryphal book Peter quoted the verse referring to *Tartarus*. Dr. Sawyer says:

"Not only the moderns are forced to this opinion, but it seems to have been universally adopted by the ancients. Irenæus, Clement of Alexandria, Origen and Hilary, says Professor Stuart, 'all of whom refer to the book before us, and quote from it, say nothing which goes to establish the idea that any Christians of their day denied or doubted that a quotation was made by the apostle Jude from the Book of Enoch. Several, and in fact, most of these writers do, indeed, call in question the canonical rank or authority of the Book of Enoch; but the apologies which they make for the quotation of it in Jude, show that the quotation itself was, as a matter of fact, generally conceded among them.' There are, it is true, some individuals who still doubt whether Jude quoted the Book of Enoch; but while as Professor Stuart suggests, this doubt is incapable of being confirmed by any satisfactory proof, it avails nothing to deny the quotation; for it is evident if Jude did not quote the Book of Enoch, he did quote a tradition of no better authority."

This Book of Enoch is full of absurd legends, which no sensible man can accept. Why did Peter quote from it? Just as men now quote from the classics, not sanctioning the truth of the quotation, but to illustrate and enforce a proposition. Nothing is more common than for writers to quote fables: "As the tortoise said to the hare," in *Æsop*; "As the sun said to the wind," etc. We have the same practice illustrated in the Bible. Joshua, after a poetical quotation adorning his narrative, says: "Is not this written in the Book of Jasher?" (*Josh.* x: 13); and Jeremiah (*xlviii*: 45) says: "A fire shall come forth out of Heshbon," quoting from an ancient poet, says Dr. Adam Clarke. Peter alludes to this ancient legend, to illustrate the certainty of retribution, without any intention of teaching the silly notions of angels falling from heaven, and certainly not meaning to sanction the then prevalent ideas concerning the heathen *Tartarus*.

If true, how can any one account for the fact that it is never referred to in the Bible, before or after this once? Besides, even these angels are not to be detained always in *Tartarus*; they are to be released. The language is, "delivered them into chains of darkness, to be reserved *unto judgment*." They only remain in *Tartarus* "unto judgment." Their imprisonment is therefore a limited one, so that the language gives no proof of endless punishment even if it is a literal description.

Canon Farrar quotes Windet as saying, "Most Jews lay down that *Gehenna*, as the Greeks do that *Tartarus*, is appointed not so much for the torment as for the purification of the most wicked." *De Vita functorum statu*, 1633. *Mercy and Judgment*, 189.

6, 7. *The cities of Sodom and Gomorrah*, etc. See *Gen.* xix: 24-29; also

condemned [the] cities of Sodom and Gomorrah, reducing them to ashes, making them an example to those about to be impious; ⁷but rescued righteous Lot, who was grievously harassed by the lewd conduct of the wicked; ⁸—for the righteous man dwelling among them, daily tormented his righteous life, by seeing and hearing [their] lawless deeds,—⁹[the] Lord knows how to rescue [the] pious from trial, and to keep [the] unrighteous for a day of judgment to be chastised, ¹⁰and especially those who go after [the] flesh in [the] lust of pollution, and despise dominion; daring, self-willed, they are not afraid to revile glories, ¹¹where angels, who are greater in might and power, bring not a reviling judgment against them before [the] Lord. ¹²But these, like animal, irrational creatures, made for capture and destruction, reviling in matters in which

Jude 6. This destruction was by fire, as the other was by water. It was equally effectual; for the workers of iniquity were overwhelmed in one common destruction. Gen. xviii: 32. "Making them an example." The destruction of Sodom and Gomorrah, as an example of divine retribution, Matt. x: 15; xi: 24; Luke xvii: 28-30, is similar to that awful calamity which was impending over Jerusalem, to which the apostle manifestly refers, in this epistle, as very near.

6. "Eternal fire." The cities referred to by Peter are a perpetual example. Their fire has long since expired, but their example still remains; it is one perpetually before the world. The fire is eternal, though it was long since extinguished. By the phrase "eternal fire," according to Rosenmuller, we may understand a destructive fire, such as laid waste and annihilated the cities of Sodom and Gomorrah, or we may understand by it a fire perpetually smoking. Philo, the Jew, who wrote in the time of our Savior, says, *de vita Mosis, Lib. II. p. 662 A*, that even then there were memorials to be seen in Syria of the overthrow of Sodom and Gomorrah, ruins, ashes, brimstone, smoke and lurid flames which were still emitted, indicative of abiding fire. With this agrees the Book of Wisdom, x: 7, which says: "Of whose wickedness even in this day the waste land that smoketh is a testimony."

Dr. Shaw (see Clarke's Com. on Genesis xix: 24), says that "the appearance of smoke and fire of which he speaks, and to which Philo and the author of Wisdom allude, is undoubtedly to be explained by the well-known existence of bituminous matter in the bed of the lake Asphaltites, which now occupies the site of those cities. These considerations are sufficient to justify the language of Jude, without resorting to the idea that he had reference to the future world."

they are ignorant, shall be destroyed in their own corruption; ¹³being unrighteous, they suffer [the] reward of unrighteousness. They esteem it a pleasure to revel in the daytime; spots and blemishes; reveling in their love feasts while they feast with you; ¹⁴having eyes full of an adulteress, and that cannot cease from sin; alluring inconstant persons; having a heart exercised in covetousness; children of malediction; ¹⁵forsaking [the] straight road, they wandered; having followed the way of Balaam, the [son] of Beor, who loved [the] reward of unrighteousness, ¹⁶but he was rebuked for his own transgression, a dumb beast of burden spoke with a man's voice, and restrained the madness of the prophet. ¹⁷These are fountains without water, and tempest-driven mists, for which the gloom of darkness is reserved. ¹⁸For, speaking great [words] of vanity, they allure in [the] lusts of [the] flesh, and by debauchery, those who for a little while escaped from them who live in error; ¹⁹promising them freedom, while they themselves are slaves of corruption; for a man has been enslaved by whatever has overcome him. ²⁰For if, after they have escaped from the pollutions of the world, through [the] knowledge of our Lord and Savior Jesus Christ, they are again entangled and overcome by them, the last state with them has become worse than the first. ²¹For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy command delivered to them. ²²It has happened to them according to the true proverb: "A dog returned to his own vomit;" and "A washed hog to wallowing in mire."

CHRIST'S APPROACHING ADVENT.

iii: 1. This second letter, beloved, I now write to you; and in them both I stimulate your sincere mind in remembrance; ²that you remember the words before spoken by the

holy prophets, and the command of the Lord and Savior through your apostles; ³knowing this first, that in [the] last of the days scoffers shall come with scoffing, walking after their own lusts, ⁴and saying, "Where is the promise of his presence? for from [the] time when the fathers fell asleep, all things continue as they were from [the] beginning of creation." ⁵For they willfully forget this, that [the] skies were from of old, and [the] earth was compacted out of water and through water, by the word of God; ⁶by which the world then existing was destroyed by a deluge of water; ⁷but the present skies, and the earth, by the same word, have been stored with fire, reserved for a day of judgment and destruction of impious men.

⁸But forget not this one thing, beloved, that one day is with [the] Lord as a thousand years, and a thousand years as one day. ⁹[The] Lord of the promise is not tardy as some regard tardiness, but is patient toward you, not wishing that any should perish, but that all should come to reformation. ¹⁰But [the] day of [the] Lord will come as a thief; in which

iii: 7. *Reserved for a day of judgment.* This day of judgment was then impending, and would not for a long time linger. See chap. ii: 3. As the old world which the flood destroyed was the antediluvian order of things, of course "the heavens and the earth" which then were are to be understood as meaning the order of things which was then about terminating; viz., the Mosaic or Jewish dispensation. And, by the same exegesis, the phrase, "reserved unto fire," like the word "perished" applied to the old world, denotes, not a literal dissolution of the material world, but a dissolution of the then convulsed and expiring order of things. The figure of "fire" being employed to represent the instrumentality of the dissolution then "at hand" denotes the great severity of the process. The judgment which should terminate the Jewish age is very commonly emblemized, in the Scriptures of both Testaments, by this figure. See Jer. vii: 20; xvii: 27; Ezek. xxii: 18, 20, 22; and Matt. xiii: 42, 50; xxv: 41.—*Dr. Cobb.*

10-13. "The destruction of Judea is here, ver. 10 and 12, described by dissolution or consumption by fire; and so Isa. ix: 5; lxvi: 15, 16; Mal. iv: 1; and Joel ii: 3, 30, where that destruction is described; so 2 Thess. i: 8, in flaming fire taking vengeance; so Heb. x: 27, a burning of fire to consume all that

the skies shall pass away with a great tumult, and [the] elements shall be dissolved with intense heat, and [the] earth, and [the] works in it shall be discovered. "Seeing that all these things are thus to be dissolved, what kind of persons ought you to be, in holy conduct and piety? —"expecting and hastening the presence of the day of God, on account of which [the] skies being on fire shall be dissolved, and [the] elements shall melt with intense heat. "But, accord-

obdurately stand out against Christ; and that belonging to this latter also, as will appear by comparing ver. 25 and ver. 37. What is here thus expressed by St. Peter is ordinarily conceived to belong to the end of the world and the beginning of the millennium, or thousand years, and so as St. Peter here saith, ver. 16, many other places in St. Paul's epistles, and in the gospel, especially Matt. xxiv, are mistaken and wrested. That it doth not belong to either of these, but to this fatal day of the Jews, sufficiently appears by the purport of the whole epistle, which is to arm them with constancy and perseverance, till that day come, and particularly in this chapter to confute them who object against the truth of Christ's prediction and resolve it should not come at all, against whom he here opposes the certainty, the speediness, and the terrible-ness of its coming. That which hath given occasion to those other common mistakes is especially the hideousness of those judgments which fell upon that people of the Jews, beyond all that ever before are related to have fallen on them, or indeed on any other people, which made it necessary for the prophets which were to describe it, and who use tropes and figures, and not plain expressions, to set down their predictions, to express it by these high phrases of the passing away, and dissolving of heaven, and earth, and elements, etc., which, sounding very tragically, are mistaken for the great, final dissolution of the world."—*Hammond*. When these words were written the land of Judea was full of confusion, and many portents indicated its approaching desolation, which was usually spoken of as identical with the "coming of the Lord." Jesus had said: "And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh."—*Luke xxi: 20*. Peter wrote this epistle to keep the church in remembrance of the prophecies of the coming event. He refers to those who asked, "Where is the promise of his coming?" (iii. 4) and gives, in similar imagery to that employed by Jesus, the signs of the coming: "The heavens passing away with a great noise, and the elements melting with fervent heat." Jesus had said: "The stars shall fall from heaven, and the powers of the heavens shall be shaken." *Matt. xxiv: 29*. So Peter says, verse 10, "The day of the Lord will come as a thief, in which the heavens shall pass away with a great tumult, and the elements shall be dissolved with intense heat," etc., a figurative description of the passing away of the old order, and the coming in of the new, that is, the end of the Gen-tilite and the establishment of the Christian dispensation.

ing to his promise, we look for new skies and a new earth, in which righteousness dwells.

"Therefore, beloved, looking for these things, endeavor diligently to be found in peace, spotless and blameless in his sight, ¹⁵and reckon that the patience of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote to you; ¹⁶as also, in all [his] letters, speaking in them of these things; in which are some things hard to be understood, which the ignorant and unsteady distort, as also the other Scriptures, to their own destruction. ¹⁷You, therefore, beloved, being forewarned, be on your guard, lest, being carried away by the error of the lawless, you fall from your own steadfastness; ¹⁸but grow in favor and knowledge of our Lord and Savior Jesus Christ. To him [be] the glory, both now and to [the] day of [the] æon.

PART XVII.

CHRIST SUPERIOR TO ANGELS.

Hebrews i: 1. God, having anciently spoken to the fathers by the prophets in many portions and in many ways, 'has in [the] last of these days spoken to us by a son, whom he appointed heir of all things, through whom, also, he prepared the æons; 'who, being a beam of his glory, and an

The letter to the Hebrews must have been written about the end of 67 or the beginning of 68, and was addressed exclusively to Jewish Christians. It was probably written by Apollos, and not by Paul. See Canon Farrar, "Early Days."

Title, S. V. A., To Hebrews.

i: 3. Jesus was "the image of the invisible God," Col. i: 15. "A beam of his glory, and an impress of his substance." That is, in all his conduct, in every trait of his disposition, he was just like God, and did just what God would have done. How did he treat sinners? To the woman taken in adultery, he said, "Go, and sin no more." To Thomas, the skeptic, who refused to credit his resurrection, he showed the evidence of that great fact in his hands, his feet, and his side. To Peter, denying with oaths and curses that he had ever known him, he looks with pity and grief, and the heart of the false disciple is melted. To Saul, hating him and persecuting his followers, he sends no stroke of doom to annihilate him, but the opening heavens are radiant with light as he arrests the cruel persecutor with the unanswerable question, "Saul, Saul, why persecutest thou me?" For those who nailed him to the cross his last breath is a prayer that they may be forgiven for their unparalleled crime. Was it the prayer of faith, and will that prayer be answered? Christ was the friend of sinners in this world; is he their friend now? Will he always be their friend? If not, is he "the same yesterday, to-day, and forever?" As God's image he will always remain the loving friend of sinners, employing all possible means for their improvement and welfare. His whole life was in this spirit. He invoked no vengeance, demanded no bloody sacrifice, either of the sinner or of a vicarious substitute, but pity, mildness, mercy and love went from him toward even the vilest of the vile. God must treat the skeptic, the profane, the cruel, the murderer, the wicked of every grade in the same manner, or the resemblance between image and original would be destroyed. Can God justify the resemblance to Christ, unless, though he punish, he continues to love, and employs all his infinite attributes, and all the

impress of his substance, and sustaining all things by the word of his power, when he had made purification of sins, sat down at [the] right hand of [the] Majesty in high places; 'having become as much greater than the angels, as he has inherited a more excellent name than they. 'For to which of the angels did he ever say,

"Thou art my son;

I have begotten thee to-day?"

And again,

"I will be a Father to him,

And he shall be a son to me?"

*And again, when he introduces the first-begotten into the inhabited earth, he says,

"And let all God's angels worship him."

†And concerning the angels, indeed, he says,

"Who makes spirits his messengers,

And his ministers a flame of fire."

*But of the son,

"Thy throne, O God, is for the æon of the æon,

And the scepter of rectitude [is] the scepter of thy reign.

†Thou hast loved righteousness, and hated lawlessness,

ages of eternity if need be, in the blessed work of purifying and saving his children from the sins that alienate them from him? This was the work that always occupied Jesus, and still occupies him as he sits at the right hand of the Father. As truly as Jesus is the image of God, the Father must always thus be employed, until the last exile from the home of the soul returns to allegiance, and duty, and heaven.

7. "Both *aggelous* and *pneumata* are dubious; *aggelous* means either 'messengers' or 'angels;' *pneumata* either 'winds' or 'spirits.' The context shows that the latter meanings are intended here. In the original the context seems to demand an inversion, *i. e.*, 'He maketh the winds his messengers, the flaming fire his ministers'—but grammatical considerations make this difficult to accept. See Perowne, *The Psalms*, ii: 229, 237. Further, the Rabbinic notion was that the angels could 'clothe themselves with the changing garment of natural phenomena,' and be changed into wind and flame (Wetst. and Schöttgen, *ad loc.*).—*Farrar*.

Therefore God, thy God, anointed thee
With [the] oil of gladness above thy associates."

¹⁰And,

"Thou, Lord, at [the] beginning, didst lay [the] foundation
of the earth,

And the skies are [the] works of thy hands.

¹¹They shall perish, but thou remainest.

And they shall all become old like a garment,

¹²And like a mantle; thou shalt roll them up

As a garment, and they shall be changed.

But thou art the same,

And thy years shall not cease."

¹³But to which of the angels has he ever said,

"Sit at my right hand,

Till I make thine enemies thy footstool?"

¹⁴Are they not all ministering spirits, sent forth to do service
for the sake of them who are about to inherit salvation?

ii: 1. On this account we ought to attend more earnestly
to the things heard, lest we should drift away [from them;]
²for if the word spoken through angels was sure, and every
transgression and disobedience received a just retribution,
³how shall we escape if we disregard so great a salvation?
which, beginning to be spoken through the Lord, was con-
firmed to us by those who heard; ⁴God also testifying with
them both by signs and wonders, and by manifold powers,
and by distributions of [the] holy spirit, according to his own
will. ⁵For not to angels did he subject the dispensation

13. The form of the Greek here is Hebraistic, literally, "footstool of thy feet."

ii: 5. *The world to come, whereof we speak.* "Equivalent to the Christian dispensation, the world as it will be in future, that is, the world as under the reign of Christ."—*Stuart*. Literally, "inhabited earth."

about to come, respecting which we speak. 'But one has somewhere testified, saying,

"What is man that thou rememberest him?

Or a son of man that thou regardest him?

'Thou madest him for a little while inferior to angels;

Thou crownedst him with glory and honor,

And didst set him over the works of thy hands;

'Thou didst subject all things under his feet."

For in subjecting all things to him, he left nothing not subjected to him; but at present we see not yet all things subjected to him; 'but we behold Jesus, who was made "for a little while inferior to angels," because of the suffering of death crowned with glory and honor, that by God's favor he should taste death for every [man]. 'For it became him, for whom are all things, and through whom are all things, in conducting many sons to glory, to perfect the prince of their salvation through sufferings. 'For both the sanctifier and the sanctified are all from One: for which cause he is not ashamed to call them brothers, 'saying:

"I will declare thy name to my brothers,

In [the] midst of [the] assembly will I praise thee."

¹⁸And again,

"I will put my trust in him."

And again,

"Behold! I, and the children that God has given me."

7. V. omits "And didst set him over the works of thy hands."

8. The subjection of all things to Christ is not an unwilling one, or one accomplished by force, but voluntary. It is the same as is Christ's subjection to God. So in 1 Cor. xv: 28: "And when all things shall be subdued unto him, (*hupotagē*) then shall the Son also himself be subject (*hupotagēsetai*) unto him that put all things under (*hupotaxanti*) him, that God may be all in all." It is therefore a willing service, the love and homage of faithful and obedient children. All men are to be subject to Christ with the same subjection under which Christ is subject to God.

¹⁴Since then the children participate in blood and flesh, he also himself in a similar manner participated in the same, in order that by means of death he may annihilate him that has the power of death, that is, the accuser; ¹⁵and liberate all those who, through fear of death, were during their whole lifetime held in slavery. ¹⁶For he does not in any way take hold of angels, but he takes hold of [the] seed of Abraham. ¹⁷Therefore he was obliged in all things to be made like his brothers, that he might become a merciful and faithful high-priest in the things relating to God, in order to make reconciliation for the sins of the people. ¹⁸For by what he has himself suffered when tried, he is able to aid those who are tried.

14. *That through death, he might destroy him that had the power of death, that is, the devil, E. V.* "The sting of death is sin." 1 Cor. xv: 56. The same idea is embraced here in the personification of sin under the name of the accuser (devil, E. V.). Or, if it is claimed that an evil spirit is here meant, his destruction is made certain by the death of Christ. After the last enemy is destroyed, nothing can remain to disturb the harmony and peace of this universe. Death, the last enemy, shall be destroyed, together with that which is its sting, or him who wields its power. "The last enemy that shall be destroyed," *katargeitai*, "is death." 1 Cor. xv: 26. So again, "Who hath abolished," *katargēsantos*, destroyed, "death," 2 Tim. i: 10, that is, hath rendered its power vain and ineffectual.

In the beginning God announced the temporal duration of sin, and the death of evil. And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. Gen. iii: 16.

What is the serpent or man's tempter? Every man is tempted when he is drawn away of his own lust and enticed. James i: 14. "Satan," "the devil," and his works, are the lusts of the flesh, and are to be destroyed. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil: and deliver them, who through fear of death, were all their lifetime subject to bondage. Heb. ii: 14, 15. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John iii: 8.

This promise God renewed to the patriarchs, and confirmed to the apostles. In thee shall all the families of the earth be blessed. Gen. xii: 3. In thy seed shall all the nations of the earth be blessed. Gen. xxii: 18. I will perform my oath which I swore unto Abraham thy father, and I will make thy seed to

iii: 1. Therefore, holy brothers, partakers of a heavenly calling, consider Jesus, the apostle and high-priest of our confession; "who was faithful to him that made him, even as "Moses was in all his house." "For he has been deemed worthy of more glory than Moses, as much as the builder has more honor than the house itself. "For every house is built by some one, but he that built all things is God. "And Moses, indeed, was "faithful in all his house," as "a servant," for a testimony of the things to be afterward spoken; "but Christ as "a son" over his house; whose house we are, if we hold fast the confidence and the boasting of our hope firm to the end. "Therefore, even as the holy spirit says,

"To-day if you shall hear his voice,
 "Harden not your hearts, as in the provocation,
 In the day of the trial in the desert,
 "Where your fathers tried, proved,
 And saw my works forty years.

multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Gen. xxvi: 3, 4. And in thee, and in thy seed shall all the families of the earth be blessed. Gen. xxviii: 14. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts iii: 25, 26. And the Scripture foreseeing that God would justify the heathen, through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. Gal. iii: 8. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but, as of one, and to thy seed, which is Christ. Gal. iii: 16.

All the nations, families and kindreds of the earth are to be blessed with a gospel blessing, to consist in being turned away from iniquity, and the Universalist can plead the promise of God for his faith. "That anchor holds."

He will fulfill his promise. God is not a man that he should lie, neither the son of man that he should repent. Hath he said and shall he not do it? or hath he spoken and shall he not make it good? Num. xxiii: 19. For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid; yea, let God be true but every man a liar. Rom. iii: 3, 4. For all the promises of God in him are yea, and in him amen. 2 Cor. i: 20.

¹⁰Therefore I was displeased with this generation,
And said, 'They always err in [their] heart;'
But they knew not my ways;

¹¹So I swore in my wrath,
'They shall not enter into my rest.' "

¹²Beware, brothers, lest there should ever be in any one of you an evil heart of unbelief in falling away from [the] living God, ¹³but exhort one another day by day, while it is called To-day, lest any of you be hardened by sin's delusion; ¹⁴for we have become partakers with the Christ, if we hold fast the beginning of the confidence firmly to the end: ¹⁵while it is said,

"To-day if you shall hear his voice,
Harden not your hearts, as in the provocation."

¹⁶For who, when they heard, provoked? But did not all those that came out of Egypt, by Moses? ¹⁷And with whom was he displeased forty years? Was it not with those who sinned, whose bodies fell in the desert? ¹⁸And to whom swore he that they should not enter into his rest, if not to the disobedient? ¹⁹And we see that they were not able to enter in because of unbelief.

iv: 1. We may fear, then, lest a promise to enter into his rest being left, any of you should seem to have come short of it. ²For, indeed, we have had good news preached to us, even as they also; but the word they heard did not profit them, not being united with faith in [the] hearers. ³For we who have believed enter into the rest, even as he has said,

"So I swore in my wrath,
'They shall not enter into my rest,' "

although the works were finished from [the] foundation of

iii: 11. "If they shall enter," is the literal meaning. "They shall not," etc.

[the] world. 'For somewhere he has said of the seventh [day] thus:

"And God rested on the seventh day, from all his works."

'And in this [manner] again,

"They shall not enter into my rest."

'Since, then, it remains that some enter in, and they to whom [the] good news was before preached, entered not in because of disobedience, 'he again defines a certain day, "To-day," saying by David, after so long a time, as it has been said before,

"To-day if you shall hear his voice,

Harden not your hearts."

'For if Jesus had given them rest, he would not subsequently have spoken of another day. 'There remains therefore a Sabbath rest for the people of God. 'For he that has entered into his rest, has also himself rested from his works, as God did from his. 'Let us therefore strive to enter into that rest, that no man may fall into the same example of disobedience. 'For the word of God is living, and operative, and sharper than any two-edged sword, and piercing, even to [the] dividing of life and spirit, of both joints and marrow, and able to discern [the] thoughts and intentions of [the] heart; 'and no creature is concealed in his sight; but all things are naked and exposed to the eyes of him whose word is addressed to us.

CHRIST THE CHIEF PRIEST.

'Having then a great high-priest, who has passed through the skies, Jesus, the son of God, let us hold fast the confession. 'For we have not a high-priest unable to sympathize

iv. 8. Joshua is meant by Jesus. The former is the Hebrew and the latter the Greek form of the word.

12. "Life and spirit," that is, separating the immortal part, the *pneuma* from the animal life, the *psuche*.

with our infirmities, but one who has been tried in all respects, in like manner, without sin. ¹⁰Let us therefore approach the throne of favor with confidence, that we may receive mercy, and find favor to help in time of need. v: 1. For every high-priest, being taken from among men, is appointed for men over things relating to God, that he may offer both gifts and sacrifices for sins; ²being able to deal gently with the ignorant and erring, since he himself is also surrounded by infirmity; ³and on this account as well for the people as for himself he is obliged to offer for sins. ⁴And no man takes the honor to himself, but when he is called of God, even as Aaron was. ⁵So also the Christ did not glorify himself to become a high-priest, but he that said to him,

“Thou art my son,

To-day I have begotten thee:”

⁶as also he says in another [place],

“Thou art a priest to the æon

After the order of Melchizedek;”

⁷—who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him who was able to save him from death, and was heard for his piety,—⁸son though he was,—yet learned he obedience from what he suffered; ⁹and having been made perfect, he became a cause of æonian salvation to all those that obey him; ¹⁰having been named of God, a high-priest

“After the order of Melchizedek.”

¹¹Concerning whom we have many things to say, and of difficult explanation, since you have become dull of hearing. ¹²For even when you ought, because of the time, to be teachers, you have need that [one] teach you again the rudimentary principles of the oracles of God; and have become such as have need of milk, and not of solid food. ¹³For every one that

partakes of milk is unskilled in [the] word of righteousness; for he is a babe. "But solid food is for adults—those whose faculties are habitually trained to discriminate good and evil.

vi: 1. Let us then leave the rudiments of [the] word of the Christ, and progress toward maturity, not laying again a foundation of reformation from dead works, and of faith toward God, ²of the teaching of immersions, and of laying on of hands, of resurrection of [the] dead, and of æonian judgment. ³And this will we do, if God permit. ⁴For it is impossible to renew to reformation those once enlightened, and who have tasted the heavenly gift, and have been made partakers of [the] holy spirit, ⁵and have tasted [the] good word of God, and [the] powers of [the] æon about to come, ⁶and who have fallen away, seeing they again crucify to themselves the son of God, and expose him to contempt. ⁷For the land that absorbs the rain that frequently falls upon it, and produces vegetation useful for those for whom also it

vi: 2. *Krīma*. "Æonian (eternal, E. V.) judgment," is here put for temporal judgments: 1 Pet. iv: 17, "The time is come that judgment must begin at the house of God," ver. 16, 18, 19. See 1 Cor. xi: 29, "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body." What this judgment was, appears by the next verse: "For this cause many are weak and sickly among you, and many sleep." See also ver. 34. The word *aiōnios* signifies ancient, or past long ago. That the word is thus used without any respect to eternity, we may see, in Rom. xvi: 25; 2 Tim. i: 9; Tit. i: 2. See also these places in the LXX: Ps. lxxvii: 5; Prov. xxii: 28; Jer. xviii: 15; Ezek. xxxvi: 2. Thus the destruction, fire, punishment and judgments of God that are called æonian, are limited. They are ordained by a Father for the correction and discipline and welfare of his children, the issue of which is restoration to righteousness.

4. "*Adunaton*, in this place, does not mean absolutely impossible, but rather a thing so difficult, that it may be almost impossible."—*Rosenmüller*. Compare Luke xvi: 31.

5. "In the Old Testament the 'Age to be' is the Messianic Age. But when the Messianic Age had dawned—when this 'future age' (*olam habba*) had become 'present' (*olam hazzeḥ*)—then Christians were still led to look forward to yet another 'future age.' The *olam habba* is the Christian dispensation, in its present existence here, which involves its future perfectionment. The

is cultivated, receives a blessing from God; ⁸but if it bears acanthuses and thistles, it is rejected and nigh to a curse; the end of which is for burning. ⁹But, beloved, we are persuaded of better things of you, and things that belong to salvation, though we thus speak; ¹⁰for God is not unrighteous to forget your work and the love that you manifested for his name, in having served, and in serving, the saints. "And we desire that every one of you may show the same diligence for the full assurance of hope to [the] end: ¹²that you may not be sluggish, but imitators of them who through faith and patience inherit the promises.

¹³For when God made promise to Abraham, since he could swear by none greater, he swore by himself, ¹⁴saying, "Surely

olam hazzeh, or 'this age,' might be applied to the period before the destruction of Jerusalem, regarded in its Jewish, heathen, and imperfect Christian aspect; and the 'present world,' in this sense, was subjected to angels (Deut. xxxii: 8, LXX., 'according to the number of the angels of God;' Dan. x: 13, 20, 21; Tobit xii: 15). In point of fact, the horizon of the 'Age to be,' is one which must ever fade before us until we reach the end of this Age, and of all things."—*Farrar*. "Or, of the coming age. 'The age to come' was a phrase in common use among the Hebrews, to denote the future dispensation, the times of the Messiah. The same idea was expressed by the phrases 'the last times,' 'the end of the world,' etc., which are of so frequent occurrence in the Scriptures."—*Barnes*.

13-20. *The heirs of promise*. "By the promise here the apostle refers to what he omitted in ver. 14, namely, the blessing of all men in the seed of Abraham; and the idea is, that the heirs of this blessing have the same reason to confide in the divine promise which Abraham had, because, in regard to all the particulars embraced in the promise, the oath of God is solemnly pledged. The terms in which the promise is expressed are sufficiently comprehensive to embrace the whole human family. When first given to Abraham, *pasai ai phulai*, all the families of the earth, expressed the number of persons who were made 'heirs of promise,' Gen. xii: 3; when it was renewed, and confirmed by an oath, Gen. xxii: 18, we have the equivalent phrase, *panta ta ethnē*, all the nations of the earth; and when the apostle, addressing such unpromising subjects as the Jews, who had 'denied the Holy One and the Just,' and clamored for his crucifixion, assured them, as an incentive to repentance, that they were heirs or children of the promise, Acts iii: 14, 19-25, he uses yet another form to express the same idea, *pasai ai patriai*, all the kindreds of the earth. Thus extensive is the promise. And the blessing promised is worthy of its author; it is described by Paul as justification through faith, and by Peter as

blessing I will bless thee, and multiplying I will multiply thee." ¹⁶And so, having waited long, he obtained the promise. ¹⁷For men swear by the greater, and in every dispute of theirs the oath is final for confirmation. ¹⁸In which God, willing to show more abundantly to the heirs of the promise the unchangeableness of his purpose, mediated with an oath, ¹⁹that by two unalterable things, in which it is impossible that God should lie, we might have strong encouragement, who have fled to lay hold of the hope placed before us; ²⁰which we have as an anchor of the life, both secure and sure, and entering into that which is within the veil; ²¹where Jesus, as a forerunner, entered for us, having become "a high priest to the æon, after the order of Melchizedek."

vii: 1. For this Melchizedek, "king of Salem," "priest of the most high God," who met Abraham returning from the

the turning of men away from their iniquities; precisely that salvation from sin which our blessed Lord came to accomplish."—*Paige*.

God has confirmed his promise by an oath. He has sworn to redeem all mankind from sin and error. I have sworn by myself; the word has gone out of my mouth and shall not return, that unto me every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength. Isa. xlv: 23.

And God will make good his oath. Wherein, God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Heb. vi: 17, 18.

Thus we have God's affidavit to plead in evidence of universal salvation.

Jesus is the appointed means to accomplish this end. My meat is to do the will of him that sent me, and to finish his work. John iv: 34. Thy will be done, Matt. vi: 10, was his prayer. God sent not his Son into the world to condemn the world, but that the world through him might be saved. John iii: 17. We have seen and do testify that the Father sent the Son to be the Savior of the world. 1 John iv: 14. And I, if I be lifted up from the earth, will draw all men unto me. John xii: 32.

What God wills, he purposes; what he purposes, he promises; what he promises he makes oath to, sends his Son to accomplish, and Jesus does accomplish.

vii: 1. Melchizedek is referred to here only as a type of Christ.

smiting of the kings, and blessed him, ²to whom also Abraham divided "a tenth of all,"—being interpreted, indeed, first, king of righteousness, and then also king of Salem, which is king of peace, ³without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like to the son of God—remains a priest continually.

'Now consider how great this man was, to whom Abraham, the patriarch, gave a tenth of the choice spoils. ⁶And indeed, those of the sons of Levi who receive the priesthood, have command to tithe the people according to the law, that is, of their brothers, though they have come out of the loins of Abraham; ⁶but he whose genealogy is not derived from them has tithed Abraham, and has blessed him who has the promises. ⁷And beyond all doubt the less is blessed by the greater. ⁸And here indeed men that die receive tithes; but there one of whom it is affirmed that he lives. ⁹And—so to speak—even Levi who receives tithes, has paid tithes through Abraham; ¹⁰for he was yet in the loins of his father, when Melchizedek met him.

¹¹Now if there were perfection through the Levitical priesthood,—for under it the people has received [the] law—what further necessity [was there] for another priest to arise "after the order of Melchizedek," and not to be reckoned after the order of Aaron? ¹²For the priesthood being changed, of necessity a change of law also occurs. ¹³For he of whom these things are said belongs to another tribe, from which no man gives attendance at the altar; ¹⁴for it is very plain that our Lord has arisen from Judah, respecting which tribe Moses spoke nothing concerning [the] priesthood. ¹⁵And it is yet more evident, if another priest arises after the likeness of Melchizedek, ¹⁶who has become [such], not after [the] law

of a fleshly command, but after [the] power of an indissoluble life; "for it is testified,

"Thou art a priest to the æon

After the order of Melchizedek."

¹⁸For indeed an abrogation of [the] foregoing command occurs because of its weakness and unprofitableness, ¹⁹—for the law perfected nothing,—and an introduction of a better hope, through which we draw near to God. ²⁰And inasmuch as [it is] not without an oath taking, ²¹—for they indeed have been made priests without an oath, but he with an oath through him that says to him,

"[The] Lord swore, and will not change,

'Thou art a priest to the æon;'"—

²²by so much also has Jesus become surety of a better covenant. ²³And indeed they who have become priests are many, because by death they are hindered from continuing, ²⁴but he, because he continues to the æon, has the unchangeable priesthood; ²⁵and hence he is able to save completely those who draw near to God through him, as he always lives to interpose for them.

²⁶For such a high priest was proper for us, holy, guileless, unstained, separated from sinners, and having become more exalted than the heavens,—²⁷who needs not daily, like the high priests, to offer sacrifices, first for his own sins, then for those of the people; for this he did once for all, when he offered up himself. ²⁸For the law appoints men high-priests, having infirmity; but the word of the oath that was since the law, [appoints] a son, perfected to the æon.

CHRIST'S NEW COVENANT.

viii: 1. Now [the] chief point of the things of which we are speaking [is this]; we have such a high priest, who sat down at [the] right hand of the throne of the majesty in the

heavens; ²a minister of the Holies, and of the true tabernacle, which the Lord pitched, not man. ³For every high priest is appointed to offer both gifts and sacrifices; hence it was necessary for this one; also, to have somewhat to offer. 'Now if he were on earth, he could not be a priest at all, seeing there are those who offer the gifts according to [the] law; ⁴—who serve a copy and shadow of the heavenlies, even as Moses, when about to construct the tabernacle, is warned, for, says he, "See that thou make all things according to the model that was shown thee on the mount;"—⁵but now he has obtained a more excellent ministry, by so much as he is a mediator of a better covenant, which has been ordained upon better promises. ⁶For if the first [covenant] had been faultless, no place would have been sought for a second. ⁷For finding fault he says to them,

"Behold, days are coming," says [the] Lord,

'When I will complete a new covenant with the house of Israel and the house of Judah;

'Not according to the covenant that I made with their fathers

viii: 8. The word *diathēkē* does not, like our word covenant, imply reciprocal action. Dispensation would express the meaning, but it was thought best to render it uniformly. "The E. V. here renders *diathēkē* by 'testament.' Now *diathēkē* is the Greek equivalent of '*berith*,' as in Baal Berith ('the Lord of the Covenant') in Judg. ix: 4; and *berith* is rendered by the LXX. *diathēkē*, and by our version 'covenant,' at least 200 times. In fact, in the Old Testament the word can have no other meaning, for the Romans invented the 'will,' and the Jews knew nothing of testamentary bequests. It is certain, then, that any Jew reading this passage, and familiar with the LXX., would take the word to mean 'covenant,' and not 'testament.' The Vulgate uses 'testamentum,' because in classic Greek *diathēkē* often has this meaning; but, as Dr. Moulton remarks, it seems clear from such passages as Ps. lxxxiii: 5, that St. Jerome used it in a wider sense than that of 'will.' It is from the influence of the Vulgate that we get our phrase 'the Old and New Testaments.' There is happily nothing misleading or erroneous in the term, but there can be little doubt that St. Paul, from the translation of whose expressions the term is derived (2 Cor. iii: 6), meant 'Old Covenant,' and not 'Old Testament.'"—*Farrar*.

In [the] day when I took them by the hand to lead them forth out of [the] land of Egypt;

For they continued not in my covenant,
And I disregarded them,' saith [the] Lord.

¹⁰For this is the covenant that I will covenant with the house of Israel,

After those days,' saith [the] Lord;
'I will put my laws into their mind,
And on their hearts I will inscribe them:
And I will be a God to them,

And they shall be a people to me:
¹¹And they shall not teach every man his fellow-citizen,
And every man his brother, saying, "Know the Lord,"
Because all shall know me,

From [the] least even to [the] greatest of them.

¹²For I will be merciful to their iniquities,
And their sins I will no more remember.' "

¹³By saying "New," he has rendered the first old: Now that which is becoming old and growing aged, is near vanishing away.

ix: 1. The first covenant had indeed, then, ordinances of service, and the worldly sanctuary. ¹For there was a tabernacle prepared, the first, in which [were] the candlebrum, and the table, and the loaves of the presence, which is called Hovies; ²and behind the second veil, a tabernacle called Holy of holies; ³having a golden censer, and the ark of the covenant covered on all sides with gold, wherein [were] a golden vase holding the manna, and the rod of Aaron that sprouted, and the tablets of the Covenant; ⁴and above it cherubim of glory, overshadowing the mercy-seat; of which things we cannot now particularly speak. ⁵Now these things having been thus prepared, the priests performing the ser-

vices enter the first tabernacle at all times; ⁷but into the second, the high priest alone, once annually, not without blood, which he offers for himself, and for the ignorances of the people; ⁸the holy spirit thus signifying that the way into the Holies has not yet been made apparent, while the first tabernacle is yet standing; ⁹which [is] a parable for the present time, according to which both gifts and sacrifices are offered, which cannot perfect the worshiper as to conscience, ¹⁰[being] imposed—with foods, and drinks, and various immersions, fleshly ordinances—till a time of reformation.

¹¹But Christ, having become a high priest of the good things about to come, through the greater and more perfect tabernacle, not made with hands, that is, not of this [visible] creation; ¹²entered once for all into the Holies, not indeed through the blood of goats and calves, but through his own blood, having obtained æonian redemption. ¹³For if the blood of goats and bulls, and [the] ashes of a heifer sprinkling the defiled, sanctify to the purification of the flesh, ¹⁴how much more shall the blood of the Christ, who by means of an æonian spirit offered himself spotless to God, cleanse our conscience from dead works to serve [the] living God? ¹⁵And on this account he is a mediator of a new covenant, that a death having occurred for [the] redemption of the transgressions under the first covenant, those that have been called might secure the promise of the æonian inheritance. ¹⁶For where a covenant exists, there must necessarily be [the] death of [the] covenant maker brought. ¹⁷For a covenant is of force over [the] dead, for it is never valid while the covenant maker lives. ¹⁸Hence, not even the first [covenant] has been dedicated without blood. ¹⁹For when every command had been spoken by Moses according to [the] law to all the people, he took the blood of the calves and [the] goats, with

water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, ²⁰saying, "This is the blood of the covenant, which God has enjoined on you." ²¹And in like manner, he sprinkled with the blood the tabernacle, and all the vessels of the ministry. ²²And according to the law, almost all things are cleansed with blood, and without a shedding of blood, there is no remission.

²³It was necessary, therefore, for the copies of [the] things in the heavens to be cleansed by these, but [the] heavenly things themselves, with better sacrifices than these. ²⁴For Christ entered not the holies made with hands, [the] antetypes of the true, but into the heaven itself, now to appear in the presence of God for us. ²⁵Not, indeed, that he should

ix: 24-28 This language is usually misstated in this shape: "It is appointed unto all men once to die, and after death the judgment." But the reader of the context will see that the author was not speaking of the physical death of mankind, but of the sacrificial death of the high priest, and was contrasting with the death of Christ, the ceremonial death of the Aaronic priesthood. The language of the original shows this more clearly than does the language of our version. In the Greek, the definite article *tois* (the or those), precedes the word translated men (*anthrōpōis*), and thus it reads, "It is appointed unto the (or those) men once to die." What men? The context shows: The Jewish high priests. The plain statement is: As the high priests, the antetypes, died a figurative death, annually (see Ex. xxviii: 29-30), so Christ was offered once for all in the sinner's behalf. The ordinary reference to the dying of all men leaves the "as" and "so" without meaning or application. But when we see that the apostle was showing the superiority of the mission of Christ over the annual sacrifices of the Jewish high priest, the meaning becomes plain. He employed "the men" as types of the superior sacrifice of Christ. The reader cannot fail to see that it is not mankind, but certain men, "the men" who all the way through this chapter and the next are compared to Christ, who are said once to die. These men are the priests, or the successors of the high priests under the law. They died, figuratively, once a year, on the great day of atonement in the offering of sacrifices. Ex. xxx: 1-10. Having performed this rite, the high priest entered the Holy of holies, and pronounced the sentence of absolution from the mercy seat. Ex. xxv: 20; Numb. vii: 89.

The priests represent Christ, and their death illustrates and prefigures the death of Christ; but man's death and an after-death judgment bear no relation to the death of Christ. The common use of this text is but little less than an outrage on the sense of the apostle. No one can carefully read this and the following chapter, and fail to see that the language is exclusively ap-

present himself often; as the high priest enters the Holies annually with blood not his own; ²⁶else he must have suffered often from [the] foundation of [the] world; but now once for all at [the] consummation of the æons, he has been manifested to remove sin, by the sacrifice of himself. ²⁷And inasmuch as it is appointed to the men to die once, and after this judgment; ²⁸so also the Christ, having been once for all offered "to bear [the] sins of the many," shall appear a second time, apart from sin, to those who are expecting him, to salvation.

x: 1. For the law having a shadow of the good [things] about to come, not the very image of the things, can never, with the same annual sacrifices that they continually offer, perfect those who approach. ²Otherwise would they not have ceased to be offered, because the worshipers, having been once cleansed, would no longer have had any consciousness of sins. ³But in those [sacrifices] there is an annual remembrance of sins; ⁴for it is impossible that [the] blood of bulls and goats should take away sin. ⁵Therefore when he enters the world, he says,

"Sacrifice and offering thou didst not desire,

But a body didst thou prepare for me;

⁶In whole burnt offerings, and [offerings] for sin, thou didst not delight;

plicable to the Jewish high priests and the death of Christ, and has no reference to an after-death judgment.

Judgment begins with each soul on its arrival at the period of accountability, and continues, a severe, but disciplinary process, until it converts and saves.

Rev. O. D. Miller, S. T. D., favors a different exegesis, which appears from his translation and paraphrase:

"And inasmuch as (or for the reason that) it is allotted unto (all) men once to die (in Adam), but after this judgment (to save from this death); so, also (for this reason, or on account of this death), Christ having been once offered for the sins of many, shall appear the second time without sin unto salvation, to those expecting him."

"Then said I, 'Lo, I have come;

—In [the] volume of [the] book it is written of me,—

To do thy will, O God!' "

⁹Having said above, "sacrifices and offerings and whole burnt offerings and [offerings] for sin thou didst not desire, nor delight in," which are offered according to [the] law; ⁹then he said, "Lo, I have come to do thy will." He takes away the first, that he may establish the second; ¹⁰by which "will" we have been sanctified through the offering of the "body" of Jesus Christ once for all. ¹¹And every priest indeed stands daily ministering and offering frequently the same sacrifices, which can never take away sin; ¹²but he, when he had offered one permanent sacrifice for sins, sat down at [the] right hand of God; ¹³henceforth waiting "till his enemies be made his footstool." "For by one offering he has permanently perfected those that are sanctified. ¹⁴And the holy spirit also testifies to us; for after it had said,

¹⁴"This is the covenant that I will covenant with them,

After those days," saith [the] Lord;

"I will put my laws in their heart,

And upon their mind will I write them;

"And their sins and their iniquities I will remember no more."

¹⁵Now where there is remission of these, there is no longer an offering for sin.

CHRIST AND CHRISTIAN FAITH.

¹⁶Having therefore, brothers, boldness for the entrance of the Holies, by the blood of Jesus, ²⁰by [the] way that he consecrated for us, a new and living way, through the vail, that is to say, his flesh; ²¹and [having] a great priest over the house of God, ²²let us draw near with a true heart, in full conviction of faith; having our hearts "sprinkled" from an evil

conscience, ²³and our body washed in pure water, let us hold fast the confession of the hope unswerving, for he is faithful who promised;—²⁴and let us consider one another, to stimulate to love and good works, ²⁵not forsaking the assembling of ourselves together, as is a custom with some, but exhorting to it, and so much [the] more, as you see the day approaching.

²⁶For if we willfully sin, after we have received the knowledge of the truth, there is left no longer a sacrifice for sins, ²⁷but a certain dreadful expectation of judgment and “fiery jealousy, which is about to devour the opposers.” ²⁸A man who has despised [the] law of Moses dies without mercy, by two or three witnesses; ²⁹how much worse punishment do you think he will deserve who has trampled the son of God under foot, and has deemed the blood of the covenant, by which he was sanctified, a common thing, and has insulted the spirit of favor? ³⁰For we know him who said, “Vengeance is mine, I will recompense.” And again, “[The] Lord shall judge his people.” ³¹It is a dreadful thing to fall into [the] hands of [the] living God.

³²But remember the former days, in which, after you were

x: 29. “This is the only passage in the New Testament where *timōria*—which properly means retributive or vindictive punishment—is used of God. The word ‘punishment’ is elsewhere *kolasis*, which properly means ‘remedial punishment.’ It must be borne in mind that (1) it is here applied to the worst, deadliest, and most impenitent apostates; and (2) that its immediate reference is to the day of Christ’s coming, which was so close at hand in the temporal overthrow of the Jewish polity (Ewald, *Sendschr. an. d. Hebr.* p. 102).”—*Farrar*.

31. To fall into the hands of God, the living God, is as when (1 Sam. v: 6) “the hand of the Lord was heavy,” and “the hand of the Lord was against the Philistines.” It denotes the judgments of God falling on the sinful. It is fearful to merit and receive those penalties. God has a merciful purpose in them, but they are often fearful to experience. We are always in God’s hands, but we are said to “fall into” his hands when we suffer the consequences of sinfulness. It is a fearful thing to merit and receive the results of wickedness, even though a beneficent purpose molds them, just as an amputation is a fearful process to undergo, though it may save life and restore health.

enlightened, you endured a great conflict of sufferings; ³⁴partly, being made a public spectacle both by reproaches and afflictions, and partly becoming partakers with those who were so treated. ³⁵For you both had compassion on the prisoners, and submitted to the seizure of your possessions with joy, knowing that you have for yourselves a better and an enduring possession. ³⁶Therefore cast not away your confidence, which has a great recompense. ³⁷For you have need of patience, that, having done the will of God, you may receive the promise.

³⁷"For yet a very little while,

He that is coming shall come, and not tarry.

³⁸But my righteous one shall live by faith;

And if he shrink back, my soul has no pleasure in him."

³⁹But we are not of those shrinking back into destruction, but of faith to a gaining of life.

xi: 1. But faith is [the] assurance of [things] hoped for, a conviction of unseen things. ²For by this the elders were attested to. ³By faith we understand that the æons have been so established by [the] command of God, that the things which are seen have not been produced from the things that appear. ⁴By faith Abel offered to God a better sacrifice than Kain, through which he was attested to that he was righteous, God testifying concerning his gifts, and through it he being dead yet speaks. ⁵By faith Enoch was translated so as not to see death; and he "was not found, because God translated him;" for before his translation he had been attested to

37-38. The author of Hebrews quotes from the Septuagint, and not from the O. T., as we have it. "If he draw back" is not found in the Bible.

xi: 1. "Faith is an assurance of things hoped for," that is, Christian faith can only consist of results that are both desired and expected.

that "he was well-pleasing to God;" "and without faith it is impossible to please [him], for he who comes near to God must believe that he is, and [that] he is a rewarder of those who seek him. 'By faith Noah, having been admonished of things not then seen, moved with pious fear, prepared an ark for [the] saving of his family, through which he condemned the world, and became heir of the righteousness that is according to faith. 'By faith Abraham, when called obeyed, to go out to a place that he was to receive for an inheritance, and he went out not knowing where he was going. 'By faith he sojourned in [the] land of the promise, as a stranger dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; 'for he was expecting [the] city that has the foundations, of which God is [the] designer and architect. 'By faith also Sarah herself received power for conception, even beyond [the] proper period of life, since she deemed him faithful who had promised; 'therefore also were born from one, who even as to those things had become lifeless, "[as many] as the stars of the sky in multitude," and innumerable as the sand by the seashore.

'All these died according to faith, not having received the promises, but having seen and hailed them from afar, and having confessed that they were strangers and pilgrims on the earth. 'For those that say such things, declare that they are seeking a country. 'And had they been mindful of that from which they went out, so had they opportunity to return;

9. The language is 1st aor.—'he sojourned,' *katoikēsas*, 'dwelling,'—that is, then dwelling, in the continuous past, notwithstanding the Revisers' note, for *katoikēsas* is the aorist participle, not the perfect; the design and force of the aorist is to continue the idea in a uniform past, and not to denote any relation or allusion to the present. 'By faith he sojourned in the land,' etc. (aorist), 'dwelling in tents,' etc. (same aorist). It is hard to believe that the revisers are good Greek scholars, when one sees their failure to discriminate essentials in tense."—*Rev. Jacob Merrifield*.

¹⁸but now they long for a better, that is, a heavenly [country]; therefore God is not ashamed of them, to be called their God; for he has prepared a city for them.

¹⁹By faith Abraham, when tried, offered up Isaac, and he that had accepted the promises offered up his only begotten [son], ¹⁹of whom it was said, "In Isaac shall thy seed be called;" ¹⁹deeming that God [was] able to raise him up even from [the] dead, whence also, figuratively, he received him. ²⁰By faith Isaac blessed Jacob and Esau, even concerning things about to come. ²¹By faith Jacob, when dying, blessed each of the sons of Joseph, and "bowed in worship on the top of his staff." ²²By faith Joseph, when near his end, called to mind the exodus of the sons of Israel, and gave command concerning his bones. ²³By faith Moses, when he was born, was hidden three months by his parents, because "they saw the child was beautiful," and they did not fear the mandate of the king. ²⁴By faith Moses, "when grown up," refused to be called a son of Pharaoh's daughter, ²⁵choosing rather to suffer evil with the people of God, than to have a temporary enjoyment of sin; ²⁶accounting the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense. ²⁷By faith he left Egypt, not fearing the wrath of the king, for he endured as seeing the Invisible One. ²⁸By faith he instituted the passover, and the sprinkling of the blood, that the destroyer of the first born might not touch them. ²⁹By faith they passed through the Red Sea, as through a dry place, attempting which, the Egyptians were swallowed up. ³⁰By faith the walls of Jericho fell down, after they had been surrounded seven days. ³¹By faith Rahab the harlot perished not with the disobedient, when she welcomed the spies in peace. ³²And what more shall I say? For the time will fail me to tell of Gideon, Barak, Samson, Jephthah; of

David and Samuel and the prophets; ³³who through faith subdued kingdoms, wrought righteousness, obtained promises, shut [the] mouths of lions, ³⁴quenched [the] power of fire, escaped [the] edge of the sword; from weakness were made strong; became mighty in war; routed [the] armies of foreigners. ³⁵Women received their dead by a resurrection; and others were beaten to death, not accepting the redemption [offered], that they might obtain a better resurrection; ³⁶and others had a trial of mockings and scourgings, and also of bonds and imprisonment; ³⁷they were stoned, they were tempted, they were sawn asunder, they were slain with [the] sword, they went about in sheepskins, in goatskins; being destitute, afflicted, tormented; ³⁸—of whom the world was not worthy,—wandering in deserts and mountains and caves, and the holes of the earth. ³⁹And all these, having been testified to through the faith, received not the promise, ⁴⁰God having foreseen something better for us, that apart from us they should not be perfected.

xii: 1. Therefore let us also, seeing we have encircling us such a great cloud of witnesses, lay aside all encumbrance, and the easily-captivating sin; let us run with patience the course marked out before us, ¹looking away to the leader and perfecter of the faith, Jesus, who for the joy set before him endured [the] cross, disregarding [the] shame, and has sat down at [the] right hand of the throne of God. ²For consider him who has endured such opposition from sinners against himself, that you may not grow weary, being discouraged in your lives.

xii: 1. The word rendered "easily-captivating" (*euperistaton*), is not found anywhere else in Greek literature. It may mean "close-fitting," "easily-be-setting," or "easily-avoided."

THE NATURE OF PUNISHMENT—CHRISTIANITY, DUTIES, ETC.

'You have not yet resisted unto blood, striving against sin: 'and you have forgotten the exhortation that reasons with you as with sons:

"My son, slight not [the] correction of [the] Lord,
Nor faint when thou art reproved by him;
'For whom [the] Lord loves he corrects,
And scourges every son whom he receives."

'Endure unto correction; God deals with you as with sons, for what son is there whom a father does not correct? 'But if you are without correction, of which all have been made partakers, then are you bastards, and not sons. 'Moreover, we have had fathers of our flesh to correct us, and we revered them; shall we not much rather yield obedience to the Father of spirits, and live? ¹⁰For they indeed for a few days corrected [us] as seemed right to them; but he for [our] profit, that [we] may be partakers of his holiness. ¹¹All correction, indeed, seems for [the] present to be grievous, not joyous; but afterward it yields peaceable fruit of righteousness to them that have been trained by it. ¹²Therefore "straighten the slackened hands, and the enfeebled knees," ¹³and "make right paths for your feet," so that the lame may not be turned out of the way, but rather be healed.

¹⁴Pursue peace with all men, and holiness, without which

5-11. The divine punishments are thus called corrections, or chastisements. Though severe, they are salutary, and accomplish the welfare of the punished. The word *paideia*, chastisement or correction, here used, corresponds to *kolasis* (Matt. xxv: 46). to prune or punish. The end of all God's punishments is to accomplish the improvement of the punished.

9. "Yield obedience" is the meaning of *hupotagēsometha*. It is the middle voice, fut. tense, 1st per. plu. of *hupotassō*. "Be in subjection," E. V., does not give the correct idea, for we may be in subjection from necessity, not from choice, but the writer inculcates voluntary submission, when he uses the middle voice of *hupotassō*.

no man shall see the Lord; ¹⁵looking carefully whether any man fall back from the favor of God; "whether any root of bitterness springing up trouble [you]," and through it the many be defiled; ¹⁶whether [there be] any fornicator, or profane person, like Esau, who sold his birthright for one meal. "For you know that when afterward he wished to inherit the blessing, he was refused; for he found no place for reformation, though he earnestly sought it, with tears.

¹⁷For you have not come to [a mountain] that might be touched and scorched with fire, and to "blackness, and darkness, and tempest," ¹⁸and "a sound of trumpet," and "a voice of words," [the] hearers of which intreated that not another word should be spoken to them, ²⁰—for they could not endure [the] injunction,—"If even a beast touch the mountain, it shall be stoned," ²¹and so dreadful was [the] scene [that] Moses said, "I exceedingly fear and tremble;"—²²but you have come to Mount Zion, and [the] city of [the] living God, [the] heavenly Jerusalem, and to myriads of angels, ²³to a gathering and assembly of first-born, enrolled in [the] heavens, and to God [the] judge of all, and to spirits of righteous [ones] perfected; ²⁴and to Jesus, a mediator of a New Covenant, and to a blood of sprinkling that speaks better than Abel. ²⁵See that you refuse not him who speaks. For if those escaped not who rejected him that admonished [them] on earth, how much more [shall not] we, who turn away from him who [speaks] from [the] heavens; ²⁶whose voice then shook the earth; but now he has promised, saying, "Yet once more will I shake not only the earth, but the heavens also." ²⁷And this "Yet once more," denotes the removal of the things shaken, as of things that have been made, that the things not shaken may remain. ²⁸Therefore receiving an undisturbed reign, let us hold [the] favor, through which we may

serve God acceptably with reverence and awe; "for indeed "our God [is] a consuming fire."

29. This language is frequently misread thus: "God *out of Christ* is a consuming fire." But it must not be supposed that the unchangeable God, he who is "the same, yesterday, to-day, and forever," "without variableness or the shadow of turning," is modified for better or for worse, in any mode of his manifestation to man. What God is *in Christ* he is, and ever must be, *out of Christ*. He "is a consuming fire" always and everywhere. But this fact does not render God forbidding, repulsive, when we understand it. There is no relation sustained by our heavenly Father, no figure by which he may properly be represented, that can be understood, without inspiring impulses of gratitude and joy in the mind that comprehends the truth presented.

"God is Love," therefore is the consuming, unquenchable fire of infinite and divine love. He cannot, therefore, be anything else than love to his children, and what the fire of human love is in the heart of a human parent, the fire of God's love is in him, only multiplied by infinity.

Trace this sacred element from its lowest manifestation in the heart of reptile or brute, up through its holy of holies in the breast of the human mother, and onward up to God himself, and it has but one purpose, and that is to cherish its object, and to destroy all that would harm that object. God is a consuming fire toward his children—but it is the fire of love and not of hate.

George MacDonald well says: "Nothing is inexorable but love. For love loves unto purity. Love has ever in view the absolute loveliness of that which it beholds. Therefore all that is not beautiful in the beloved, all that comes between and is not of love's kind, must be destroyed. 'Our God is a consuming fire.' It is the nature of love, so terribly pure that it destroys all that is not pure. It is not that the fire will burn us if we do not worship God, but that the fire will burn us until we worship thus; yea, that will go on within us, after all that is foreign to us has yielded to its force, no longer with pain and consuming, but as the highest consciousness of life, the presence of God."

It is not because God hates us, but because he loves us, that he will burn toward us by all the disciplinary processes needful, until he has burned away that sin in us which is contrary to his nature, and hurtful to us.

He burns to purify. "He shall sit as a refiner and purifier of silver." Could the melting metal feel, how might it misunderstand the process through which it is passing. The unrelenting fire burns beneath the crucible, and the dirty, unsightly ore becomes like liquid light, and circulates as useful coin, and sparkles on the fingers of happy brides, and shines on the sceptres of kings, and in the coronets of queens. And all because the severe and purifying fire of the refiner has tried it.

Inasmuch as the consuming fire of God is refining, we learn that it only destroys the dross of sin, and leaves the spiritual gold, the immortal soul, unscathed and pure when its blessed work is finished.

Many phenomena are feared because not understood. The savage thinks thunder the voice of an angry deity, when it is the rolling of God's chariots as they carry health and life through the air. Because fire is sometimes the author of apparent calamity, its beneficent character is lost sight of. It is the

xiii: 1. Let brotherly love continue. ²Be not forgetful to show love to strangers, for thereby some have unconsciously entertained angels. ³Be mindful of those in prison as if in prison with them; those ill-treated, as being your-

right hand of civilization. Its chief office is not destruction, but service. In fact, it destroys nothing. It decomposes substances, releasing constituents from existing relations, but all the elements remain intact, undiminished. Every particle in a substance burned exists still, and is ready to be taken up again in new forms.

If we burn a stick of wood, and carefully preserve the smoke and ashes, we shall find that they weigh a little more than the wood weighed—just as much more as the oxygen weighed that combined with the flame in the process of combustion. The ultimate particles are all preserved, not one disturbed or changed from its original form and size, and they are released by fire that they may go out into the great laboratory of nature, to be again employed in new forms of utility and beauty. Science declares that the ultimate particles of which all substances are composed are like microscopical bricks; they never lose form or identity, but, let loose from any combination by fire or otherwise, they are ready to be again taken up in other forms. Destruction is a mere incident in the biography of fire—a preliminary process; fire is the great emblem of purity.

When, therefore, we read in the Scripture that God's processes of dealing with his children resemble fire, or that he is a fire, we must remember these characteristics, and interpret the allusion in the light of scientific facts. If fire never destroys an atom of the material universe; if fire is only a process by which God is reconstructing his universe, why should men imagine that God's moral fires are other than healthful and beneficial in the moral world?

It need not be claimed that the authors of the Scriptures were familiar with these facts, but we shall find that they so far perceived the office of fire as to use it accurately. Thus:

"For thou, O God, hast proved us; thou hast tried us as silver is tried; we went through fire and through water, but thou broughtest us out into a wealthy place." Ps. lxxvi: 10-12.

Silver is tried that its impurities may be purged away. The hotter the furnace, the more certain is the precious ore to be purified. Again:

"Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii: 2, 3.

God's consuming fire refines, purifies, and purges away the dross of sin. Hence says the apostle:

"Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." 1 Cor. iii: 13-15.

selves, also, in [the] body. '[Let] marriage [be] honorable in all, and [let] the bed [be] undefiled; for God will judge fornicators and adulterers. 'Let [your] way of dealing be free from [the] love of money; be content with such things as you have, for himself has said,

"I will by no means leave thee;

Nor will I by any means forsake thee."

'So that with good courage we may say,

"[The] Lord is my helper; I will not fear:

What shall man do to me?"

'Remember them that were your leaders,—those who spoke the word of God to you, and considering their conduct, imitate [their] faith. 'Jesus Christ [is] the same yesterday, and today, and to the æons. 'Be not borne away by various and strange teachings, for it is excellent for the heart to be established by favor, not by foods, in which those who walked

The exacting love of God, demanding purity, can do no less than destroy all that is opposed to the purity and happiness of its object.

Thus "everlasting fire," the "furnace of fire," "consuming fire," "unquenchable fire," and all the forms in which fire figures in the Bible as an emblem of God's dealings with men, denote the severe but kindly and disciplinary character of God's judgments. There is always a beneficent purpose in all God's dealings with men. Divine love is seeking and securing, by severe processes, sometimes as though by fire, the welfare of those toward whom the flame burns.

"The holy flame forever burneth,

From heaven it came, to heaven returneth."

"God is Love," and also "a consuming fire;" terms not contradictory but synonymous. Nothing precious will perish or permanently suffer from the consuming fire of God. Sin, error, evil, will perish; but the soul will come forth from the conflagration purified as silver is purified, perfectly reflecting its Maker's image as it never can until the impurities of time are consumed and it returns to that purity it had when it came from the hand of that being in whose image every human soul is created.

God is always burning but never consuming, according to the teachings of some Christians. He burns toward sin and the sinner, but consumes neither. But he is a consuming fire. What does he consume? Everything contrary to his immortal nature, Love. Madame Guion says, "Infinite love is the only eternal fire."

were not profited. ¹⁰We have an altar, from which they that serve the tabernacle have no right to eat. ¹¹For [the] bodies of those animals, whose blood is brought into the Holies by the high priest for sin, are burned "outside of the camp." ¹²Therefore Jesus also, that he might sanctify the people by his own blood, suffered outside of the gate. ¹³Let us then go forth to him "outside of the camp," bearing his reproach. ¹⁴For we have no permanent city here, but we seek for [one] about to come. ¹⁵Through him, then, let us offer up a sacrifice of praise to God continually, that is, "[the] fruit of lips" acknowledging his name. ¹⁶But be not forgetful of beneficence and liberality, for with such sacrifices God is well pleased. ¹⁷Obey your leaders, and be submissive; for they keep watch on behalf of your lives, as about to render an account, that they may do this with joy, and not [with] lamentation, for this [were] unprofitable to you.

¹⁸Pray for us; for we are confident that we have a good conscience, wishing to conduct ourselves honorably among all; ¹⁹but I intreat [you] more especially to do this, that I may [the] sooner be restored to you.

²⁰Now may [the] God of peace, he that led up from [the] dead our Lord Jesus, the great "Shepherd of the sheep," with [the] blood of [the] æonian Covenant, ²¹perfect you in every good thing to do his will, effecting in us that which is well-pleasing in his sight, through Jesus Christ; to whom [be] the glory to the æons of the æons. Amen.

²²But I intreat you, brothers, bear with the word of exhortation; for indeed I have written to you briefly. ²³Know that our brother Timothy has been set at liberty, with whom, if he come soon, I shall see you. ²⁴Salute all your leaders, and all the saints. Those from Italy salute you.

²⁵Favor [be] with you all. Amen.

PART XVIII

SECTION FIRST.

PREFACE.

Revelation i: 1. A revelation of Jesus Christ which God gave him to show to his *saints* the things that must soon

Title, S. A., John's Apokalypse, or, A Revelation of John. Not in V.

The Apokalypse, or the Revelation of John the Theologian—usually rendered the Divine—was written, at the very latest, soon after the death of Nero, and before the destruction of Jerusalem—A. D. 68. An overwhelming weight of evidence, external and internal, demonstrates this. Such is the opinion of the most, the best, and nearly all modern critics, such as Farrar, Plumptre, Lücke, Schwegler, Baur, Züllig, De Wette, Rénan, Krenkel, Bleck, Reuss, Réville, Volkmar, Bunsen, Dlisterdieck, Stier, Neander, Guericke, Auberlen, F. D. Maurice, Moses Stuart, Niemeyer, Desprez, S. Davidson, etc. It originated in the Neronian persecution, and the Jewish War. Canon Farrar observes: "But while the date may be fixed with much probability, it cannot be fixed with certainty. All that can be asserted is that the book was written before the destruction of Jerusalem, and the burning of the Temple. This is clear from the beginning of the eleventh chapter. The Temple is there spoken of as still standing, in language which closely resembles, and indeed directly refers to, the language of our Lord in his great Eschatological discourse. We cannot tell the exact year in which the Christians—warned, as Eusebius says, 'by a certain oracle given to their leaders by revelation;' or, as Epiphanius tells us, 'by an angel'—left the doomed and murderous city and took refuge across the Jordan, in the Peraan town of Pella. There can be little doubt that their flight took place before the actual blockade of Jerusalem by Titus, and probably in A. D. 68. It seems to be alluded to in Rev. xii:14. Now the first threatening commotions in Judæa began in A. D. 64, shortly after the fire of Rome. The actual revolt burst forth at Cæsarea in A. D. 65. Vespasian was despatched to Judæa by Nero during his visit to Greece in A. D. 66. He arrived in Palestine early in A. D. 67. The years 67 and 68 were spent in sup-

occur; and he sent and signified [them] by his messenger to his slave John; 'who testified of the word of God, and of the

pressing the brave resistance of Galilee and Peræa. Nero died in June, 68. Political uncertainties caused a suspension of the Roman measures during the year 69, but when Vespasian felt himself secure of the throne, in A. D. 70, he sent Titus to besiege Jerusalem. The siege began early in March, 70, and was brought to its terrible conclusion in August of the same year."

John the Revelator, who had disappeared at the meeting in Jerusalem, A. D. 50, reappears in his vision on the Isle of Patmos, and again in his three epistles later.

There is a more intelligible and accurate view of the meaning and application of the Apokalypse in Canon Farrar's "Early Days," and in Whittemore's and Cowles's Commentaries than in all the numerous volumes that had previously been written on this fruitful theme.

The Apokalypse has generally been regarded as obscure, enigmatical, and its symbols and metaphors have been applied to almost every age, because it has been supposed to refer to the end of all things. Most of the ablest theologians have confessed ignorance of its references. But let the reader bear a few facts in mind, and its general meaning no longer remains obscure: 1. It is a vision. 2. It is highly wrought. 3. It is prophetic: 4. Its allusions are all carefully disguised, in order to escape the notice of the powerful contemporary tyrants to whom they refer. 5. Its prophecies were to be immediately fulfilled. Indeed, if the reader will bear in mind the one guiding fact that it was written just before the destruction of Jerusalem, and also keep its recurring key-words in memory—"shortly to occur," he will be able to understand the book.

John was compelled to couch his vision in symbols and obscure phraseology, meaningless to all but Christians, inasmuch as his descriptions of the coming destruction would, if understood, have brought down the wrath of the Romans to whom they refer. Says Canon Farrar. "No danger incurred by the early Christians was greater than that caused by the universal prevalence of political spies. If one of these wretches got possession of any Christian writing which could be construed into an attack or a reflection upon their terrible persecutors, hundreds might be involved in indiscriminate punishment on a charge of high treason (*laesa majestas*), which was then the most formidable engine of despotic power. St. Paul, writing to the Thessalonians even so early as A. D. 52, had found it necessary to speak of the Roman Empire and of the Emperor Claudius or Nero in terms of studied enigma. St. Peter, making a casual allusion to Rome, had been obliged to veil it under the mystic name of Babylon. Even Josephus has to break off his explanation of the Book of Daniel with mysterious suddenness, rather than indicate that the fate of the Roman Empire was there foreshadowed. Concealed methods of allusion are, for similar reasons, again and again adopted in the Talmud. St. John saw in Nero a realization of Antichrist; but it would have been fatal to whole communities, perhaps to the entire Church, if he had openly committed to writing either the indication of Nero's character or the prophecy of his doom. He could only do this in the guise of Scriptural and prophetic symbols, which

testimony of Jesus Christ, of what things he saw. 'Happy are he who reads and those who hear the words of the proph-

would look like meaningless rhapsodies to any Gentile reader, but of which, as he was well aware, the secret significance was in the hands of those for whom alone his revelation was intended."

It is "an inspired outline of contemporary history." Farrar's account of the times during which it was written, will pour a flood of light on the Revelator's descriptions. "Thus horrible was the aspect of the world—politically, morally, socially, even physically—during the months in which the Apokalypse was written. *Physically* men seemed to be tormented and terrified with catastrophes and portents. 'Besides the manifold changes and chances of human affairs,' says Tacitus, 'there were prodigies in heaven and on earth, the warnings of lightnings, and the presages of the future, now joyous, now gloomy, now obscure, now unmistakable. For never was it rendered certain by clearer indications, or by more deadly massacres of the Roman people, that the gods care nothing for our happiness, but do care for our retribution.' In Rome a pestilence had carried off tens of thousands of the citizens. A disastrous inundation of the Tiber had impeded the march of Otho's troops, and encumbered the roads with ruins. In Lydia an encroachment of the sea had wrought fearful havoc. In Asia city after city had been shattered to the dust by earthquakes. 'The world itself is being shaken to pieces,' says Seneca, 'and there is universal consternation.' Comets, eclipses, meteors, parheliions, terrified the ignorant, and were themselves the pretexts for imperial cruelties. Auroras tinged the sky with blood. Volcanoes seemed, like Vesuvius, to be waking to new fury. *Morally*, the state of the Pagan world was such as we have seen. It was sunk so low that, in the opinion of the Pagan moralists of the empire, posterity could but imitate and could not surpass such a virulence of degradation. The state of the Jewish world is revealed alike in the Gospels, in the Talmud, and in the writings of Josephus. It may suffice to quote the opinion of the latter that his own generation in Judea was the wickedest that the world had seen, and that if the avenging sword of the Romans had not smitten Jerusalem with God's vengeance, the very earth must have opened to swallow up her iniquities. *Socially*, we see how desperate was the condition alike of Jews and Pagans, in St. Paul, St. James, and Josephus on the one hand, and in Tacitus, Suetonius, and the Satirists on the other. *Politically*, the whole empire was in a state of agitation.

"The Romish world and the Jewish world were alike rent by civil war. There were banquets in the reign of Nero at which seven emperors and the father of an eighth—for the most part entirely unrelated to one another—might have met under the same roof, namely, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, and the elder Trajan; and five of these, if not six, died violent deaths. Every general of the smallest eminence became ambitious to raise himself to 'the dread summits of Cæsarian power.' * * *

"And amid all these evils—these multiplied signs of the approaching end—the 'woes of the Messiah' afflicted the Church also. Two of the greatest cities of the world—Rome, the spiritual Babylon, Jerusalem, the spiritual Sodom—

ecy, and observe the things therein written, for the time is near.

had drunk deep of the blood of the prophets and saints of Christ. Nor had the guilt of such murders been confined to them. "Through all the provinces" it seemed as if Satan had come down having great wrath, as knowing that his time was short. Many a nameless martyr in the various cities of the Empire had been added to that 'vast multitude' who, in the Neronian persecution, had suffered their baptism of blood. Yet even persecution from without had not secured the Church from the growth of deadly heresies within. Every one of the apostles had been driven to utter words of sternest warning against teachers who, while they called themselves Christians, were guilty of worse than heathen wickedness—who turned the grace of God into lasciviousness, and made their liberty a cloak for evil lives. Thus alike the Jewish and the heathen world, each at the nadir of their degradation and impiety, were bent upon the destruction of Christ's little flock; and even into that little flock had intruded many who came in sheep's clothing, though inwardly they were ravening wolves.

"Such were 'the signs of the times' during the course of these awful years in which St. John found himself on the rocky isle 'that is called Patmos,' and uttered his prophecies."

The internal evidence that the Revelation is a prophecy of the overthrow and destruction of Jerusalem is demonstrated. In fact, it is a symbolic and expanded commentary on the 24th of Matthew. John received a command to measure the temple, accompanied by a prophecy that the "holy city," containing the temple, should be trodden down of the Gentiles, Rev. xi: 2. In the same chapter he saw the city overthrown, "the city where our Lord was crucified." This destruction is prophetically described. He also saw very nearly what Jesus described as future. When Jesus was led forth to crucifixion, he turned to the "daughters of Jerusalem" and bade them weep not for him, but for themselves and children; "For," said he, "behold, the days are coming when they shall say . . . to the mountains, fall on us, and to the hills, cover us." Luke xxiii: 29-30. So the Revelator represents himself as having seen in vision, the people calling on the mountains to fall on them, and the hills to cover them. Rev. vi: 16. In Luke xxi: 24, Jesus speaks of the time when Jerusalem was to have been trodden down of the Gentiles. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken." And in Matt. xxiv: 31, he accompanies a similar statement with the following: "And he (the son of man) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other." And John represents himself to have seen (Rev. vi: 12, 13, 14,) the sun become black as sackcloth—the moon become as blood—the stars of heaven fall. Also (chap. vi: 15, 16, 17,) the greatest distress prevailing on the earth, men's hearts, agreeably to the Savior's prophecy, actually

SALUTATION AND INTRODUCTION.

'John to the seven assemblies that are in Asia: favor to you and peace from him who is and who was and who is to come, and from the seven spirits which are before his throne; and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To him who

"falling them for fear." And in the seventh chapter, "the servants of God," sealed on their foreheads, and a great multitude from all nations, etc., gathered together before the Lamb. This agrees with what Jesus said was to indicate the approach of Jerusalem's destruction. Jesus speaks of the desolation coming on Jerusalem as an event in which the prophets and those slain for the word of God, etc., were to be avenged. In Matt. xxiii: 37, he says to Jerusalem, "O Jerusalem! Jerusalem! thou that killest the prophets and stonest those that are sent unto thee," etc. He informed those that dwelt in that city that upon them should come "all the righteous blood shed upon the earth."

A few allusions are sufficient to show that they refer to events no longer future, and that its author regarded the fall of Jerusalem and the end of the Mosaic Dispensation as the great events marking the second advent of the Christ.

Rev. i: 1. "Signify," that is, showed by signs.

3. "Near," that is, John himself was to see the events described.

4. "The seven assemblies." This language localizes the prophecy to those designated, that is, to the believers of his times. Probably John uses the seven he names as representatives of all. The mystical number seven is applied to the "seals," the "trumpets," and the "bowls."

5. The figure of "blood" is derived from the O. T. Says Dr. Whittemore, "If we turn to the Epistle to the Hebrews, we shall find that Paul draws his figure of the sanctifying and atoning power of the mere blood of Christ, from this portion of the Jewish service. (Lev. xvii: 11.) 'Almost all things are by the law purged with blood; and without shedding of blood is no remission; Heb. ix: 22. Again, Paul says, 'But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God;' 11-14. Such is the manner in which the mere blood of Christ came to be spoken of as possessing a purifying power. It is only in a metaphorical sense that it can have such a power. In this sense the blood of Christ is frequently spoken of by the New Testament writers. 1 Peter i: 2, 19; 1 John i: 7; Rev. v: 9; vii: 14; xii: 11. It is well known to every student of the New Testament, that the truth is the purifying agent under the gospel. What else can purify the soul? Paul states, that 'Christ loved the church, and gave him-

loves us, and set us free from our sins by his own blood, —and he made us a reign,—priests to his God and Father; to him [be] the glory and the might to the æons. Amen. Behold! he comes with the clouds, and every eye shall see him, even those who pierced him; and all the tribes of the earth shall mourn over him. Yes, Amen. “I am the alpha and the omega,” says [the] Lord God, “he who is and who was and who is to come,—the Almighty.”

‘I John, your brother and partaker with you in the affliction, and reign, and patience of Jesus, was in the island

self for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish;’ Eph. v: 25-27. When it is said, therefore, by the Revelator, that Christ loved the church, and washed it from its sins in his own blood, he expresses precisely the truth stated by the apostle Paul, as just quoted.”

6. “To the æons.” This reduplication of the word æon denotes a long time. If one æon means eternal duration, it would be improper to pluralize the word. If one æon is not endless, “æons,” or “æons of æons” cannot be. “To the ages” is the meaning of the phrase; but “forever,” meaning endless duration, is entirely inaccurate.

7. Dr. Cowles remarks: “To what ‘coming’ does this passage refer? The reader who shall carefully study the words of our Lord in Matt. xxiv: 29-31, and xvi: 27, 28, and x: 23, and in kindred passages also, will readily see that John here refers to those declarations, using the same words, and therefore doubtless in the same sense. Here we have ‘cometh with clouds;’ there, ‘coming in the clouds of heaven;’ here, ‘every eye shall see him;’ there, ‘they (“all the tribes of the earth”) shall see the son of man coming;’ here, ‘all the kindreds of the earth (or land) shall wail because of him;’ there, ‘then shall all the tribes of the earth mourn.’ ‘Verily I say unto you, This generation shall not pass till all these things be fulfilled.’ (Matt. xxiv: 34.) ‘Verily I say unto you, There be some standing here who shall not taste of death till they see the son of man coming in his kingdom.’ (Matt. xvi: 28.) ‘Ye shall not have gone over the cities of Israel till the son of man be come.’ (Matt. x: 23.) ‘If I will that he tarry till I come, what is that to thee?’ (John xxi: 22). These limitations are entirely decisive. They compel us to admit that Jesus did use the language above quoted of his first coming—the nearer one—to establish his kingdom by the mission of his spirit and by removing out of the way the first great obstacle to its prosperity—the rotten Judaism of that age and its representative city, Jerusalem.”—*Com. in loc.*

8. “Alpha and Omega” are the first and last letters in the Greek alphabet. The phrase is equivalent to A and Z.

called Patmos, for the word of God, and the testimony of Jesus. ¹⁰I was in spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, ¹¹saying, "What thou seest, write in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodikea."

¹²And I turned to see the voice that spoke to me; and having turned, I saw seven golden candelabra, ¹³and in [the] midst of the candelabra one like a son of man, clothed with a garment reaching to [the] foot, and girded about at the breasts with a golden girdle. ¹⁴And his head and hair were white, as white wool,—as snow; and his eyes were like a flame of fire, ¹⁵and his feet like burnished brass, glowing with fire, as in a furnace; and his voice as a voice of many waters. ¹⁶And he had in his right hand seven stars: and out of his mouth proceeded a sharp, two-edged sword, and his face [glowed] as the sun shines in his power. ¹⁷And when I saw him, I fell at his feet as dead; and he placed his right hand on me, saying, "Fear not; I am the First and the Last, ¹⁸and the Living One; I was even dead, and behold, I am alive to

11. The seven churches. "Geographically these cities lay on a curved line somewhat in the shape of a horseshoe magnet, so that they might be taken by a tourist in the very order in which they stand in this book: thus from Ephesus north to Smyrna, 40 miles; thence north to Pergamos, 60 miles; thence east to Thyatira, 30 miles; thence south to Sardis, 40 miles; thence southeast to Philadelphia, 30 miles; thence southeast to Laodicea, 50 miles. Near the last named lay Colosse and Hierapolis. Of the seven cities, the first three were maritime; the others were inland on the returning portion of the curve."—*Dr. Cowles' Com.*

12. "Seven golden candelabra," "candlesticks," E. V., the seven assemblies addressed.

13. Jesus.

16. "Seven stars," the pastors of the seven assemblies.

18. That Hades is the kingdom of death, and not a place of torment after death, is evident from the language of Acts ii: 27: "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy holy one to see corruption." Verse 31: "He was not left in Hades, neither his flesh did see corruption;"

the æons of the æons; and I have the keys of death and of Hadēs. ¹⁹Write therefore the things that thou sawest, and the things that are, and the things about to occur after these; ²⁰ the mystery of the seven stars which thou sawest upon my right hand, and the seven golden candelabra. The seven stars are messengers of the seven assemblies, and the seven candelabra are seven assemblies."

LETTER TO THE ASSEMBLY IN EPHESUS.

ii: 1. "To the messenger of the assembly in Ephesus, write: These things says he who holds the seven stars in his right hand, who walks in [the] midst of the seven golden candelabra: ¹I know thy works, and thy toil and patience, and that thou canst not endure bad men; and didst try those who call themselves apostles, but are not, and didst find them false; ²and hast patience, and didst bear for my name's sake, and hast not grown weary. ³But I have [this] against thee, that thou hast left thy first love. ⁴Remember therefore whence thou hast fallen, and reform, and do the first works; otherwise I come to thee, and I will remove thy candelabrum out of its place, unless thou reform. ⁵But this thou hast, that thou hatest the works of the Nikolaitans, which I also hate."—"He who has an ear let him hear what the spirit says to the assemblies. "To him who overcomes I will give to him to eat of the tree of life, which is in the paradise of God."

that is, his spirit did not remain in the state of the dead, until his body decayed. No one supposes that Jesus went to a realm of torment when he died. Jacob wished to go down to Hadēs to his son mourning, so Jesus went to Hadēs, the under-world, the grave. His soul was not left in the realms of death, is the meaning. To have the keys of Hadēs is to rule death and the grave.

ii: 7. The word here rendered tree is not the usual word *dendron* but *zulon*, which has a plural signification. See note on Rev. xxii: 2, 7.

LETTER TO THE ASSEMBLY AT SMYRNA.

“And to the messenger of the assembly in Smyrna, write: These things says the First and the Last, who became dead and lived; ‘I know thy affliction and poverty,—but thou art rich;—and the blasphemy of those declaring themselves to be Jews, and they are not, but a synagogue of the adversary. ¹⁰Fear not the things which thou art about to suffer; behold, the accuser is about to cast some of you into prison, that you may be tried, and you shall have an affliction of ten days. Be thou faithful till death, and I will give thee the crown of life.” —“He who has an ear, let him hear what the spirit says to the assemblies. “He who overcomes shall not be hurt by the second death.”

LETTER TO THE ASSEMBLY AT PERGAMOS.

¹²“And to the messenger of the assembly in Pergamos, write: These things says he who has the sharp, two-edged sword; ¹³I know where thou dwellest,—where the throne of the adversary is;—and thou firmly retainest my name, and

10. Dr. Whittemore says: “What devil was this which should cast the Christians into prison, other than the Jews, the synagogue of Satan, who had been mentioned in the preceding verse? The word *diabolos*, here rendered devil, signifies accuser, slanderer. It is put for any adversary; and is often used metaphorically in the New Testament. *Ho diabolos*, the devil, E. V., is the designation given by the Revelator to the leading persecutors of the church. So the great dragon, that old serpent, called the devil and Satan, is nothing more than exalted human wicked power—the exalted enemies of the church; and when that devil is chained in the bottomless pit, it represents the restraining of that power. See Rev. xii: 9, 12; xx: 2, 10. From the whole, it seems evident, that by the devil is intended the leading persecuting power; or, as Paul hath it, the persecuting principalities and powers, and the spiritual wickedness in high places; Eph. vi: 11, 12.” “That ye may be ten days,” *i. e.*, a brief season.

11. The term “second” implies a first, to which it bears a relation or comparison. The “things which must shortly come to pass,” with reference to which this revelation was given, were the things appertaining to the end of the Jewish age, and dissolution of the Jewish nation. This was a national

didst not deny my faith, even in the days of Antipas, my faithful witness who was killed among you, where the adversary dwells. "But I have a few things against thee; because thou hast there those holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication; ¹⁵so also thou hast some that hold the teaching [of the] Nikolaitans in like manner. ¹⁶Reform therefore; otherwise I come to thee quickly, and I will fight with them with the sword of my mouth."—¹⁷He who has an ear let him hear what the spirit says to the assemblies. "To him who overcomes, to him I will give of the hidden manna, and I will give him a white pebble, and on the pebble a new name engraved, which no one knows but he who receives it."

LETTER TO THE ASSEMBLY AT THYATIRA.

¹⁸"And to the messenger of the assembly in Thyatira, write: These things says the son of God, whose eyes are like a flame of fire, and his feet like burnished brass; ¹⁹I know thy works and love and faith and ministry and thy patience, and that thy last works are more than the first. ²⁰But I have [this] against thee, that thou allowest the woman Jezebel, who calls herself a prophetess; and she teaches and seduces my slaves to commit fornication, and eat things sacrificed to idols. ²¹And I gave her time that she might reform; but she is not disposed to reform from her fornication. ²²Behold! I cast

death. Had that people suffered a former national death, to which this would naturally rank as second in order? Certainly, in the Babylonish captivity. And that captivity was represented in the prophets as death and burial, and their restoration was described as their being brought up out of their graves to inherit the land of Israel. (See Ezek. xxxvii: 11, 12.) This destruction which was now "at hand" (chap. 1: 3) was of course their second national death, and more terrible and lasting than the first. (See Luke xxi: 20-24.)

17. "Pebble." Tablet, or pebble is the meaning of *psêphos*; "stone" is *lithos*, or *petros*.

her and those committing adultery with her, into a couch, into great affliction, unless they reform from her works. "And I will kill her children with death; and all the assemblies shall know that I am he who searches reins and hearts; and I will give to each of you according to your works. "But I say to you—to the rest in Thyatira, as many as have not this teaching, who knew not the depths of the adversary—as they say—I lay on you no other burden; "but what you have, hold fast till I come. "And he who overcomes, even he who keeps my works to [the] end, I will give to him authority over the nations, "and he shall rule them with a rod of iron,—as earthen vessels are broken to pieces;—as I also have received from my Father. "And I will give him the morning star." "He who has an ear let him hear what the spirit says to the assemblies.

LETTER TO THE ASSEMBLY AT SARDIS.

iii: 1. "And to the messenger of the assembly in Sardis, write: These things says he who has the seven spirits of God, and the seven stars; I know thy works, that thou hast a name to live, and art dead. "Be vigilant, and strengthen the things that remain, which were about to die, for I have found thy works not fully performed before my God. "Remember, therefore, how thou hast received and didst hear, and observe [it], and reform. If therefore thou watch not, I will come as a thief, and thou shalt not know what hour I will come on thee. "But thou hast a few names in Sardis which have not soiled their garments; and they shall walk with me in white, for they are worthy. "He that overcomes shall thus be clothed in white garments, and I will by no

24. Satan, the adversaries and opponents of the Christians, personified as one; "the adversary," here, and also elsewhere.

means blot out his name from the book of life, and I will confess his name before my Father, and before his angels." "He who has an ear let him hear what the spirit says to the assemblies.

LETTER TO THE ASSEMBLY AT PHILADELPHIA.

⁷"And to the messenger of the assembly in Philadelphia, write: These things says he that is holy, he that is true, he who has the key of David, he who opens and no one shuts, and shuts and no one opens; ⁸I know thy works,—behold, I have given thee a door opened, which no one can shut;—for thou hast a little power, and hast kept my word, and didst not deny my name. ⁹Behold, I give of the synagogue of the adversary, of those who declare themselves Jews, and are not, but lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. ¹⁰Because thou didst keep the word of my patience, I also will keep thee from that hour of trial which is about to come on the whole inhabited earth to try them who dwell on the earth. ¹¹I come quickly; hold fast what thou hast, that no one take thy crown. ¹²He that overcomes him will I make a pillar in the temple of my God, and he shall go out thence no more, and I will write on him the name of my God, and the name of the city of my God, the New Jerusalem,—which comes down from my God out of the heaven, and my own new name." ¹³—He who has an ear let him hear what the spirit says to the assemblies.

LETTER TO THE ASSEMBLY AT LAODIKEA.

¹⁴"And to the messenger of the assembly in Laodikea, write: These things says the Amen, the faithful and true witness,

iii: 11. "Come quickly." The seer keeps the keynote of the speedy fulfillment of his words continually sounding.

the beginning of the creation of God; ¹⁵I know thy works, that thou art neither cold nor hot. I wish thou wert cold or hot. ¹⁶So because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth. ¹⁷Because thou sayest, 'I am rich, and have grown wealthy, and have need of nothing;' and knowest not that thou art the wretched one, and pitiable and poor and blind and naked; ¹⁸I counsel thee to buy of me gold, refined by fire, that thou mayest be rich, and white garments that thou mayest clothe thyself, and [that] the shame of thy nakedness may not be manifested; and eyesalve to anoint thine eyes, that thou mayest see. ¹⁹As many as I love, I reprove and correct; be zealous therefore, and reform. ²⁰Behold, I stand at the door and knock; if any man hear my voice and open the door, I will enter in to him, and feast with him, and he with me. ²¹He that overcomes, to him will I give to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." ²²He who has an ear let him hear what the spirit says to the assemblies.

SECTION SECOND.

IMAGINARY APPEARANCE OF GOD AND ANGELS.

iv: 1. Immediately after these things I saw, and behold, a door opened in the sky, and the first voice that I heard was as [that] of a trumpet speaking with me, saying, "Ascend hither, and I will show thee the things which must occur."

In these addresses to the churches the reader cannot fail to see much of allegory, of highly wrought imagery, like *Pilgrim's Progress*, conveying sound moral instruction, under the garb of its oriental style. *

iv: 1. "Sky," is preferable to "heaven" in most places where *ouranos* occurs in Revelation. The word means either, according to connection.

THE JEWISH NATION, TEMPLES AND WORSHIP DESTROYED, AND
CHRISTIANITY ESTABLISHED.

¹After these things I was immediately in spirit, and behold, a throne was placed in the sky, and one sitting on the throne. ²And the one sitting [was] in appearance like a jasper stone, and a sardius, and an iris encircled the throne, similar to an emerald in appearance; and twenty-four thrones [were] encircling the throne; and twenty-four presbyters [were] sitting on the thrones, arrayed in white garments, and golden crowns [were] on their heads. ³And from the throne proceeded lightnings and voices and thunders; and before the throne were burning seven lamps of fire, which are the seven spirits of God; ⁴and before the throne as it were a glassy sea, like crystal; and before the throne, and around the throne, four living ones, full of eyes before and behind. ⁵And the first living one resembled a lion, and the second living one resembled a young bullock, and the third living one had the face as of a man, and the fourth living one resembled a flying eagle. ⁶And the four living ones had each six wings; round about and within they are full of eyes; and they have no rest day and night, saying, "Holy, holy, holy, Lord God, the Almighty, he who was and who is and who is to come." ⁷And when the living

6. It is unaccountable that our translators should translate this Greek word (*zoon*) "beast," and then another Greek word (*thērion*, in chap. xlii: 1-4, 11, 12, etc.) by the same English word, beast. The latter is a savage wild beast, fierce, ugly, formidable, and foul—a fit symbol of a great civil persecuting power. But the word now before us means precisely a living one, endowed pre-eminently with life—the noblest of all created endowments.

8. A holy God might allow sin or sorrow as a means, but he could not allow it as an end. Such a God could not permit, as the best thing he could do, what only infinite malevolence could do at its worst, perpetuate vice, and continue wickedness forever. Infinite holiness will wage a continual warfare with sin until universal holiness shall reign. To shut up sin in the prison-house of hell, and keep it alive forever, is to violate God's love of holiness. How absurd to say that a holy God has affixed penalties to his law that will insure final unholiness! All men must be holy because he is holy.

ones shall give glory and honor and thanks to the one sitting on the throne, to him who lives to the æons of the æons, ¹⁰the twenty-four presbyters shall fall down before the one sitting on the throne, and shall worship him who lives to the æons of the æons, and shall cast their crowns before the throne, saying, ¹¹"Thou art worthy, O Lord, even our God, to receive the glory and the honor and the power; for thou didst create all things, and because of thy will they were, and were created."

THE SEVEN-SEALED VOLUME OPENED—JERUSALEM'S DESTRUCTION.

v: 1. And I saw on the right hand of him that sat on the throne a book written inside and outside, closely sealed with seven seals. ²And I saw a strong angel proclaiming with a great voice, "Who is worthy to open the book, and to break its seals?" ³And no one in the sky, nor on the earth, nor under the earth was able to open the book, or to look thereon. ⁴And I wept much, because no one was found worthy to open the book, or to look thereon. ⁵And one of the presbyters says to me, "Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, has prevailed to open the book and its seven seals." ⁶And I saw in [the] midst of the throne and of the four living ones, and in [the]

11. He created for "his pleasure," or will, but he can only be happy in the happiness of others. He foreknew, foresaw the destiny of his children. He was good and desired their welfare, wise and planned as he pleased, powerful and will execute his plans. Therefore he has not created one soul whose welfare he has not fixed:

v: 2. "Strong angel." John employs the word angel in many ways, sometimes denoting real and at other times imaginary beings. Dr. Whittemore classifies John's angels: "The angels introduced by John may be classed as follows: 1. The apocalyptic angel, who revealed the whole Apocalypse to John, and who is mentioned only at the beginning and the close; Rev. i: 1; xii: 6, 8. 2. The angels of the churches, representing the leaders or ministers of those churches: i: 20; ii: 1, 8, 12, 18; iii: 1, 7, 14. 3. Angels of proclamation; v: 2; viii: 13; xiv: 6, 8, 9, 15; xviii: 1, 2, 21. 4. Angels round about the throne, to adore and honor the Father, who were innumerable; v: 11; vii: 11. 5. Angels of the elements, viz., of the wind, vii: 1; of fire, xiv:

midst of the presbyters, a little Lamb standing, as if it had been killed, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth. 'And he came and took [the book] from the right hand of him that sat on the throne. 'And when he had taken the book, the four living ones and the twenty-four presbyters fell down before the Lamb, having each a harp and golden bowls full of incense, which are the prayers of the saints. 'And they sing a new song, saying,

"Thou art worthy to take the book, and to open its seals;
For thou wast killed, and didst redeem to God with thy blood—

[Men] from every tribe and language and people and nation;

¹⁰And thou madest them [to be] a kingdom and a priesthood to our God,

And they reign upon the earth."

"And I saw, and I heard a voice of many angels encircling the throne and the living ones and the presbyters; and the number of them was myriads of myriads, and thousands of thousands, ¹²saying with a great voice, "Worthy is the Lamb that has been sacrificed, to receive the power and riches and

18; of the waters, xvi: 5. 6. Angel of the seal of God; vii: 2. 7. Angels of destruction; vii: 2. Here may also be put the angel with a sickle; xiv: 17, 19. The seven angels of the plagues; xv: 1, 6, 7, 8; xvi: 1, 2, 3, 4, 8, 10, 12, 17; xvii: 1, 3, 7, 15; xxi: 9, 17. 8. Angels of presence. Of these there were seven, who are sometimes represented by seven lamps, and again by seven eyes; i: 4; iii: 5. They did the duty of trumpet angels; viii: 2, 6, 7, 8, 10, 12, 13; ix: 1, 13, 14; x: 7; xi: 15; xiv: 10. 9. Angel of the golden censer; viii: 3, 4, 5. 10. Angel of the bottomless pit; ix: 11. 11. Angels (four) in the river Euphrates; ix: 14, 15. 12. Angel who declared the end of time; x: 1, 5, 8, 9, 10; xi: 1. 13. Angels of Michael; xii: 7. 14. Angels of the dragon; xii: 7, 9. 15. Angel of the altar; xvi: 7. 16. Angel of the sun; xix: 17. 17. Angel with the key of the bottomless pit; xx: 1-3. 18. Angels of the gates of the New Jerusalem; xxi: 12. We repeat that these angels are not to be regarded, in all cases, as actual beings. Some of them were so, as the angels of

wisdom and might and honor and glory and blessing." "And every created thing that [is] in the sky, and on the earth and under the earth and in the sea, and all things in them, heard I saying, "To him that sits on the throne, and to the Lamb, [be] the blessing and the honor and the glory and the dominion, to the æons of the æons." "And the four living ones said, "Amen." And the presbyters fell down and worshiped.

THE FIRST SEAL OPENED—THE GOSPEL PREACHED.

vi: 1. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living ones saying as with

the seven churches; but in general they are merely scenical, and are introduced to preserve the forms of the allegory, or drama. The angel mentioned in the verse now under examination, was one of the angels of proclamation, who inquired with a loud voice, 'Who is worthy to open the book, and to loose the seven seals thereof?' This all sustains the figurative character of the vision.

13. Prof. Stuart truly says: "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers for the universe, (*ta pan*, or *ta panta*, the all, the whole)." "But further, when John is speaking of those redeemed on earth, he says they came 'out of every kindred, and tongue, and people, and nation;' ver. 9. But not so here in ver. 13. There is no reference made to the *out of*; the whole (*ta panta*) are represented as praising God and the Lamb. Mark the language: 'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them (there is an intentional avoiding of the *out of*), heard I saying, Blessing, and honor,' " etc., etc.--*Dr. Whittemore*.

vi. *The four seals.* Says Dr. Cowles: "These four sets of symbols (briefly called these four seals) describe, not four different and distant periods of time, but one period—one cluster of events. They combine to represent one historic period—are parts of one whole. It is not war in one age of the world; famine in another; death and carnage in another; but war, famine, and death in dread combination, all conspiring to afflict and plague the men of some one generation. For these things naturally go together. You can not have the white horse of victory and conquest through the 'bow' without war; you can not have the red horse of war without having also the black horse, Famine, and the pale horse, Death, in his immediate train. The scenes of the seventh seal, developed in chap. 11, are definitely located near yet shortly before the destruction of Jerusalem and of its temple, and therefore these preceding seals must have their historic place in the series of events that shortly preceded that catastrophe of ruin to Judaism and to its great city and nation."

a voice of thunder, "Come!" ²And I saw, and behold, a white horse, and he who sat on him had a bow; and a crown was given to him; and he came forth conquering and to conquer.

THE SECOND SEAL OPENED—WAR.

³And when he opened the second seal, I heard the second living one saying, "Come!" ⁴And another went forth, a red horse, and it was given him that sat on him to take peace from the earth, and that they should slaughter one another; and there was given to him a great sword.

THE THIRD SEAL OPENED—FAMINE.

⁵And when he opened the third seal, I heard the third living one saying, "Come!" And I saw, and behold, a black horse, and he who sat on him had a balance in his hand. ⁶And I heard as a voice in [the] midst of the four living ones, saying, "A choenix of wheat for a denary, and three choenices of barley for a denary; and thou must not injure the oil and the wine."

THE FOURTH SEAL OPENED—PESTILENCE.

⁷And when he opened the fourth seal, I heard [the] voice of the fourth living one, saying, "Come!" ⁸And I saw, and behold, a pallid horse, and his name who sat on him was Death, and Hades followed with him; and there was given

2. The rider of the white horse is Jesus. See xix: 11-16. "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

5. Black horse, Famine. "A choenix," about a quart, for about a shilling.

8. Pallid horse, Pestilence.

authority to him over the fourth of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

THE FIFTH SEAL OPENED—THE MARTYRS UNAVENGED.

“And when he opened the fifth seal, I saw underneath the altar the lives of those who had been slaughtered for the word of God, and for the testimony that they held; ¹⁰and they cried with a great voice, saying, “How long, O Master, the holy and true! dost thou not judge and avenge our blood from those that dwell on the earth?” “And there was given to them each a white robe; and it was told them that they should rest yet for a little time, till both their fellow-slaves and their brothers who were about to be killed even as they [had been], should have fulfilled [their course].

THE JEWS' DESTRUCTION SYMBOLIZED.

“And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth

9. Lives, *psuchas*, persons, not “souls,” E. V.

12. Compare this with Joel, who declared that the sun should “be turned into darkness, and the moon into blood, before the great and notable day of the Lord;” and that the earth should “quake before them, the heavens tremble, the sun and moon be dark, and the stars withdraw their shining.” Joel ii: 10-31. This prophecy of Joel is understood of the calamities which befell Israel when the Romans destroyed the temple and city of the Jews, and scattered them abroad. And how plainly was it fulfilled as described in that part of Revelation referred to above. Nothing could have been more precise. Agreeably to the prophecy, the sun was turned to darkness, and the moon became blood; the earth was shaken, the stars withdrew their shining, and the very heavens trembled. The Christian sometimes supposes that this is literal, and that the celestial orbs will actually fall to earth, though each is immeasurably larger than the globe on which we live; how, then, can that portion of the vision of John, above described, be ever fulfilled literally? The “stars” are emblems of powers and authorities. Such is their use in the O. T. Ezek. xxxii: 7; Daniel viii: 10; Joel ii: 10; iii: 15. It represented civil or political commotions. Stars falling like figs from a tree was used by Isaiah to represent the fall of the powers of Idumea; xxxiv: 4, 5.

“There was a great earthquake.” As recorded by Matthew (xxiv: 7),

of hair, and the whole moon became as blood; ¹³and the stars of the sky fell to the earth, as a fig tree drops her untimely figs, when shaken by a great wind. ¹⁴And the sky was removed as a scroll, when it is rolled up; and every mountain and island were moved out of their places. ¹⁵And the kings of the earth, and the magnates, and the chiliarchs, and the rich, and the mighty, and every slave and freeman hid themselves in the caves and in the rocks of the mountains. ¹⁶And they say to the mountains and to the rocks, "Fall on us, and hide us from [the] face of him who sits on the throne, and from the wrath of the Lamb; ¹⁷for the great day of their wrath has come, and who is able to stand?"

vii: 1. And immediately after this I saw four angels standing on the four corners of the earth, restraining the four winds of the earth, that no wind should blow on the

Jesus had said of this very period: "There shall be earthquakes in divers places." Palestine was somewhat subject to earthquakes. It would be easy to verify this prediction in a literal sense. Yet the genius of prophetic vision by no means requires us to find a precisely literal fulfillment of any one of these descriptive points. John states what he saw when the sixth seal was broken—things which had significance indeed, but which did not mean that precisely these things, literally, should occur. A great earthquake was a pertinent symbol of social and political convulsions—the ruin of cities; the fall of kingdoms; the wreck of society. The Old Testament prophets had said, "The sun shall be turned into darkness and the moon into blood" (Joel ii: 31, and Isa. xlii: 10); "the stars of heaven and the constellations thereof shall not give their light" (Isa. xlii: 10); "all their host shall fall down as the leaf falleth off from the vine and as a falling fig from the fig-tree" (Isa. xxxiv: 4); "that the heavens shall be rolled together as a scroll" (Isa. xxxiv: 4.) As to the removing of mountains and islands, Jeremiah had said (iv: 24), "I beheld the mountains and lo, they trembled, and all the hills moved lightly;" and Ezekiel (xxvi: 18), "Now shall the isles tremble in the day of thy fall." As recorded by Matthew (xxiv: 29) Jesus had used the same symbols: "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—*Cowles*.

15. "Chiliarchs," officers.

17. "The great day of their wrath." The time of the retribution threatened. The term "day" is not to be understood literally. See Matt. xxiv. 29-30. "God's great day of wrath" was at the time of Judea's overthrow.

earth, or on the sea, or on any tree. 'And I saw another angel ascend from sunrising, having [the] seal of [the] living God; and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, 'saying, "Hurt not the earth, nor the sea, nor the trees, till we have sealed the slaves of our God on their foreheads." 'And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons of Israel;

'Of [the] tribe of Judah [were] sealed twelve thousand;

Of [the] tribe of Reuben twelve thousand;

Of [the] tribe of Gad twelve thousand;

'Of [the] tribe of Asher twelve thousand;

Of [the] tribe of Naphtali twelve thousand;

Of [the] tribe of Manasseh twelve thousand;

'Of [the] tribe of Simeon twelve thousand;

Of [the] tribe of Levi twelve thousand;

Of [the] tribe of Issacher twelve thousand;

'Of [the] tribe of Zebulun twelve thousand;

Of [the] tribe of Joseph twelve thousand;

Of [the] tribe of Benjamin [were] sealed twelve thousand.

'After these things I saw, and behold; a great gathering, which no man could number, out of every nation, and of [all] tribes and peoples and languages, standing before the throne, and before the Lamb, arrayed in white garments, and palms in their hands, "and they cry with a great voice, saying, "Salvation to our God who sits on the throne, and to the Lamb!" "And all the angels stood encircling the throne, and the presbyters and the four living ones, and they fell on their faces

vii: 4-8. These "sealed" are Jews, showing that the prophecy had a local, national application,—144,000. This is not literal, but is part of the imagery of the vision. The number stands for an indefinite one. It is a thousand multiplied by the square of twelve, and is equivalent to an innumerable multitude.

before the throne, and worshiped God, saying, "Amen! The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the might [be] to our God to the æons of the æons. Amen."

"And one of the presbyters answered, saying to me, "These that are arrayed in the white robes—who are they? and whence came they?" "And I said to him, "My Lord, thou knowest." And he said to me, "These are they who came out of the great affliction, and they washed their robes, and whitened them in the blood of the Lamb. "Therefore they are before the throne of God, and serve him in his temple, day and night; and he who sits on the throne shall spread his tabernacle over them. "They shall hunger no more, nor thirst any more; nor shall the sun fall on them, nor any heat, "for the Lamb that is before the throne shall take care of them, and lead them to the fountains of [the] waters of life, and God shall wipe away every tear from their eyes."

THE SEVEN TRUMPETS SOUNDED—JEWISH CALAMITIES.

viii: 1. And when he opened the seventh seal, there was silence in the sky about half an hour. ²And I saw the seven angels who stand before God, and there were given to them

14. *Blood of the Lamb.* See the notes on Rev. i: 5. The blood of Jesus is an emblem of his doctrine, which he sealed with his blood. Literally the blood of Jesus can cleanse nothing. His blood is his word, his doctrine, that washes away sin. "By mercy and truth iniquity is purged;" Prov. xvi: 6. The church was cleansed by the "washing of water by the word;" Eph. v: 26. This was "the washing of regeneration and the renewing of the Holy Ghost;" Titus iii: 5.

viii: 2. "The trumpets." We cannot do better than quote from Canon Farrar (*Early Days of Christ*, pp. 517-21):

"1. Then the first angel sounded. Hail followed, and fire mingled with blood, and a third part of the surface of the earth, with its grass and trees, was scorched up. They are but the beginning of the worse hail (xvi: 21), and fire (xv: 9), and blood (xiv: 20), which are to follow. They point to years of burning drought and rains of blood, and to disastrous conflagrations. * * * And we must once more remind the reader that these storms and prodigies, so far

seven trumpets. 'And another angel came and stood at the altar, having a golden censer; and to him much incense was given, that he should add it to the prayers of all the saints on the golden altar before the throne. 'And the smoke of the incense went up with the prayers of the saints, out of the hand of the angel, before God. 'And the angel took the censer; and he filled it with the fire of the altar, and threw it into the earth, and there were thunders, and voices, and lightnings, and an earthquake.

from being peculiar to the Apocalypse, or understood in a peculiar significance, are referred to in very similar terms and explained in a very similar way by other Christian, heathen, and Jewish writers. Speaking of the earthquake of A. D. 65, Dion Cassius, reflecting the impression of contemporaries, calls it the 'greatest that had ever happened.' Can we be surprised if, in a book which reads like a hundred-fold reverberation of older prophecies, the contemporary phenomena are depicted in the same imagery as that which had been used in their day by the prophets of Judah and Israel to describe the calamities which were then happening before their eyes?

'ii. The second angel sounds, and something which resembles a burning mountain is flung down into the sea, and the third part of the sea is turned into blood, and the third part of the fish die, and the third part of the ships is destroyed. The image is original. St. John may have derived this terrific picture of 'a burning mountain cast into the sea' either from seeing the lurid flashes that leap up night and day from the cone of Stromboli, which he may have passed in a voyage to Rome, or more probably from seeing on the horizon, as he gazed from Patmos, the dense smoke vomited from the burning island-mountain of Thera, the modern Santorin. The notion of seas and rivers turned into blood by way of punishing the guilty is well known to the imagery of the prophets and apocalyptic writers. The language is obviously that of daring symbolism. Taken literally, the fall of the burning mountain resembles no event ever seen or known in the history of the world. Taken metaphorically, it may be meant to depict great calamities connected with the sea and ships, deaths by drowning and massacre which 'incarnadined the multitudinous seas.' The times of Nero furnished abundant instances.

'iii. The third angel sounded, and a great star called Absinth, 'fell upon the third part of the world's waters, and made them so bitter that men died of them.' Here again we are in the abstract region of apocalyptic imagination tinged by reminiscences of the plagues of Egypt. Alike the result and the agency by which it is accomplished are indefinite. As stars are images of rulers, and fallen stars of rulers flung down from heaven, the symbol may dimly express the bitterness and terror caused by the overthrow of Nero and the ominous failure of the Julian line.

'iv. The fourth angel sounded, and the third part of the sun and moon and

⁶And the seven angels that had the seven trumpets prepared themselves to sound.

⁷And the first sounded, and there came hail and fire mingled with blood, and they were thrown into the earth, and the third of the earth was burnt up, and the third of the trees was burnt up, and all [the] green herbage was burnt up.

⁸And the second angel sounded, and as it were a great mountain glowing with fire was cast into the sea, and the third of the sea became blood; ⁹and the third of the creatures in the sea, they that had life, died; and the third of the ships was destroyed.

¹⁰And the third angel sounded, and a great star, burning as a torch, fell from the sky, and it fell on the third of the rivers, and on the fountains of the waters. ¹¹And the name

stars, and day and night are smitten; in other words—in accordance with the recognized imagery of apocalypse and prophecy—ruler after ruler, chieftain after chieftain of the Roman Empire and the Jewish nation was assassinated and ruined. Gaius, Claudius, Nero, Galba, Otho, Vitellius, all died by murder or suicide; Herod the Great, Herod Antipas, Herod Agrippa, and most of the Herodian Princes, together with not a few of the leading high priests of Jerusalem, perished in disgrace, or in exile, or by violent hands. All these were quenched suns and darkened stars.

"The fallen star may again be meant for Nero; but on the whole I agree with those who see in this vision a purely demoniac host. The fallen star will then be Satan, of whom the Lord said, 'I saw Satan as lightning fallen from heaven.' The abyss is pre-eminently the abode of 'demons.' It is their specialty to cause torment. The city had become a foul pool, into which every polluted river had poured its dregs. In Jerusalem, according to the emphatic testimony of Josephus, never since the beginning of the world had there been any generation more prolific of wickedness. Stier says, 'that in the period between the Resurrection and the Fall of Jerusalem the Jewish nation acted as if possessed by seven thousand demons. The whole age had upon it a stamp of the infernal.'"

7. The figure here signifies destruction, and is borrowed from the Old Testament. One of the judgments upon Egypt was thunder, hail and fire; Ex. ix: 21-25. The figures of hail and fire for judgments originated here. See, also, Ezek. xxxviii: 22: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

of the star is called Absinth; and the third of the waters became wormwood, and many men died of the waters, because they were made bitter.

¹¹And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars; that the third of them should be darkened, and the day might not shine,—the third of it—and the night in like manner. ¹²And I saw, and I heard one eagle flying in mid-sky, saying with a great voice, “Alas! alas! alas! for those who dwell on the earth, from the remaining voices of the trumpet of the three angels that are about to sound.”

THE ROMAN ARMIES APPROACH.

ix: 1. And the fifth angel sounded, and I saw a star fallen from the sky to the earth, and there was given to him the key of the pit of the abyss. ²And he opened the pit of the abyss, and a smoke ascended out of the pit, as [the] smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. ³And from the smoke locusts went out on the earth, and there was given them power, as the scorpions of the earth have power. ⁴And it was said to them that they should not hurt the herbage of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God on [their] foreheads. ⁵And it was given them that they should not kill them, but that they should be tormented five months, and their torment [was] as the torment of a scorpion, when it strikes a man. ⁶And in those days men shall seek death, and by no means find it; and shall long to die, and death flees from them. ⁷And the likenesses of the locusts were like horses prepared for battle; and

11. “Absinth” means wormwood.

ix: 1. “The pit of the abyss.” There is no warrant for the rendering in E. V., “bottomless pit.”

on their heads as it were golden crowns, and their faces were like men's faces. ⁸And they had hair like women's hair, and their teeth were like lion's [teeth]. ⁹And they had breastplates like breastplates of iron, and the sound of their wings was as [the] sound of chariots, of many horses rushing to battle. ¹⁰And they have tails like scorpions, and stings; and in their tails [is] their power to injure men five months. ¹¹They have a king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has [the] name Apollyon. ¹²One calamity has passed; behold, two calamities are coming after these things.

THE END OF THE JEWISH STATE ANNOUNCED.

¹³And the sixth angel sounded, and I heard one voice from the horns of the golden altar that is before God, "one saying to the sixth angel who had the trumpet, "Unbind the four angels that are bound at the great river Euphrates." ¹⁴And the four angels were unbound, which had been prepared for the hour and day and month and year, that they might kill the third of men. ¹⁵And the number of the armies of the horsemen was two myriads of myriads,—I heard their number. ¹⁷And thus I saw the horses in the vision, and those who sat on them, having breastplates fiery and hyacinthine and sulphury, and the heads of the horses are as the heads of lions, and out of their mouths issue fire and smoke and sulphur. ¹⁸By these three plagues was killed the third of

7, 8. Probable descriptions of some of the barbarian soldiers that fought for Rome.

14. These four angels may represent certain military forces in the region watered by the Euphrates, which had been held in restraint, but were to be engaged in the general conflict of arms.

16. Two hundred thousand thousand, *i. e.*, two hundred millions; such an army as never was, and never will be on the earth. It is a hyperbolic expression, meaning a great number.

men—by the fire and the smoke and the sulphur that issued from their mouths. ¹⁹For the power of the horses is in their mouth and in their tails; for their tails [are] like serpents, having heads, and with them they do hurt. ²⁰And the rest of men who were not killed by these plagues, reformed not from the works of their hands, that they should not worship demons, and idols of gold and of silver and of brass and of stone and of wood, that can neither see, nor hear, nor walk; ²¹and they reformed not from their murders, nor from their sorceries, nor from their wickedness, nor from their thefts.

x: 1. And I saw another strong angel descending from the sky, clad in a cloud, and the iris [was] over his head, and his face was as the sun, and his feet [were] as pillars of fire; ²and he had in his hand a little book opened; and he placed his right foot on the sea, and the left on the land, ³and shouted with a great voice, as a lion roars; and when he shouted the seven thunders uttered their voices. ⁴And when the seven thunders spoke, I was about to write; and I heard a voice from the sky saying, "Seal up the things which the seven thunders spoke, and write them not." ⁵And the angel that I saw standing on the sea and on the land, raised his right hand toward the sky, ⁶and swore by him who lives to the æons of the æons, who created the sky and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be no longer delay. ⁷But in the days of the voice of the seventh angel, when he is about

x: 7. "Begin to sound," in E. V., is very inaccurate. Dr. Cowles observes: "The precise sense is, who shall sound very soon, or more fully, when he shall sound, which will be very soon. The Greek future is made by a special verb (*mellō*) for which we have no precise equivalent, but which is used with another verb in the infinitive to qualify it as we use an adverb, and which indicates a future event close at hand. Examples are abundant, e. g., 'ready to

to sound, then the mystery of God is finished according to the good news he announced to his slaves, the prophets.

“And the voice which I heard from the sky was again speaking with me, and saying, “Go, take the book that is open in the hand of the angel that is standing on the sea and on the land.” “And I went to the angel, telling him to give me the little book. And he says to me, “Take, and eat it, and it shall embitter thy stomach, but in thy mouth it shall be sweet as honey.” “And I took the little book from the hand of the angel, and ate it; and it was in my mouth sweet as honey, and when I had eaten it, my stomach was embittered. “And they say to me, “Thou must prophesy again concerning many peoples and nations and languages and kings.”

xi: 1. And a reed like a rod was given me, [the angel] saying, “Rise, and measure the temple of God, and the altar, and those who worship in it. “But the court that is outside the

die' (Luke vii: 2): 'at the point of death' (John iv: 47), the same Greek words as the preceding; 'were almost ended' (Acts xxi: 27); 'the things that remain which are ready to die' (Rev. iii: 2). So here, 'Who is ready to sound,' on the very point of sounding, and when he shall do so, then 'shall the mystery of God be finished. "

xi: 1-2. "The great event predicted here is doubtless the siege and ultimate sack, pillage, and utter destruction of both city and temple by the Romans. The language in part ('trodden under foot') follows that of Jesus himself (Luke xxi: 24): 'Jerusalem shall be trodden down of the Gentiles.' But the time and in general the symbols take their shape from the very analogous case of the famous desecration of the temple by Antiochus as foretold by Daniel (viii: 10-14, and xi: 31). This accounts for the duration named here—'forty-two months'—this being precisely the period given by Daniel, and proximately the duration of the siege and sack of Jerusalem by the Romans. We know that the temple, altar and holy city were standing at the time of this vision; we know that they were on the very eve of their desolation; we know therefore that this desolation—so 'shortly' after these visions were seen and recorded—can not possibly be any other than that effected by the Roman armies A. D. 70."

2. That John prophesied the same events that Jesus announced should occur during the generation in which he lived, is certain. Dr. Cowles remarks " (Luke xxi: 24): 'Jerusalem shall be trodden down of the Gentiles;' and of the temple (Matt. xxiv: 2), 'There shall not be left one stone upon another that

temple cast out, and measure it not; for it has been given over to the nations; and the holy city shall they tread under foot forty-two months. ³And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clad in sackcloth. ⁴These are the two olive trees and the two candelabra, standing before the Lord of the earth." ⁵And if any man would hurt them, fire issues from their mouth, and devours their enemies; and if any man would hurt them, thus must he be killed. ⁶These have authority to shut the sky, that it may not rain during the days of their prophecy; and they have authority over the waters to turn them into blood, and to smite the earth with every plague, as often as they choose. ⁷And when they shall have completed their testimony, the beast that ascends out of the abyss [shall] make war with them, and overcome them, and kill them. ⁸And their carcass [is] on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. ⁹And [some] from the peoples and tribes and

shall not be thrown down;' (Rev. xi: 2) 'The court that is outside the temple leave out, for it is given unto the Gentiles, and the holy city shall they tread under foot forty-two months.' Both these predictions concur: (a) that Jerusalem was a doomed city; (b) that it should be trodden down by unhallowed Gentile feet (the Roman armies); and (c) that even the presence of the holy temple within it should not shield it from this desolation. This passage (Rev. xi: 2) synchronizes with Christ's prediction of the fall of Jerusalem, and therefore proves that at the date of its writing, the city had not yet fallen. Very strong to the same point is the statement in the same context (vs: 13): 'And the same hour was there a great earthquake, and the tenth part of the city fell'—which certainly assumes that the whole city had not previously fallen, but was standing. The date of its actual fall is well known, viz., A. D. 70. This prophecy was written, therefore, shortly before this fall.—"Forty-two months." The time between Nero's persecution, November, 64, and his death, June, 68, is almost exactly three and one-half years.

8. Says Dr. Cowles: "The account given of the murder of the two witnesses, naming the very place where their dead bodies lay exposed and insulted (Rev. xi: 8)—'in the street of the great city which spiritually is called Sodom and Egypt, where also our (their) Lord was crucified,' puts the finger of prophecy precisely upon Jerusalem."

languages and nations look upon their corpse three days and a half, and permit not their carcasses to be placed in a tomb. ¹⁰And those who dwell in the earth rejoice over them; and exult, and they shall send gifts to one another, because these two prophets tormented those who dwell on the earth. ¹¹And after the three days and a half the breath of life from God entered them, and they stood upon their feet, and great fear fell on those who saw them. ¹²And they heard a great voice from the sky, saying to them, "Come up hither." And they ascended to the sky in the cloud, and their enemies beheld them. ¹³And in that hour there was a great earthquake, and the tenth of the city fell, and there were killed in the earthquake seven thousand names of men, and the rest were terrified, and gave glory to the God of the heaven. ¹⁴The second calamity has passed; behold, the third calamity is coming soon.

CHRIST'S REIGN ESTABLISHED.

¹⁵And the seventh angel sounded, and there were great voices in the sky, saying, "The government of the world has become our Lord's, and his Christ's, and he shall reign to the æons of the æons." ¹⁶And the twenty-four presbyters who sit before God on their thrones, fell on their faces, and worshiped God, saying, "We give thee thanks, O Lord God, the Almighty, who art ¹⁷and who wast, for thou hast taken thy great power, and reigned. ¹⁸And the nations were enraged, and thy wrath came, and the time of the dead to be judged, and to give the reward to thy slaves the prophets, and to the saints, and to

18. "Let us begin with the date of this book, the actual present of the writer, which must be put about A. D. 65. Then 'the things that must shortly come to pass,' 'for the time is at hand,' must commence very soon. Then the first four seals described scenes so closely analogous to the events predicted by Christ as immediately preceding the fall of Jerusalem that we can not mistake

those who fear thy name, the small and the great; and to destroy those who destroy the earth." "And the temple of God was opened in the heaven, and there was seen the ark of his covenant, in his temple; and there were lightnings, and voices and thunders and an earthquake and great hail.

SECTION THIRD.

THE NEW COVENANT—THE OVERTHROW OF ROME.

xii: 1. And a great sign was seen in the sky: a woman clad with the sun, and the moon under her feet; and on her

in applying them also to those times. The martyrs whose souls are seen under the altar at the opening of the fifth seal were to wait yet but a little season ere God would hear their prayer, and judge and avenge their blood on their persecutors and murderers. Here, under the seventh trumpet, 'the time of the dead (martyrs) that they should be judged' (xi: 18) has fully come. This 'yet for a little season' can not carry us beyond the fall of Jerusalem; it can not close earlier than that event. Then the sealing of the one hundred and forty-four thousand (chap. 7) must be the rescuing of a great multitude of Jews by their cordial reception of Jesus, who thus yielded to the testifying and exhorting of Peter (Acts ii: 40) when he said, 'Save yourselves from this untoward generation.' This gathering in of Jewish converts was mainly closed up before the blast of ruin swept over their city. The sixth seal sets forth unutterable terror and dread. Of the seven trumpets developed from the seventh seal, the first four portend the gathering storm, set forth the skirmish fires, the flying charges that precede the grand assault. The fifth trumpet foretokened rather torture than death—men's hearts trembling under woeful anticipations and that sinking of hope into the bitterness of despair which befell the Jews when their destiny to national ruin became inevitable, corresponding to the point made by Christ touching the same period—'men's hearts failing them for fear.' Then the sixth trumpet set forth the gathering hosts of Roman legions closing in upon the doomed city. Must not this be the last precursor of the final crisis? The time has come for the bolts of vengeance to leap from the hand of the Almighty; the strong angel has solemnly affirmed with hand uplifted—'There shall be delay no longer;'—therefore we are brought to precisely the crisis of her final fall; the seventh angel's trumpet involves it—nothing less; nothing more."—*Dr. Cowles.*

xii: 1. "The star-crowned woman is the ideal church of Israel. The child she brings forth is a symbol, partly of the Messiah, partly of the Christian

head a crown of twelve stars; ²and she was pregnant. And she cries out, being in birth pangs, and tortured to bring forth. ³And another sign was seen in the sky; and behold, a great, fiery dragon, having seven heads and ten horns, and upon his heads seven diadems. ⁴And his tail draws the third of the stars of the sky, and cast them to the earth; and the dragon stood before the woman who was about to bring forth, that when she should bring forth, he might devour her child. ⁵And she brought forth a son, a man child, who is to rule all the nations with a rod of iron; and her child was snatched away to God, even to his throne. ⁶And the woman fled into the desert, where she has a place prepared by God, that there they may nourish her a thousand two hundred [and] sixty days.

⁷And there was a battle in the sky, Michael and his angels

church. The scarlet dragon is an emblem of Satan, with the attributes of the world-power, as specially represented by the Roman Empire—of which a dragon was one of the later insignia. A dragon or serpent (for between the two words there is no real distinction) was also the apt inspirer for an Emperor who was believed to wear as an amulet a serpent's skin, and whose life, according to popular legend, had been saved by a serpent when he was an infant in the cradle. Its seven heads and ten horns are seven Emperors and ten Provincial Governors. But no power of legions, no violence of martyrdoms, can slay the infant Church of Christ. The Mother Church, the Church of Jerusalem, which, as it were, rocks the cradle of Gentile Christianity, is saved alike from Idumeans and Zealots, and the Roman armies which advance to besiege the Holy City. She flies to the mountains; to the wilderness; to the secure and desolate region of Pella, in which town, on the edge of the deserts of Arabia, at an early period of the impending siege, the Christians took refuge, in accordance with the Lord's command. They thus escaped the horrors of the three and a half years which elapsed between A. D. 67, when Vespasian began his dreadful work in Judæa, and September, A. D. 70, when the city and temple perished in blood and flame."—*Farrar*. The feminine gender is usually applied to countries and cities; and the gospel covenant is "the city of the living God, the heavenly Jerusalem."

2, 5. "And she brought forth a man-child, who was to rule all nations with a rod of iron;" *i. e.*, with unyielding power. Jesus is the child of the new covenant, which, in Gal. iv: 26, is called the "mother of us all." Lit., "about to rule."

7. *Michael and his angels*. Who was Michael? He was an imaginary leader of the Christian forces, as the dragon, that old serpent, who is the devil

fighting with the dragon; and the dragon and his angels fought, and were weak, nor was their place found any longer in the sky. ⁹And the great dragon was cast out, the ancient serpent, he who is called [the] accuser and the adversary, the deceiver of the whole inhabited earth; he was cast down to the earth, and his angels were cast down with him. ¹⁰And I heard a great voice in the sky, saying, "Now the salvation and the power and the reign of our God have come, and the authority of his Christ; for the accuser of our brothers, who accused them before our God day and night, has been cast out. ¹¹And they overcame him through the blood of the Lamb, and through the word of their testimony; and they loved not

and Satan (for these four terms all signify the same thing), was the imaginary leader of the opposition. Michael is mentioned in the books of Daniel, Jude and the Apocalypse. In Daniel the name seems to be applied to one of the chief princes of Persia, an amiable and excellent personage, who succored Daniel and the Jews, while they were in captivity, and rendered them very essential service; see chap. x: 13, 21. From this fact his name came to be used metonymically for the guardian of good men, who would protect the Christians in the time of their troubles, as he had protected the Jews in their captivity; Dan. xii: 1. In the figurative language of Jude, he is called an archangel, who had contended with the devil (*i. e.*, the opponents), about the body of Moses, a figure to represent the Jewish church in captivity, just as the body of Christ represents the Christian church. See Eph. i: 22, 23.

The dragon fought and his angels. "The dragon was the metaphorical leader of the opposition to Christianity, precisely as Michael was of the Christian forces. The spiritual contest is described under the metaphor of earthly warfare; and therefore the spiritual forces are described under the metaphor of earthly forces."—*Whittemore*.

Bishop Newton gives a construction of the contest between Michael and the dragon: "This contest lasted several years, and the final issue of it was, that the Christian prevailed over the heathen religion; the heathen were deposed from all rule and authority, and the Christians were advanced to dominion and empire in their stead."

11. *Blood of the Lamb.* "The blood of Jesus Christ is said to cleanse from all sin; 1 John i: 7; but blood surely is not to be taken here in the literal sense. In that sense what effect could the blood of Christ exert to save men from sin? Under the Jewish law, without the shedding of the blood of animals, there was no remission of sin; Heb. ix: 32; and from this circumstance the New Testament writers were led to use the blood of Christ as a metaphor. Jesus did not offer the blood of goats and calves, but his own blood, which is

their life even unto death. ¹²Therefore rejoice, heavens, and you who tabernacle in them. Alas for the earth and for the sea, because the accuser has gone down to you; having great wrath, knowing that he has a short time." ¹³And when the dragon saw that he was cast down to the earth, he pursued the woman who brought forth the male [child]. ¹⁴And there were given to the woman the two wings of the great eagle, that she might fly into the desert into her place, that she should be nourished there a time, and times, and half a time, from [the] face of the serpent. ¹⁵And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by [the] stream. ¹⁶And the earth helped the woman; and the earth opened her mouth, and drank up the river which the dragon cast out of his mouth. ¹⁷And the dragon was enraged against the woman; and went away to make war against the remainder of her seed, who keep the commands of God, and have the testimony of Jesus; **xiii: 1.** and he stood upon the sand of the sea.

said to 'purge our consciences from dead works to serve the living God;' verses 12-14. He himself shall explain the metaphor of his blood. See John vi: 55, 56: 'For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' When the Jews heard this, they thought it was a hard saying. Jesus then asked them, 'What and if ye shall see the Son of man ascend up where he was before?' That is, if you find it difficult to understand what is meant by eating my flesh and drinking my blood now, when my body is present with you, what will you do when my body is removed by my ascension into glory? He then showed them that he did not use the words in the literal sense, for he added: 'It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.' vi: 63. It was not blood in the literal sense that gave them life, but blood standing as an emblem of the word of God. And thus it is said in the verse before us, 'They overcame him by the blood of the Lamb, and by the word of their testimony.'"
—Whittemore.

14. "Time, times," etc. Same as forty-two months, and 1,260 days, *i. e.*, three and a half years.

xiii: 1. "We may take the sea to represent the vast populations of earth considered as agitated by wars and revolutions, surging and tossing in dismal

PAGAN ROME METAPHORICALLY DESCRIBED.

And I saw a beast ascending from the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. ²And the beast that I saw was like a leopard, and his feet were as a bear's, and his mouth [was] as a lion's mouth; and the dragon gave him his power, and his throne, and great authority. ³And [I saw] one of his heads as if mortally wounded; and yet his mortal wound was healed; and the whole earth wondered after the beast; and they worshiped the dragon, because he gave the authority to the beast, saying, "Who [is] like the beast, and who is able to

disorder and perpetual unrest—out of which condition of the various countries and kingdoms of the civilized world there came up the great Roman Empire." —*Dr. Cowles.*

The beast from the sea is Nero, says Farrar, *Mercy and Judgment*, p. 470: "The Apocalyptic Beast is in the first instance Nero. On this point all recent criticism—worth the name—of every school alike, has now passed a unanimous verdict.

"The five are fallen, the one is, and the other is not yet come; and 'the beast that thou sawest was, and is not, and is about to come out of the abyss;' 'the beast that was and is not, even he is an eighth, and is of the seven.' Can language be more apparently perplexing? Yet its solution is obvious. No explanation worth the name has ever been offered of this enigma except that which makes it turn on the widespread expectation that Nero was either not really dead, or that, even if dead, he would in some strange way return. Only two or three slaves and people of humble rank had seen his corpse. All of these, except one or two soldiers and a single freedman of Galba, had been his humble adherents. It seemed inconceivable that after a hundred years of absolutism the last of the deified race of Cæsars should thus disappear like foam upon the water. The five kings are Augustus, Tiberius, Gaius (Caligula), Claudius and Nero. Since the seer is writing in the reign of Galba, the fifth king (Nero) was, and is not; Otho, the seventh king, was not yet come. When he came, which could not be long delayed, for Galba was an old man—he was to reign for a short time, and then was to come the eighth, who, it was expected, would be Nero again, one of the previous seven, and so both the fifth and the eighth. For, strange to say, Nero still lived in the regrets alike of Romans and of Parthians. Since Rome is the great city (xvii: 18), and the ten horns its provincial governors—'kings who had received no kingdom as yet' (xvii: 12),—it seems difficult even to imagine any other explanation of symbols which it is quite clear that the apostle meant to be understood, and which he assumed would be understood, since otherwise they would have been useless to his readers."

make war with him?" "And there was given to him a mouth speaking great things and blasphemies, and authority was given him to act forty-two months. "And he opened his mouth for blasphemies against God, to blaspheme his name and his tabernacle, [even] those who tabernacle in the heaven. "And it was given to him to make war with the saints, and to overcome them, and authority was given to him over every tribe and people and language and nation. "And all who dwell on the earth shall worship him, whose name has not been written in the book of life of the Lamb that was sacrificed from [the] foundation of [the] world. "If any man has an ear let him hear. "If any man [leads] into captivity he shall go into captivity; if any man shall kill with the sword, with the sword must he be killed. Here are the patience and the faith of the saints.

NERO DESCRIBED.

"And I saw another beast ascending from the earth; and he had two horns like a lamb, and he spoke as a dragon. "And all the authority of the first beast he executes in his presence, and makes the earth and those who dwell in it, to worship the first beast, whose mortal wound was healed. "And he does great signs, that he even may make fire come down from the sky upon the earth, in presence of men. "And he deceives those who dwell on the earth by the signs which it was given him to do in [the] presence of the beast; telling those that dwell on the earth to make an image to the beast, who has the wound of the sword, and lived. "And it was given [him] to give breath to it, to the image of the beast, that even the image of the beast should speak, and cause that as many as would not worship the image of the beast should be killed. "And he causes all, the small and the great, and the rich and the poor, and the freemen and the slaves, to have

given them a mark on their right hand, or on their forehead; ¹⁷and that no man could buy or sell, but he who has the mark, the name of the beast or the number of his name. ¹⁸Here is wisdom. Let him who has understanding compute the number of the beast; for it is a man's number, and his number is 666.

PROPHECIES OF THE TRIUMPH OF CHRISTIANITY.

xiv: 1. And I saw, and behold, the Lamb standing on the Mount Zion, and with him a hundred [and] forty-four

18. "The Hebrews and Greeks used each their own alphabet for numerical purposes. In Hebrew the first letter is one; the second, two, etc.; the tenth, ten; but the eleventh is twenty; the nineteenth is one hundred; the twentieth, two hundred, etc. Hence each letter had a numerical power. In our passage the numerical power of the name is given to find the name itself. A preliminary question will be, whether this name is to be spelled in Hebrew letters with their numerical power, or in Greek letters. It being manifestly the intention of the writer to put his readers in a way to spell out the name, and yet not give it so plainly as to expose himself or his brethren to persecuting vengeance; and inasmuch as his readers (some of them being Jews) would have the advantage of the Roman magistrates in deciphering Hebrew letters, it becomes antecedently probable that he would use them. Supposing this name to have been written in Hebrew characters with their known numerical power, and taking the name of Nero as it appears often in the Talmud and in other Rabbinical writings, נרין קסר we shall have as the numerical equivalent of these Hebrew letters in their order, 50+200+6+50; and 100+60+200=666. This result must seem quite satisfactory, even though it rested on the mere fact that these seven Hebrew letters by the sum of their numerical powers give us precisely the well-known Hebrew name of Nero. But the proof that sustains the correctness of this solution is greatly strengthened by another remarkable fact. Let it be borne in mind that the received Greek text gives these three Greek letters χξϛ pronounced *chi, xi, vau*; and having in their order these numerical powers, 600+60+6=666. Now the fact is brought out and fully discussed by Ireneus, that in his day (A. D. 180) some manuscripts had a different reading for the middle character, viz., not xi, but iota. He insists however that the true reading is xi. Can the other reading be accounted for? It can, most readily. There was a second mode of spelling the name Nero in Hebrew, viz., by writing it, not Nerōn, but Nero, i. e., omitting the final (n). The numerical power of n is fifty. Striking off this final letter reduces the sum total of the 'number of his name' from 666 to 616; and to write this amount in three Greek letters we must change the middle one as

thousand, having his name, and the name of his Father written on their foreheads. ²And I heard a voice from the sky, as a voice of many waters, and as a voice of great thunder; and the voice that I heard [was] as [that] of harpers harping on their harps; ³and they sing as it were a new song before the throne, and before the four living ones and the presbyters; and no one could learn the song except the hundred [and] forty-four thousand, those who were redeemed from the earth. ⁴These are they who were not defiled with women; for they are virgins. These [are] they who follow the Lamb wherever he goes. These were redeemed from men, a first fruit to God and to the Lamb. ⁵And in their mouth was found no lie; they are blameless.

⁶And I saw another angel flying in mid-sky, having æonian good news to proclaim to those who sojourn on the earth, even to every nation and tribe and language and people, ⁷saying, with a great voice, "Fear God; and give glory to him; for the hour of his judgment has come; and worship him who made the sky and the earth and [the] sea and [the] fountains of waters."

they stand in our text from (xi) to (iota), *i. e.*, from the letter which means 60 to the letter which means 10. Precisely this is the change which appears in the different reading of which Ireneus speaks. Hence it becomes substantially certain that the 'number of the beast' was understood by some at least before the age of Ireneus; certain also that they read in this number the name of Nero Cæsar; certain also that there being a second way of writing his name (*i. e.*, Nero rather than Nerōn), the change was made in the text which this other spelling of the name would require. This double coincidence is of the sort which could not occur by chance and without a foundation in truth, one time in ten thousand. It amounts therefore practically to demonstration.

"Let it also be definitely noted that this passage now becomes one of the irrefragable proofs that Nero was the reigning emperor when this book was written."—*Dr. Cowles.*

Westcott and Hort's text spells out 666 in full, thus—*hexakoroi hexēkōnta hex.*

xiv: 7. "The angel that goes out to preach the everlasting gospel to them

'And another, a second angel, followed, saying, "Fallen, fallen, is Babylon the great, which has given all the nations to drink of the wine of the wrath of her fornication."

'And another, a third angel, followed them, saying with a great voice, "If any man worship the beast and his image, and receive a mark on his forehead, or on his hand, "even he shall drink of the wine of the wrath of God, which is mingled undiluted in the cup of his anger; and shall be tormented with fire and sulphur in [the] presence of holy angels, and in [the] presence of the Lamb. "And the smoke of their torment ascends to æons of æons; and they have no rest day

that dwell on the earth, also proclaims that the hour of God's judgment is come. This judgment is the judgment of the world by Jesus Christ under the gospel reign. It is referred to in xv: 4, 'Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee; for thy judgments are made manifest.'"—*Whittemore*.

8. Babylon, *i. e.*, Rome.

11. "And the smoke of their torment ascends forever and ever;" *i. e.*, "continually." The same idea is repeated, after the form of the Hebrew parallelism, thus: And they have no rest day nor night. The imagery of this passage, such as "fire and brimstone" as the instruments of punishment, and "the smoke of their torment ascendeth up forever and ever," like most of the imagery of the Apocalypse, is borrowed from the Old Testament. This is a condensed form of Isa. xxxiv, which describes a judgment of the Lord upon Idumea.

Fire and sulphur, only mentioned in Revelation in the New Testament, though frequently found in the Old, is always used as an emblem of earthly calamities. Job xviii: 15. "Brimstone shall be scattered upon his habitation." Ps. xi: 6. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; and this shall be the portion of their cup." Isa. xxxiv: 9-10. "And the streams thereof (Idumea) shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. The Revelator says the beast and false prophet were cast alive into the lake (Rev. xix: 20), and that they were tormented day and night, showing that the calamities referred to are in this world. The "lake" belongs with the "pale horse," "the beast" and other imagery; undoubtedly it has reference to the destruction soon to befall the Jewish nation, of which Revelation prophesies.

The distinguished author, Chas. Kingsley, writes: ("Letters") "Fire and worms, whether physical or spiritual, must in all logical fairness be supposed to do what fire and worms do, *viz.*, destroy decayed and dead matter, and set free its elements to enter into new organisms; that as they are beneficent and purifying agents in this life, they must be supposed such in the future life, and that the conception of fire as an engine of torture, is an unnatural use of that

and night, who worship the beast and his image, and whoever receives the mark of his name. ¹²Here is the patience of the saints, those who keep the commands of God, and the faith of Jesus."

¹³And I heard a voice from the sky, saying, "Write—Happy the dead who die in [the] Lord from this time! 'Yes,' says the spirit, 'because they rest from their toils; for their works follow with them.'"

¹⁴And I saw, and behold, a white cloud, and on the cloud one sitting like a son of man, having on his head a golden

agent and not to be attributed to God without blasphemy, unless you suppose that the suffering (like all which he inflicts) is intended to teach man something which he cannot learn elsewhere. * * * Rejoice that there is a fire of God the Father whose name is love, burning forever unquenchably to destroy out of every man's heart, and out of the hearts of all nations, and off the physical and moral world, all which offends and makes a lie. That into that fire the Lord will surely cast all shams, lies, hypocrisies, tyrannies, pedantries, false doctrines, yea, and the men who love them too well to give them up, that the smoke of their basanismos, (*i. e.*, the torture which makes men confess the truth, for that is the real meaning of it; basanismos meaning the touchstone by which gold was tested,) may ascend perpetually for a warning and a beacon to all nations, as the smoke of the torment of French aristocracies, and Bourbon dynasties, is ascending up to heaven, and has been since 1793."

"Æons of æons." "*Forever and ever*," E. V. "This phrase is applied by the sacred writers to earthly life, or, "length of days," Ps. xxi: 4; to the duration of a book, Isa. xxx: 8; to the residence of the Jews in Canaan, Jer. vii: 7; xxv: 5; out of which they were long ago expelled; and also to the temporal punishment of Idumea, the streams of which were turned into pitch, the dust thereof into brimstone, and the land thereof was made 'burning pitch.' This judgment is described as having been by fire and brimstone; and yet the merest tyro in Scripture criticism would know, that it was simply a highly wrought metaphor to describe the desolation produced in the land by the judgments of God."

The two chapters preceding this, and also this, treat of the church in this world, and its enemies. The pagan power is the "red dragon," and the Roman Empire is "the beast." The Lamb is Christ. The 144,000 denotes the Jewish converts, etc. The wrath of God on the worshipers of the beast and his image indicates the judgment of God on those who rejected Christ. "Fire and brimstone", and smoking torment are the imagery that the Revelator uses to describe such calamities as befell the wicked people of those times. All the scenery is on earth, as the careful reader will see.

13. The works of "those who die in the Lord" follow them, accompany them to bless them in the higher realm to which they pass beyond the grave.

crown, and in his hand a sharp sickle. ¹⁵And another angel came out of the temple, crying with a great voice to him that sat on the cloud, "Send [forth] thy sickle and reap; because the hour to reap has come; for the harvest of the earth is dry." ¹⁶And he who sat on the cloud cast his sickle on the earth; and the earth was reaped.

¹⁷And another angel came out from the temple that [is] in the heaven, he also having a sharp sickle. ¹⁸And another angel came out of the altar, having authority over the fire, and he called with a great voice to the one having the sharp sickle, saying, "Send forth thy sharp sickle, and cut off the clusters of the vine of the earth; for her grapes are fully ripe." ¹⁹And the angel cast his sickle into the earth, and cut off the vine of the earth, and cast it into the great winepress of the wrath of God. ²⁰And the winepress was trodden outside the city, and blood came out of the winepress, even to the bridles of the horses, as far as a thousand [and] six hundred stadiums.

THE ANGELS WITH GOLDEN BOWLS.

xv: 1. And I saw another sign in the sky, great and wonderful, seven angels, having the seven last plagues; for in them the wrath of God is finished.

²And I saw as it were a glassy sea mingled with fire, and the conquerors of the beast, and of his image, and the number of his name, standing on the glassy sea, having harps of God. ³And they sing the song of Moses the slave of God, and the song of the Lamb, saying, "Great and wonderful [are] thy works, O Lord God the Almighty, righteous and true [are] thy ways, O King of the æons! 'Who shall not

20. 1,600 furlongs is about the length of Italy, the peninsula on which Rome stands—200 miles.

fear, O Lord, and glorify thy name? because thou only art holy. For all the nations shall come and worship before thee; for thy righteous acts have been made manifest.”

‘And after these things I saw, and the temple of the tabernacle of the testimony in the heaven was opened; ‘and the seven angels having the seven plagues, came out of the temple, clothed with pure, bright *linen*, and encircled about the breasts with golden girdles. ‘And one of the four living ones gave to the seven angels seven golden bowls full of the wrath of God, who lives to the æons of the æons. ‘And the temple was full of smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels were finished.

THE BOWLS Poured OUT.

xvi: 1. And I heard a great voice out of the temple, saying to the seven angels, “Go and pour out the seven bowls of the wrath of God into the earth.”

‘And the first went, and poured out his bowl into the earth; and there came an evil and malignant ulcer on the men that had the mark of the beast, and who worshiped his image.

‘And the second poured out his bowl into the sea, and there came blood as of a dead man, and every form of life died, —the things in the sea.

‘And the third poured out his bowl into the rivers and the fountains of the waters; and they became blood. ‘And I heard the angel of the waters saying, “Righteous art thou, who art and who wast, thou Holy One, because thou hast judged these things. ‘For they shed [the] blood of saints and prophets, and thou gavest them blood to drink; they deserve it.” ‘And

xv. 6. Some of the texts say *lithon*, stone, but it is probably a corruption of *linon*, linen. S. V. say “linen.”

I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are thy judgments."

⁸And the fourth poured out his bowl on the sun, and it was given to him to scorch men with fire. ⁹And men were scorched with great heat. And they blasphemed the name of God who has authority over these plagues; and they reformed not to give him glory.

¹⁰And the fifth poured out his bowl on the throne of the beast, and his kingdom was darkened; and they gnawed their tongues for pain, ¹¹and they blasphemed the God of the heaven, for their pains and their ulcers; and they reformed not from their works.

¹²And the sixth poured out his bowl on the great river, the Euphrates, and its water was dried up, so that the way of the kings who are from [the] sunrising might be prepared. ¹³And I saw [coming] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three impure spirits, as frogs. ¹⁴For they are spirits of demons, working signs, which go forth to the kings of the whole inhabited earth, to gather them for the battle of the great day of the Almighty God.—¹⁵"Behold, I come as a thief; happy is he who watches, and keeps his garments, that he may not walk naked, and they see his shame."—¹⁶And they gathered them into the place that is called in Hebrew, Har-magedōn.

¹⁷And the seventh poured out his bowl on the air; and there came forth a great voice from the temple, from the throne, saying, "It is done." ¹⁸And there were lightnings and voices and thunder; and there was a great earthquake, such as was not since there were men on the earth, so great an earthquake—so mighty. ¹⁹And the great city became three parts, and

xvi: 12. Euphrates. This is one of the many touches that localize the Revelator's descriptions.

the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath. ²⁰And every island fled, and no mountains were found. ²¹And great hail, about [the] weight of a talent, comes down out of the sky on men; and men blasphemed God for the plague of the hail; for the plague of it is exceedingly great.

PAGAN ROME METAPHORICALLY DESCRIBED.

xvii: 1. And one of the seven angels that had the seven bowls, came and talked with me, saying, "Come hither; I will show thee the judgment of the great harlot who sits on many waters; ²with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication." ³And he conducted me in spirit into a desert, and I saw a woman sitting on a scarlet beast, full of names of blasphemy, having seven heads and ten horns. ⁴And the woman was clad in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the uncleannesses of her fornication; ⁵and on her forehead a name written, a mystery: "Babylon the great, the mother of the harlots and of the abominations of the earth." ⁶And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her I was astonished with a great astonishment. ⁷And the angel said to me, "Why wast thou astonished? I will tell thee the mystery of the woman, and of the beast that carries her,—that has the seven heads and the ten horns. ⁸The beast that

21. The Attic talent is 57 lbs. Troy, and the Jewish 114.

xvii: 1-18. Mystery, Babylon. Some writers think Rome is meant, and others Jerusalem. Rome is meant, as we judge.

thou sawest was, and is not, and is about to ascend out of the abyss, and he goes to destruction; and those who dwell on the earth—whose name has not been written on the book of life from [the] foundation of [the] world,—shall be astonished when they see the beast, that he was, and is not, and shall be present. 'Here [is] the meaning that has wisdom. The seven heads are seven mountains, on which the woman sits. ¹⁰And the kings are seven; the five are fallen, the one is, the other has not yet come; and when he comes, he must remain a little while, ¹¹and the beast which was, and is not, he is both an eighth, and is [one] of the seven; and he goes into destruction. ¹²And the ten horns that thou sawest are ten kings, who have not yet received a kingdom, but they receive authority as kings, one hour with the beast. ¹³These have one purpose, and they give their power and authority to the beast. ¹⁴These shall war with the Lamb, and the Lamb shall overcome them,—for he is lord of lords, and king of kings,—and those with him [are] called, and chosen, and faithful." ¹⁵And he says to me, "The waters which thou sawest, where the harlot sits, are peoples and multitudes and nations and

10. "There are seven kings.' The symbol of the seven-headed beast embraces so many—no more. Of these 'the five' (so the Greek has it), *i. e.*, the first five are fallen; the one next in the order of succession is now on the throne; the other, to fill out the seven, is not yet come; but when he comes, he will have but a short reign. To all this, Roman history accords with perfect precision. This imperial dynasty began with Julius Cæsar. After him reigned the other four who had then fallen, *viz.*, Augustus, Tiberius, Caligula, Claudius—five. All these had fallen at the point when this vision was being shown, and this explanation of it was being given. Nero was the sixth, then on the throne. Galba followed soon, and his 'short space' was historically seven months."—*Cowles*.

10-11. "Augustus, Tiberius, Gaius, Claudius, Nero. Galba is the sixth, and the Apocalypse was written between June, 68, when Nero killed himself, and January, 69, when Galba was killed. Probably the vision was seen in the summer of 68."—*Farrar*. The first five are "fallen." Vespasian "is" the sixth, and Nero is "to come."

languages. ¹⁶And the ten horns which thou sawest, and the beast, these shall hate the harlot, and make her desolate and naked, and shall eat her flesh, and burn her with fire. ¹⁷For God inclined their hearts to do his purpose, even to execute one purpose, and to give their kingdom to the beast, till the words of God shall be accomplished. ¹⁸And the woman whom thou sawest is that great city which reigns over the kings of the earth."

THE FALL OF ROME PROPHESED.

xviii: 1. After these things I saw another angel coming down from the sky, having great authority, and the earth was illumined with his glory. ²And he cried with a great voice, saying, "Fallen, fallen, is Babylon the great, and [she] has become a habitation of demons, and a prison of every impure spirit, and a cage of every unclean and hateful bird. ³For by the wine of the wrath of her fornication all the nations have been drunken, and the kings of the earth have committed fornication with her, and the merchants of the earth were enriched by the power of her luxury."

'And I heard another voice from the sky, saying, "Come out of her, my people, that you have no fellowship with her sins, and that you receive not of her plagues, ⁴for her sins were builded together even to the sky, and God remembered her unrighteous acts. ⁵Render to her even as she rendered, and double the double [to her] according to her works; in the cup which she mixed, mix to her double; ⁶as much as she glorified herself, and lived luxuriously, so much torment and mourning give her; for she says in her heart, 'I sit a queen, and am no widow, and shall by no means see mourning.' ⁷Therefore in one day shall her plagues come,—death, and mourning, and famine; and she shall be burned with fire, for strong is [the] Lord God who judged her. ⁸And the

kings of the earth, who have committed fornication and lived luxuriously with her, shall mourn and lament over her, when they see the smoke of her burning, ¹⁰standing at a distance, for fear of her torment, saying, 'Alas! alas! the great city, Babylon, the strong city, for in one hour thy judgment has come.'

¹¹And the merchants of the earth weep and mourn over her, for no man buys their cargo any more; ¹²[their] cargo of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and all furniture of ivory, and all furniture of most precious wood, and of brass, and iron, and marble; ¹³and cinnamon, and ginger, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and chariots, and bodies and lives of men. ¹⁴And the fruits that thy life ardently desired have gone from thee, and all the dainty and sumptuous things are perished to thee, and never shall [men] find them. ¹⁵The merchants of these things, who were enriched by her, shall stand at a distance for fear of her torment, weeping and mourning, ¹⁶saying, 'Alas! alas! the great city, which was clad in fine linen and purple and scarlet, and decked with gold and precious stone and pearl; ¹⁷for in one hour such great riches is laid waste.' And every pilot, and every voyager, and mariners, and as many as ply the sea, stood at a distance, ¹⁸and cried out as they saw the smoke of her burning, saying, 'What [city] is like the great city? ¹⁹And they cast dust on their heads and cried, weeping and mourning, saying, "Alas! alas! the great city, by which were enriched, out of her wealth, all those having ships on the sea, for in one hour she was desolated. ²⁰Exult over her, O heaven, and ye saints, and ye apostles, and ye prophets; for God has judged your judgment on her." ²¹And one strong

angel took up a stone like a great mill-stone, and threw it into the sea, saying,

"Thus with violence shall Babylon, the great city, be cast down,

And shall by no means be found any more.

"And voice of harpers and musicians and flute-players and trumpeters

Shall be heard in thee no more;

And no craftsman of any craft

Shall be found in thee any more;

And sound of millstone

Shall be heard in thee no more;

"And light of lamp

Shall shine in thee no more;

And voice of bridegroom and bride

Shall be heard in thee no more;

For thy merchants were the magnates of the earth,—

For by thy sorcery all the nations were deceived.

"And in her [the] blood of prophets and of saints was found,

Even of all who had been slaughtered on the earth."

THE JOY OF CHRISTIANS FORETOLD.

xix: 1. After these things I heard a great voice of a great multitude in heaven, saying, "Halleluia! the salvation, and the glory, and the power being to our God, for true and righteous are his judgments! for he has judged the great harlot, who corrupted the earth with her fornication, and he has avenged the blood of his slaves, at her hand." "And a second time they said, "Halleluia!" and her smoke ascends to the æons of the æons. 'And the twenty-four presbyters and the four living ones fell down and worshiped God

who sits on the throne, saying, "Amen! Halleluia!" 'And a voice came forth from the throne, saying,

"Praise our God all ye his slaves,
Ye who fear him, the small and the great."

'And I heard as a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, "Halleluia! for our Lord God, the Almighty, reigns! 'Let us rejoice and exult, and let us give the glory to him; for the marriage of the Lamb has come, and his wife has prepared herself." 'And it was given to her that she should array herself in fine linen, bright, pure, for the fine linen is the righteous acts of the saints. 'And he says to me, "Write:—Happy are those who are invited to the marriage supper of the Lamb." He also says to me, "These are true words of God." 'And I fell before his feet to worship him. And he says to me, "See! [do it] not! I am thy fellow-slave and of thy brothers who hold the testimony of Jesus; worship God:" for the testimony of Jesus is the spirit of prophecy.

THE TRIUMPH OF CHRISTIANITY ANNOUNCED.

"And I saw the sky opened, and behold, a white horse, and he who sat on him called Faithful and True; and in right-

xix: 6, 7. God is almighty. He will do what he can, being love, and he can do what he will, being omnipotent, and being omniscient, he can devise the requisite means to accomplish all he wishes. His love desires, his wisdom plans, and his power accomplishes the salvation of all. If he does not desire universal happiness he is not infinitely good, if he can not plan he lacks wisdom, and if unable to execute he lacks power. But he desires that result, plans to accomplish it, and executes all his plans. What shall hinder them? Nothing. He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What doest thou? Dan. iv: 35. There are many devices in a man's heart, nevertheless, the counsel of the Lord, that shall stand. Prov. xix: 21. But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. Job xxiii: 13. Who worketh all things after the counsel of his own will. Eph. i: 11.

eousness he judges and makes war; ¹²and his eyes [are] a flame of fire; and on his head [are] many diadems; and he has a name written, which no one knows except himself. ¹³And he [is] clad in a garment sprinkled with blood, and his name is called The Word of God. ¹⁴And the armies that are in the heaven followed him on white horses, clothed in white, pure, fine linen. ¹⁵And out of his mouth proceeds a sharp sword, that with it he may smite the nations; and he shall rule them with a rod of iron; and he treads the wine-press of the wine of the fierceness of the anger of the Almighty God. ¹⁶And he has on [his] garment and on his thigh a name written,—KING OF KINGS AND LORD OF LORDS.

¹⁷And I saw one angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-sky, "Come, be assembled to the great supper of God; ¹⁸that you may eat flesh of kings, and flesh of chiliarchs, and flesh of mighty men, and flesh of horses, and of those who sit thereon, and flesh of all men, both freemen and slaves, and small and great."

¹⁹And I saw the beast, and the kings of the earth, and their armies, assembled to make war with him who sat on the horse, and with his army ²⁰And the beast was captured, and he who was with him,—the false prophet, who performed the signs in his presence, with whom he deceived those who received the mark of the beast, and those who worshiped his image; the two were cast alive into the lake of fire which

19. "And I saw the beast" (see chap. xxi: 1), the Neronian tyranny. "and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse." Such phraseology in Scripture usage is limited in its application to the sphere of operation to which the subject refers.

20. *Both were cast alive into a lake of fire.* "They were utterly destroyed, which is signified by their being cast alive into a lake of fire burning with brimstone. It is perhaps said that they were cast alive into this lake, in order to represent their torment to be the more keen. This is the first in-

burns with sulphur; ²and the rest were killed with the sword of him who sits on the horse, [the sword] that went forth out of his mouth; and all the birds were filled with their flesh.

xx: 1. And I saw an angel descending from the sky, having the key of the abyss and a great chain upon his hand. ²And he seized the dragon, the ancient serpent, who is an accuser, and the adversary, and bound him for a thousand years; ³and cast him into the abyss, and shut and sealed [it] over him, that he might deceive the nations no more, till the thousand years be finished; after this he must be loosed a short time.

‘And I saw thrones,—and they sat on them, and judgment was given to them,—even the lives of those who had been beheaded for the testimony of Jesus, and for the word of God,—even those who worshiped not the beast, nor his image, nor received the mark on their forehead and on their hand; and they lived, and reigned with the Christ a thousand years. ‘The rest of the dead lived not till the thousand years were ended.

stance in which we have met with the figure of ‘the lake of fire and brimstone,’ which is purely apocalyptic, occurring nowhere else in the Bible. This figure of the ‘lake of fire and brimstone’ unquestionably had its origin in the destruction of Sodom and Gomorrah, and the neighboring cities. They were overthrown by fire from heaven. “Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven;” Gen. xix: 24.—*Whittemore.*

The “lake of fire” is a figurative representation of severe temporal calamities. In the prophetic description of the fall of Idumea, Isa. xxxiv: 5-10, though the name, “lake of fire,” is not applied to the scene, yet the scene described is a lake of fire, and represents the calamities in which were “shortly” to be involved, the beast with seven heads and ten horns, representing wicked rulers in the earth and the false prophet.

xx: 5-6. This language may refer to the captivity of the Jews, as the first death, and to the impending destruction, as the second death.

The first resurrection was when the morally dead of our Savior’s time heard and obeyed his call; “Awake thou that sleepest, and arise from the dead,” Eph. v: 14. They lived and reigned with Christ. This spiritual living was the first resurrection. It was here in this world. Those who experienced it were not

This is the first resurrection. 'Happy and holy is he who has a portion in the first resurrection; over these the second death has no authority; but they shall be priests of God and of the Christ, and shall reign with him the thousand years. ⁷And when the thousand years are finished, the adversary shall be released from his prison, ⁸and shall go forth to deceive the nations which are in the four corners of the earth, the Gog and Magog, to gather them together for the war; whose number is as the sand of the sea. ⁹And they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city, and fire came down from God out of the

exposed to the second death; it had no power over them. When it befell others it did not affect them. Eusebius, the historian, says not a Christian was slain during those fearful times. They lived and reigned with Christ. In any event the first resurrection and the second death were entirely confined to this world. The language, by "accommodation," may be applied to all times. Men are "dead in trespasses and sins." If they "awake to righteousness," they rise out of this moral death, and this is the "first resurrection." But if they continue indifferent and sinful, they are experiencing the second death, a condition that will continue until he who led captivity captive shall destroy the destroyer, and "the last enemy, death, shall be destroyed," and the final resurrection shall come, beyond which there shall be "no more death, neither shall there be any more pain."

"Those who are in this verse recognized as having 'part in the first resurrection,' and are pronounced 'happy' for the reason given in the next words, were the living Christians, who shared with the living post-mortem influence of the martyrs in the reign with Christ in that mysterious season of a thousand years. As the co-operation of the martyrs' lives with the reign of Christ is called the first resurrection, the living Christians, who at the same time co-operated with that martyr influence in the interests of the same kingdom, were properly said to 'have part in the first resurrection.' On such the second death hath no power. The phrase 'second death' occurs nowhere else in the Bible but in this book, chap. ii: 11, and twice in this chapter. And it seems to stand for the catastrophe of the drama, the judgment which involved the destruction of Jerusalem. This appellation may have been given it because of the severity of the evil signified by it, like Jude's phrase 'twice dead, plucked up by the roots;' or because it was the second national death of Israel. Probably for the latter reason."—*Dr. Cobb*. Reigning a thousand years shows that the common view that the resurrection is in eternity, is incorrect.

9. "The beloved city." This shows that Jerusalem is meant, and that the scenes of the Apokalypse are laid in the Revelator's own times.

sky, and consumed them. ¹⁰And the accuser that deceived them was cast into the lake of fire and sulphur, where both the beast and [the] false prophet [are], and they shall be tormented day and night to the æons of the æons.

SECTION FOURTH.

THE TRIUMPH OF THE CHRISTIAN CHURCH ON EARTH—THE THRONE OF CHRIST ESTABLISHED.

¹¹And I saw a great white throne, and one sitting on it, from whose face the earth and the sky fled away, and no place was found for them.

CHRIST THE JUDGE OF THE NATIONS.

¹²And I saw the dead, the great and the small, standing before the throne; and books were opened, and another book was opened, which is [the book] of life; and the dead were judged from the things which had been written in the books, according to their works. ¹³And the sea gave up the dead that were in it; and death and Hadēs gave up the dead

10. Æons of æons. E. V. says, "Forever and ever." The true translation is "æons of æons," "ages of ages."

12. Dr. Cobb says, "It is an infinite mistake that men have committed in assigning to the end of Christ's mediatorial reign, and the decision of the final states of men, the judgment which the Scriptures of both Testaments assign to the setting up of that reign in the earth. It was to take place in the end of that generation, according to the declarations of Christ in the passages above referred to (Matt. xxiv; xxv); and now, just in the end of that generation, when John was yet living, who was one of those listening to Jesus when he said some of them would live to witness the event.—now, exactly at the point of concurrence of all the prophetic assignments of time, his vision discloses the event as immediately coming.

13. "The language of this verse, representing the sea, death, and Hadēs as delivering up the dead which were in them to the scrutiny of the divine judgment, is a poetic description of the omniscience of God, and the extent and

that were in them; and they were judged, every one according to his works.

DEATH AND HADES DESTROYED.

"And death and Hadēs were cast into the lake of fire. This is the second death,—the lake of fire.

THE ENEMIES OF CHRIST DESTROYED.

"And if any was not found written in the book of life, he was cast into the lake of fire.

CHRISTIANITY ESTABLISHED.

xxi: 1. And I saw a new sky and a new earth; for the first sky and the first earth were gone, and the sea is no more. ²And I saw the holy city, New Jerusalem, coming down out of the heaven, from God, prepared as a bride adorned for her husband. ³And I heard a great voice out of the throne saying, "Behold, the tabernacle of God [is] with men,

efficiency of his judicial and executive authority. It is a scenic representation of the same doctrine in regard to amenability to God's judgment."

14. "Poenam ignis, sive iste ignis accipiat proprie sive metaphoricę," Bellarmine, *Purg.* ii: 10. "Why should the 'fire of hell' be more material than the 'water of life?' Why should the 'furnace' and 'lake' of Gehenna possess more of physical reality than the 'sea of glass' or 'the pearly gates?'"—Quoted by Canon Farrar, Preface "Eternal Hope."

15. "And whosoever was not found written in the book of life was cast into the lake of fire." This is a Hebrew parallelism, repeating the same idea with emphasis, in a varied expression. It carries out the implication of the vision recorded in chap. vii, wherein it is represented that the judgment of God on the land and people of Israel should be suspended, until his servants should be sealed in their foreheads.

xxi: 1. "The sky, 'heavens,' E. V., here spoken of, both the 'first' which passed away and the 'new' which comes into its place, should obviously be interpreted of the lower, the visible heavens, and not of the higher one, the glory of which is the central throne of the Infinite God. There is no reason for supposing that this higher heaven 'fled away' before the presence of him who sat on the great white throne of judgment (xx: 11). The lower and mundane heaven and this only can be thought of in these passages."—*Dr. Cowles.*

3. The tabernacle of God is with men. "This is an emphatic expression of the sentiment above explained, the ever-present communion with God, which is the privilege of the enlightened believer in the gospel."—*Dr. Cobb.*

and he shall tabernacle with them, and they shall be his peoples, and God himself shall be with them, their God; 'and he shall wipe away every tear from their eyes; and death shall be no more, nor mourning, nor crying; neither shall there be any more pain. The first things have gone.'" 'And he who sits on the throne said, "Behold, I make all things new." And he says, "Write, for these words are faithful and true." 'And he said to me, "They are done; I am the alpha and the omega, the beginning and the end. To the thirsty one I will give water from the fountain of life. 'He that overcomes shall inherit these things, and I will be a God to him, and he shall be a son to me.

• THE OVERTHROW OF THE ENEMIES OF CHRISTIANITY.

'But as for cowards, and unbelievers, and [the] abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars,—their portion [shall be] in the lake that burns with fire and sulphur, which is the second death."

THE CHRISTIAN CHURCH METAPHORICALLY DESCRIBED.

'And one of the seven angels who had the seven bowls, full

4. No more death. "The verse describes a work which is in the purpose of the gospel. It was not all accomplished in detail when the vision of it was vouchsafed to the apostle, nor is it now. It is to be accomplished 'in the dispensation of the fulness of times.'" (Eph. i: 10).—*Dr. Cobb.*

8. Hadēs; E. V., "Hell." Popularly "hell" and the "lake of fire and brimstone" are the same thing; but it is seen, as we read the description in Revelation, that they are entirely different. In chap. xx, verses 13 and 14, it is said that "death and Hadēs were cast into the lake of fire. This is the second death." There are four opinions as to what this doom is. 1. Some suppose it refers to those who, having once been dead in trespasses and sins, have become quickened into newness of life, and then have returned to their wicked ways. 2. Others apply it to the apostasy of the Christian church. 3. Others to the second destruction or death of the Jewish people, which soon occurred. 4. Others refer it to the endless torment of the soul after death. This last view is evidently incorrect, for as man's death in trespasses and sins is the first death, the dissolution of the body is the second death, and the endless torment of the soul would be the third death, if the term death were allowable.

of the seven last plagues, came and talked with me, saying, "Come hither, I will show thee the bride, the Lamb's wife."¹⁰ And he bore me away in spirit to a great and high mountain, and showed me the holy city Jerusalem, coming down out of heaven from God; ¹¹having the glory of God; her lustre was like a most precious stone, as a crystalline jasper; ¹²it had a wall, great and high, having twelve portals, and at the portals twelve angels, and names inscribed thereon, which are [the names] of the twelve tribes of [the] children of Israel: ¹³on [the] east three portals; and on [the] north three portals; and on [the] south three portals; and on [the] west three portals. ¹⁴And the wall of the city had twelve foundations, and on them [the] twelve names of the twelve apostles of the Lamb. ¹⁵And he who talked with me had a measure, a golden reed to measure the city, and its portals, and its walls. ¹⁶And the city lies quadrangular, and its length [is] as much even as its breadth. And he measured the city with the reed, twelve thousand stadiums; the length, and the breadth and the height of it are equal. ¹⁷And he measured its wall, a hundred and forty-four cubits, a man's measure, that is, an angel's. ¹⁸And the building of the wall was jasper; and the city pure gold, like transparent glass. ¹⁹The foundations of the city wall were decorated with every precious stone: the first foundation was jasper; the second lapis lazuli; the third chalcedony; the fourth emerald; ²⁰the fifth sardonyx; the sixth sardius; the seventh chrysolite; the eighth beryl; the

But it bears no resemblance to death, and if such a fate were in store for any it could not be called death. The first, second, or third opinion may be adopted. Jude describes those who were "twice dead, plucked up by the roots." Such are all who have once been good, and who have fallen into evil ways. We favor the third view indicated above; but whichever view we take the popular one has no warrant in the language employed.

16. 12,000 stadiums or stadia—1,372 miles.

ninth topaz; the tenth chrysoptase; the eleventh sapphire; the twelfth amethyst. "And the twelve portals were twelve pearls; each of the portals was of one pearl. And the street of the city was pure gold, as transparent as glass. "And I saw no temple in it; for the Lord God the Almighty, and the Lamb, are its temple. "And the city has no need of the sun, nor of the moon, that they should give light to it, for the glory of God illumined it, and its lamp [is] the Lamb. "And the nations shall walk by its light, and the kings of the earth bring their glory to it; "and its portals shall not be shut by day,—for there shall be no night there; "and they shall bring the glory and the honor of the nations into it. "And nothing unclean or that practises an abomination and a lie shall by any means enter it, but those inscribed in the Lamb's book of life.

xxii: 1. And he showed me a river of water of life, clear as crystal, issuing from the throne of God and the Lamb; *in [the] midst of the street thereof and along the river, on this and that side was a tree of life, bearing twelve [crops] of fruit, yielding its fruit each month; and the leaves of the

21. "This word 'streets' means, however, not merely the traveled roads, but the broad places—the public squares and grounds not covered with buildings."
—*Cowles*.

xxii: 2. Not tree, *dendron*, but *xulon*, wood. This tree of life and its fruits come from Ezek. xlvii, where we have the plural, "trees." So trees and not one tree, for if only one, it could not be on both sides of the river. The writer speaks of the tree of life there just as we would say of any given district—The palm-tree is there, or the pine, or the cedar—meaning that this variety of tree abounds there. The meaning seems to be that these trees lined either bank of the river between it and the streets which also ran parallel on each side—a scene of superlative beauty. Something like orchard or wood is meant, and not twelve kinds of fruit, but twelve fruits, or crops. The gospel is a tree never barren, but every month in the year loaded with ripe, nutritious fruit. "And the leaves of the tree were for the healing of the nations." Ezekiel says, "The leaf thereof shall be for medicine."

tree were for [the] healing of the nations. ³And there shall be no more any accursed thing; but the throne of God and of the Lamb shall be in it, and his slaves shall minister to him; 'and they shall see his face; and his name [shall be] on their foreheads. ⁶And there shall be no more night, and they have no need of lamplight and sunshine; for [the] Lord God will give them light; and they shall reign to the æons of the æons.

EPILOGUE—THE ANGEL AND JOHN.

¹And he said to me, "These words are faithful and true; and [the] Lord, the God of the spirits of the prophets, sent his angel to show to his slaves what must soon be accomplished. ⁷And behold, I come quickly: happy is he who keeps the words of the prophecy of this book. ⁸And I John am he who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. ⁹And he says to me, "See; no; I am thy fellow-slave, and of thy brothers the prophets, and of those who keep the words of this book; worship God."

THE FULFILLMENT OF THE FOREGOING PROPHECIES NEAR.

¹⁰And he says to me, "Seal not the words of the prophecy of this book, for the time is near. ¹¹Let him that is unjust,

10. "Seal not these things—*i. e.*, for future generations only to read; do not lay them over in safe keeping for the ages to come as words of no particular account to the men of your own times; for their fulfillment is close at hand. The injunction not to seal is a tacit allusion to the opposite direction given to Daniel (Dan. viii: 26, and xii: 4, 9), the words of whose prophecy referred to events onward into the times of the Syrian wars in the age of the Maccabees, some three hundred and sixty years distant. But the things foretold through John were not remote compared with those spoken through Daniel and measured by that standard, but were near at hand—a fact which peremptorily sets aside all those systems of interpretation which spread the staple events of John's prophecies over the whole range of the Christian age down to the millennium."—*Cowles*.

act yet more unjustly; and let him that is filthy be made yet more filthy; and let him that is righteous, work righteousness yet more; and let him that is holy be made yet more holy."

JESUS HIMSELF ANNOUNCES THE SPEEDY FULFILLMENT.

¹³"Behold! I come quickly; and my reward is with me, to give to every one as his work is. ¹³I am the alpha and the omega, the first and the last, the beginning and the end. ¹⁴Happy are they who wash their robes, that they may have a right to the tree of life, and may enter by the portals into the city. ¹⁵Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one who loves and does a lie. ¹⁶I Jesus have sent my angel to testify these things to you over the assemblies. I am the root and the offspring of David, the bright, the morning star. ¹⁷Both the spirit and the bride say 'Come!' and let him who hears say 'Come!' And let him who is thirsty come,—let him who chooses take freely of [the] water of life.'"

¹⁸I testify to every man who hears the words of the prophecy of this book: If any man add upon them, God shall add to him the plagues that are written in this book; ¹⁹and if any man take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and from the holy city, which have been written in this book.

As all through the Apokalypse, from first to last, the author reiterates the speedy fulfillment of its prophecies, so in the 22d chapter of this book, the Revelator says, "Seal not the sayings of the prophecy of this book, for the time is at hand;" ver. 10. Again, ver. 12, "Behold I come quickly." And again, ver. 20, "Surely, I come quickly." In 1 Peter iv: 7, "The end of all things is at hand." So in 2 Thess. ii: 2, "The day of Christ is at hand." In Phil. iv: 5, "The Lord (or the day, coming of the Lord,) is at hand;" and in Rom. xiii: 12, "The night is far spent, the day is at hand." Such is the uniform language of the epistles. The coming of Christ, the great day of the Lord, was near.

²⁰He who testifies these things says, "Yes, I come quickly." Amen, Come, Lord Jesus!

BENEDICTION.

²¹The favor of the Lord Jesus Christ [be] *with all*.

21. S. says, "the saints;" and V. A., "with all."

Canon Farrar's words will cast a backward light on the Revelator's pages, enabling the reader to perceive the significance of the great events he prophetically described, in the history of Christianity and the human race.

"In April, A. D. 70, Titus, with a force of 80,000 legionaries and auxiliaries, pitched his camp on Scopus, to the north of the city. At last, amid shrieks and flames, and suicide and massacre, the Temple was taken and reduced to ashes. The great altar of sacrifice was heaped with the slain. Josephus reckons the number of captives taken during the war at 97,000, and the number of those who perished during the siege at 1,100,000. The numbers who perished in the whole war are reckoned at the awful total of 1,337,490, and the number of prisoners at 101,700; but even these estimates do not include all the items of many skirmishes and battles, nor do they take into account the multitudes who, throughout the whole country, perished of misery, famine, and disease. It may well be said that the nation seemed to have given itself 'a rendezvous of extermination.' Two thousand putrefying bodies were found even in the subterranean vaults of the city. During the siege all the trees of the environs had been cut down, and hence the whole appearance of the place, with its charred and bloodstained ruins, was so completely altered, that one who was suddenly brought to it would not (we are told) have recognized where he was. And yet the site had been so apparently impregnable, with its massive and unequalled fortifications, that Titus freely declared that he saw in his victory the hand of God. From that time all Jews on seeing Jerusalem rend their garments, and exclaim, 'Zion is a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised Thee, is burned with fire, and all our pleasant things are laid waste.'

"It was to this event, the most awful in history—'one of the most awful eras in God's economy of grace, and the most awful revolution in all God's religious dispensations'—that we must apply those prophecies of Christ's coming in which every one of the apostles and evangelists describe it as near at hand. To those prophecies our Lord himself fixed these three most definite limitations—the one, that before that generation passed away all these things would be fulfilled; another, that some standing there should not taste death till they saw the Son of Man coming in his kingdom; the third, that the apostles should not have gone over the cities of Israel till the Son of Man be come. It is strange that these distinct limitations should not be regarded as a decisive proof that the Fall of Jerusalem was, in the fullest sense, the Second Advent of the Son of Man, which was primarily contemplated by the earliest voices of prophecy."

PART XIX.

THE THREE EPISTLES OF JOHN.

GOD, CHRIST, THE CHRISTIAN LIFE, ETC.

I. John i: 1. That which was from [the] beginning, that which we have heard, that which we have seen with our eyes, that which we have gazed on, and our hands handled, concerning the word of life;—²and the life was manifested, and

Title, S. A., First Letter of John. V., First of John.

Written A. D. 95-96. Says Farrar (Early Days): "This would point to some date after the reign of Nero (A. D. 54-68). We see further that it must have been written, as the Gospel was, after the destruction of Jerusalem (A. D. 70), and either before the persecution of the Christians (A. D. 95), during the reign of Domitian (A. D. 95-96), or between that date and the persecution of the Christians in the reign of Trajan (A. D. 98). Ewald (*Die Johan. Schriften*, i: 471) suggests A. D. 90 as a probable date. Canon Westcott says that the Gospel may be referred to the last decennium of the first century, and even to the close of it (*St. John*, p. xl). This view is supported both by early tradition and by the facts that (1) the Gospel assumes a knowledge of the substance of the Synoptic narratives; (2) it deals with later aspects of Christian life and opinion than these; (3) it corresponds with the circumstances of a new world. * * * But in St. John too we see that growth of spiritual enlightenment which made his life an unbroken education. In his latest writings we find a deeper insight into the truth than it would have been possible for him to attain before God had 'shown him all things in the slow history of their ripening.' The 'Son of Thunder' of the Synoptic Gospels had the lessons of many years to learn before he could become the St. John who in Patmos saw the Apocalypse. The St. John who saw the Apocalypse had still the lessons of many years to learn, and the fall of Jerusalem to witness, before he could gaze on the world from the snowy summit of ninety winters, and become the Evangelist of the fourth Gospel, the Apostle of Christian Love.

"The supposition that the Apostle wrote in Patmos well accords with the whole tone of the epistle. It was written evidently at a time when the church

we have seen, and we testify, and declare to you the life, the æonian [life], that was with the Father, and was manifested to us;—³that which we have seen and heard we declare to you also, that you also may have fellowship with us; yes, and our fellowship is with the Father, and with his son Jesus Christ; 'and these things we write, that your joy may be complete.

⁴And this is the message that we have heard from him, and announce to you, that God is light, and in him there is no darkness. ⁵If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; 'but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his son cleanses us from all sin. ⁶If we say that we have no sin, we delude ourselves, and the truth is not in us. ⁷If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us.

ii: 1. My little children, I write these things to you, that you may not sin. And if any man sin, we have an advocate with the Father, Jesus Christ [the] righteous, ²and he is a reconciliation for our sins, and not for ours only, but also for

was not under the stress of special persecutions. Dangers and sufferings are not alluded to; there are no trumpet-calls to courage or endurance. This period of peace may have been due to the crushing destruction which had now fallen on the Jewish nationality; for, as we are again and again informed, both in history and in Scripture, the deadly animosities of the Gentiles were in the early days stirred up for the most part by Jewish hatred." Townsend and Coit place the date at A. D. 96.

1: 7. The grace of God, of which the blood of his Son was the seal and pledge, will effectually remove sin, and crown with success all honest efforts to attain purity and holiness. "The blood of Christ" is a symbol of his life.

ii: 1. The word *paraklētos*, here rendered "advocate," denotes one who renders friendly service. Christ is the medium of the Father's grace.

2. "The 'propitiation,' E. V.,—reconciliation,—is here declared to be for the benefit of 'the whole world,' in accordance with the assurance that Jesus

the whole world. ³And by this we know that we have known him, if we keep his commands. ⁴He who says, "I know him," and keeps not his commands, is a liar, and the truth is not in him; ⁵but he who keeps his word, truly in him the love of God has been perfected. By this we know that we are in him. ⁶He who says he abides in him ought himself also to walk even as he walked.

⁷Beloved, I write no new command to you, but an old command that you had from [the] beginning: the old command is the word that you heard. ⁸Again, I write a new command to you, which is true in him and in you; because the darkness is passing away, and the true Light already shines. ⁹He who says he is in the light, and hates his brother, is in the darkness even yet. ¹⁰He who loves his brother abides in the light, and there is no stumbling-block in him, ¹¹but he who hates his brother is in the darkness, and walks in the darkness, and knows not whither he is tending, because the darkness has blinded his eyes.

¹²I write to you, little children, because your sins have been forgiven you through his name. ¹³I write to you, fathers, because you have known him from [the] beginning. I write to you, young men, because you have conquered the evil one. I have written to you, little children, because you have known the Father. ¹⁴I have written to you, fathers, because you

Christ 'gave himself a ransom for all,' and 'tasted death for every man.' 1 Tim. ii: 6; Heb. ii: 9. "The apostle does not say that he died for any select part of the inhabitants of the earth, or for some out of every nation, tribe, or kindred; but for all mankind."—*Clarke*. "St. John uses a very broad expression. 'Jesus Christ,' he says, 'is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' 'The whole world.'—'Ah!' some would say, 'that is dangerous language.' It is God's language—John speaking as he was moved by the Holy Spirit. It throws a zone of mercy around the world, Perish the hand that would narrow it by a hair's-breadth."—*Rev. Dr. Guthrie*, *Life*, p. 511.

have known him that is from [the] beginning. I have written to you, young men, because you are strong, and the word of God continues in you, and you have conquered the evil one. ¹⁶Love not the world, nor the things in the world. If any man love the world, the love of the Father is not in him, ¹⁶because all that is in the world, the lust of the flesh, and the lust of the eyes, and the pomp of life, is not of the Father, but of the world. ¹⁷And the world and its lust pass away; but he who does the will of God abides for the æon.

¹⁸Little children, it is [the] last hour; and as you heard that antichrist is coming, even now many antichrists have come; hence we know that it is [the] last hour. ¹⁹They went out from us, but they were not of us, for if they had been of us, they would have remained with us; but [it was] that they might be made manifest that they are not all of us. ²⁰And you have an unction from the Holy One; you all know. ²¹I wrote not to you because you know not the truth, but because you know it, and because no lie is of the truth. ²²Who is the liar but he that denies that Jesus is the Christ? This is the antichrist, he that denies the Father and the son. ²³Whoever denies the son, has not even the Father; he that confesses the son has the Father also. ²⁴You, what you have heard from [the] beginning, let it abide in you. If what you heard from [the] beginning abide in you, you also shall abide in the son, and in the Father. ²⁵And this is the promise that

18. See 1 Pet. 1: 5, 20; 2 Pet. iii: 3; Isa. ii: 2. "Antichrist is an 'enemy of Christ.' See Matt. xxiv: 24. The apostle is supposed to refer particularly to the Gnostics, whose heresy was understood by the apostles to involve a denial that Jesus is the Christ." Ver. 22. The word antichrist occurs nowhere else in the New Testament, except in ver. 22; ch. iv: 3; 2 John 7. It indicates any opposer of Christ and his gospel. Heresies which sprang up in the days of St. John were the antichrist of that time. The name has been generally applied to whatever person, or thing, systematically opposes Christ and his religion." — *Clarke*.

he promised us, the æonian life. "I have written these things to you concerning those who would delude you. "And you, the unction that you received from him abides in you, and you need not that any one teach you; but as his unction teaches you concerning all things, and is true, and is no lie, and even as it taught you, abide in him. "And now, little children, abide in him; that, if he be manifested, we may have confidence, and not be ashamed before him, in his

25. Prof. Challis (Scrip. Doct. Immortality) inquires: "May we not conclude that eternal life and eternal punishment terminate alike with the end of time, and that, in the consummation of all things both are merged in indissoluble life (*zoë akatalutos*, Heb. vii: 16), that God may be all in all?"

"The use of the word *aiōnios*, and of its Hebrew equivalent, *olam*, throughout the whole of Scripture ought to have been sufficient to prove to every thoughtful and unbiased student that it altogether transcends the thoroughly vulgar and unmeaning conception of 'endless.' Nothing, perhaps, tends to prove more clearly the difficulty of eradicating an error that has once taken deep and age-long root in the minds of 'theologians' than the fact that it should still be necessary to prove that the word eternal, far from being a mere equivalent for 'everlasting,' never means 'everlasting' at all, except by reflexion from the substantives to which it is joined: that it is only joined to those substantives because it connotes ideas which transcend all time; that to make it mean nothing but time endlessly prolonged is to degrade it by filling it with a merely relative conception which it is meant to supersede, and by emptying it of all the highest conceptions which it properly includes. I am well aware that this truth will, for some time, be repeated in vain. But, once more, I repeat that if by *aiōnios* St. John had meant 'endless' when he speaks of 'æonian life,' there was the perfectly commonplace and unambiguous word *akatalutos* used by Apollos in Heb. v: 6, and there were at least five or six other adjectives or expressions which were ready to his hand. But the Life which had been manifested, which he had seen, to which he was bearing witness, which stood in relation to the Father, and was manifested to us, was something infinitely higher than a mere 'endless' life. The life—if mere living be life—of the most doomed and apostate of the human race—the life even of the devil and his angels—is an 'endless' living, if we hold that man and evil spirits are immortal. But by qualifying the divine life by the epithet 'eternal' (*aiōnios*) St. John meant, not an endless life (though it is also endless), but a spiritual life, the life which is in God, and which was manifested by Christ to us. By calling it *aiōnios* he meant to imply, not—which was a very small and accidental part of it—its unbroken continuance, but its ethical quality. The life is 'endless,' not because it is the infinite extension of time, but because it is the absolute antithesis of time; and *aiōnios* expresses its internal quality, not as something which can be measured by infinite tickings of the clocks, but as something incommensurable by all clocks, were they to tick for

presence. "If you know that he is righteous, you know also that every one that practises righteousness, has been begotten by him.

iii: 1. See what sort of love the Father has given to us, that we should be called children of God,—and [such] we are. On this account the world knows us not, because it knew him not. "Beloved, we are children of God now, and it has not yet been shown what we shall be. We know that when it shall be shown, we shall be like him, for we shall see him even as he is. "And every one that has this hope on him purifies himself, even as he is pure. "Every one who practises sin also practises lawlessness; and sin is lawlessness. "And you know that he was manifested to take away sins, and there is no sin in him. "Every one who abides in

ever. The horologe of earth, as Bengel profoundly expresses it, is no measure for the *aeonologie* of heaven. The meaning of 'eternal' ought long ago to have been vindicated from its popular degradation. St. John is the last of all Scripture writers who uses it; he alone of all Scripture writers defines it; and he makes it consist not in idle duration, but in progressive knowledge. In defining it, he says that it is the gift of Christ, 'and that the eternal life is this, that they may know Thee the only true God, and Him whom Thou sendest, even Jesus Christ.'

"For thus we see at once, that, in the mind of St. John, eternal life is anti-thesis not to the temporal, but to the Seen; that it is not a life which shall be, but one that, for the believer, now is; that 'every one who beholdeth the Son has—not shall have, but has—eternal life;' that 'he who hath the Son, hath the life' here and now; and that one of the objects why St. John wrote at all was that they might know that they had it. He who will lay aside bigotry and factiousness and newspaper theology, and will sincerely meditate on these passages, will see how unfortunate is the antique and vulgar error as to the meaning of this word."

iii: 6. "This verse, as Theophylact tells us, was regarded by Antinomian Gnostics as proving the indefectibility of grace, and so was turned into an excuse for lasciviousness. But that certain practical modifications must be admitted is clear, from previous passages in the epistle itself. The older expositors generally adopted the method of toning down the apostle's language. Modern expositors accept the language as meaning what it says, but regard it as applying only to the ideal. The two methods come to much the same thing in the end. And if the Stoic was allowed to set before himself his ideal, why may not the Christian do the same? Seneca said that the wise man was

him sins not; every one who sins has not seen him, nor known him. 'Little children, let no man lead you astray; he who practises righteousness is righteous, even as he is righteous; 'he who practises sin is of the accuser; for the accuser sins from [the] beginning. For this was the son of God manifested, that he might annihilate the works of the accuser. 'Whoever has been begotten of God does no sin; because his seed abides in him; and he cannot sin, because he is begotten of God. 'By this are the children of God manifested, and the children of the accuser: whoever does not righteousness is not of God, nor he who loves not his brother. 'For this is the message that you heard from [the] beginning, that we should love one another. 'Not as Kain, [who] was of the evil one, and brutally killed his brother. And why did he brutally kill him? Because his works were evil, and his brother's righteous. 'Wonder not, brothers, if the world

not only able to do right, but even could not do otherwise. 'Vir bonus non potest non facere quod facit; in omni actu par sibi, jam non consilio bonus, sed more eo perductus; ut non tantum recte facere possit, sed nisi recte facere non possit.' And Velleius Paterculus said of the younger Cato, 'Homo virtuti simillimus, et per omnia ingenio Diis quam hominibus proptor, qui nunquam recte fecit ut facere videretur, sed quia aliter facere non poterat' (Hist. ii: 34); and he spoke of him as 'exempt from all human vices.' And Tacitus said that when Nero wished to kill Pactus Thrasea, it was as if he wished 'to kill virtue herself.' The Christian ideal is infinitely higher than the Stoic, and that is why the Christian knows that not even a saint can be absolutely sinless; yet he hates sin, and more and more wins the victory over it.—*Farrar*.

8. "Not a real, but a hypothetical and fictitious being,—the principle of evil personified,—the supposed cause of evil. Hence called the evil one. Ch. ii: 13, 14.' See Simpson's Essays, p. 152."—*Im. Ver.* "The son of God was manifested' for the express purpose of delivering mankind from the dominion of sin, and bestowing on them 'the glorious liberty of the children of God.' Rom. vii: 21. I only add, if any insist that the devil here denotes a great fallen spirit, second in power and authority to God alone, as many have supposed, when the devil himself shall be destroyed, Heb. ii: 14, and his works also shall be destroyed, as here asserted, we may hope that God will reign without a rival, and his spirit of holiness pervade the universe."—*Cobb*.

12. "Cain brutally killed," butchered, *espharen*.

hates you. "We know that we have passed from death into life, because we love the brothers. He who loves not abides in death. "Whoever hates his brother is a murderer, and you know that no murderer has æonian life abiding in him. "We know love by this, because he laid down his life for us; and we ought to lay down our lives for the brothers. "But whoever has the world's goods, and observes his brother in

15. This language shows that there are millions of murderers who never destroyed life, for every one who hates his brother has already committed murder. If no murderer can ever reach heaven; then millions must be lost forever, for, observe, it does not say that a murderer who does not repent before he dies, but "no murderer has æonian life abiding in him;" that is, no one who hates his brother. No one acts on the theory that the murderer *must* be lost, for every felon's cell and gibbet is surrounded by zealous Christians seeking to secure the repentance of the murderer; and it is notorious that nearly every executed murderer anticipates heaven, notwithstanding his crime, and there have been thousands of such who have, if the popular view be correct, by a repentance on the gallows, escaped all punishment. No such easy, immoral theory as this can be accepted. No murderer swings from the gibbet to glory in a moment of time. The Scriptures include all transgressors when they say: God "will by no means clear the guilty." Ex. xxxiv: 7. "He that doeth wrong shall receive for the wrong that he hath done; and there is no respect of persons." Col. iii: 25. "Though hand join in hand, the wicked shall not be unpunished." Prov. xi: 21. "There is no peace, saith my God, to the wicked." Isa. lvii: 21. The murderer who dies unpunished will receive what he deserves before he can be happy. But here or hereafter it will always be true that no murderer, whether he hate his brother or destroy his brother's life, hath eternal life abiding in him. The best commentators thus explain the passage:

Hammond: "The hating of others is, by interpretation, the killing of them, because it is so in intention of heart, did not some outward restraint curb it."

Macknight: "No person, who cherisheth such a hatred of his brother, as either leadeth him actually to put his brother to death, unjustly, or disposeth him to put him to death when accidentally enraged, hath the capacity of eternal life abiding in him. Nevertheless, if a man-slayer sincerely repenteth, he may be pardoned."—*Note in loc.*

Clarke: "Eternal life springs from an indwelling God; and God cannot dwell in the heart where hatred and malice dwell. This text has been quoted to prove that no murderer can be saved. This is not said in the text; and there have been many instances of persons who have been guilty of murder, having had deep and genuine repentance, and who, doubtless, found mercy from His hands who prayed for his murderers, Father, forgive them, for they know not what they do."—*Com. in loc.*

need, and shuts up his compassion from him, how dwells God's love in him? ¹⁸Little children, let us not love in word, nor with the tongue, but in deed and truth. ¹⁹By this shall we know that we are of the truth, and shall persuade our heart before him; ²⁰whereinsoever our heart condemns us, because God is greater than our heart, and knows all things. ²¹Beloved, if the heart condemn not, we have confidence toward God, ²²and whatever we ask, we receive from him, because we keep his commands, and do the things that are pleasing in his sight. ²³And this is his command, that we should believe the name of his son Jesus Christ, and love one another, even as he gave us command. ²⁴And he who keeps his commands abides in him, and he in him. And by this we know that he abides in us, by the spirit that he gave us.

FALSE SPIRITS, FRATERNAL LOVE, GOD'S LOVE, ETC.

iv: 1. Beloved, believe not every spirit, but test the spirits, whether they are from God; because many false prophets have gone out into the world. ²By this you know the spirit of God: every spirit that confesses that Jesus Christ has come in [the] flesh, is from God; ³and every spirit that confesses not Jesus is not from God. And this is the [spirit] of anti christ, which you have heard that it is coming, and it is now already in the world. ⁴You are of God, little children; and have conquered them; because he that is in you is greater than he that is in the world. ⁵They are of the world, therefore they speak of the world, and the world hears them. ⁶We are of God; he who knows God hears us; he who is not of God hears us not. By this we know the spirit of truth, and the spirit of error.

⁷Beloved, let us love one another; for love is of God; and every one that loves has been begotten of God, and knows

God. ⁸He that loves not knows not God, for God is love. ⁹By this was the love of God manifested in us, that God has sent his son, the only begotten, into the world, that we might live through him. ¹⁰In this is love; not that we loved God, but that he loved us, and sent his son as a reconciliation for our sins. ¹¹Beloved, if God so loved us, we ought also to love one another. ¹²No man has seen God at any time. If we love one another, God dwells in us, and his love has been perfected in us. ¹³By this we know that we abide in him, and he in us, because he has given us of his spirit. ¹⁴And we have seen, and we testify that the Father sent the son [to be] Savior of the world. ¹⁵Whoever shall confess that Jesus

iv: 8. *God is Love.* "The words do not occur in the Gospel, and yet they are the epitome of the Gospel, and the epitome of the whole Scriptures, and the epitome of the history of mankind; and as such they are a standing protest against all that is worst and darkest in many of the world's schemes of inferential theology. God is Love—not merely loving, but love itself. The notions, therefore, which would represent him as living a life turned toward self, or folded within self, caring only for his own glory, caring nothing for the endless agonies of the creatures he has made, predestining them by millions to unutterable torments by horrible decrees, regarding even the sins of children as infinite, 'drawing the sword on Calvary to smite down his only son'—these idols of the zealot, idols of the Calvinist, idols of those who think that they by their wrath can work the righteousness of God, and that they 'can deal damnation round the land on each they deem their foe,'—these idols of the Inquisitor, idols of the persecutor, idols of the intolerant ignorance of human infallibility, idols of the sectarian newspaper and the religious partisan, are dashed to pieces by the sweeping and illimitable force of the truth that God is Love.

"And, therefore, those three final utterances of Revelation will become more and more, we trust, the protection, the emancipation, the precious heritage of all mankind; they will be the barrier against wicked persecutions, against unjust calumnies, against savage attacks of sectarian hatred. They are as a charter of Humanity against the misrepresentations of religion by misguided infidelity—against its no less perilous perversion by the encroachments and usurpations of religious hatred and religious pride."—*Farrar*.

14. "The apostle offers no philosophical speculation on this subject. He testifies, as a witness, of what he knew, by personal intercourse with Christ, and by revelation of God's spirit. Nor did he propound a hypothetical proposition. Many careless readers of the Bible bear in their minds the impression, that the Divine witness is, 'that the Father sent the son to open a way

Christ is the son of God, God abides in him, and he in God. ¹⁶And we know and we have believed the love that God has in us. God is love; and he who abides in love abides in God, and God abides in him. ¹⁷In this is love perfected with us, that we may have confidence in the day of judgment, because as he is, we are also in this world. ¹⁸There is no fear in love; but perfect love casts out fear; because fear has chastisement; and he who fears is not perfected in love. ¹⁹We love, because he first loved us. ²⁰If a man say, "I love God," and hate his brother, he is a liar, for he who loves not his brother whom he has seen, cannot love God whom he has not seen. ²¹And we have this command from him, that he who loves God love his brother also.

v: 1. Whoever believes that Jesus is the Christ has been begotten of God; and whoever loves him that begot, loves him begotten of him. ²By this we know that we love the children of God, when we love God, and practise his commands. ³For this is the love of God, that we keep his commands; and his commands are not oppressive; 'because all that has been begotten of God overcomes the world; and this is the victory that overcomes the world,—our faith. ⁴And who is he that overcomes the world, but he who believes that Jesus is the son of God? ⁵This is he who came by water and blood, Jesus Christ. Not in the water only, but in the water and in the blood; and the spirit is that which testifies; be-

whereby it is possible for sinners to be saved.' This leaves the work at loose ends. But the apostolic testimony is, that 'the Father sent the son to be, himself, the Savior of the world.'—*Cobb*.

18. The word *kolasis*, torment, E. V., only occurs here and Matt. xxv: 46. The word means correction. Aristotle says (*Rhet. i: 10*), "Chastisement, correction (*kolasis*), aims at improvement." Or, it may be said, "Fear has restraint,"—the word "restraint" being one of the definitions of *kolasis*. That is, he who fears is restrained from that confidence that perfect love bestows.

cause the spirit is the truth. ⁷For there are three that testify; ⁸the spirit, and the water, and the blood, and the three agree in one. ⁹If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, that he has testified concerning his son. ¹⁰He who believes on the son of God, has the testimony in him; he who believes not God has made him a liar, because he has not believed in the testimony that God has testified concerning his son. ¹¹And this is the testimony, that God has given æonian life to us, and this life is in his son. ¹²He who has the son has the life; he who has not the son of God has not the life.

¹³I have written these things to you, that you may know that you have æonian life, you who believe on the name of the son of God. ¹⁴And this is the confidence that we have toward him, that, if we ask anything according to his will,

v: 7, 8. "The three heavenly witnesses" is not found in any Greek MS. before the fifteenth century. It first appeared in Latin copies. All critics reject it. Dr. Scrivener voices the well-nigh universal sentiment of scholars, when he says, "To maintain the genuineness of this passage is simply impossible." See Schaff, *Comp.* pp. 191-3.

The genuine text is as follows:

Houtos estin ho elthōn di' hudatos kai haimatos, Iēsous
 This (one) is the (one) having come through water and blood, Jesus
Christos; ouk en tō hudati monon, all en tō hudati kai en tō haimati;
 Christ; not in the water only, but in the water and in the blood;
kai to pneuma estin to marturoun, hoti to pneuma estin
 and the spirit is the (thing) bearing witness, because the spirit is
hē alētheia. Hoti treis eisin hoi martourontes, to pneuma kai to hudōr
 the truth. Because three are the bearing witness: the spirit and the water
kai to haima; kai hoi treis eis to hen eisin.
 and the blood; and the three into the one (thing) are.

The meaning is that Jesus is shown to be the Christ by the water of his baptism, the blood of his death, and the spirit of his life.

14. "For what are men better than sheep or goats,
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of prayer
 Both for themselves and those that call them friend?
 For so the whole round world is every way
 Bound by gold chains about the feet of God."—*Tennyson.*

he hears us; ¹⁵and if we know that he hears us whatever we ask, we know that we have the petitions that we have asked of him. ¹⁶If any man see his brother sinning a sin not to death, he shall ask, and he shall give him life for those who sin not to death. There is sin to death; I say not that he ask concerning that. ¹⁷All unrighteousness is sin, and there is sin not to death.

¹⁸We know that whoever has been begotten by God sins not; but he who was begotten of God keeps himself, and the evil one touches him not. ¹⁹We know that we are from God, and the whole world lies in the evil one. ²⁰And we know that the son of God has come, and has given us understanding, that we know him that is true, and we are in him that is true, in his son Jesus Christ. This is the true God, and æonian life. ²¹Little children, guard yourselves from idols.

KYRIA'S CHILDREN COMMENDED, ETC.

II. John 1. The presbyter to [the] chosen Kyria and her children, whom I love in truth, and not only I, but all those also who have known the truth; ²for the truth's sake that abides in us, and shall be with us to the æon; ³favor, mercy, peace shall be with us, from God [the] Father, and from Jesus Christ, the son of the Father, in truth and love.

16, 17. "The sin unto death" has often been supposed to be the "unpardonable sin," so called, as if any sin could be unpardonable by a God whose mercy is without limit and without end. The apostle was merely alluding to the various offenses under the Jewish law, some of which were unto death, or capital offenses, while others were less heinous. The latter were to be interceded for, but the former were to be regarded as beyond intercession.

Title, S. V., Second of John.

Written about the time of the First Epistle, according to the best commentators, A. D. 95.

1. An Elect Lady; The Elect Lady; To the Elect Kyria; To the Lady Electa, are different renderings that have been given of this language. This is the only epistle in the New Testament addressed to a woman.

⁴I rejoiced greatly that I have found [some] of your children walking in truth, even as we received a command from the Father. ⁵And now I entreat you, Kyria, not as if I wrote a new command to you, but that which we had from the beginning, that we love one another. ⁶And this is love, that we should walk according to his commands. This is the command, even as you heard from [the] beginning, that you should walk in it. ⁷For many deceivers have gone forth into the world;—those who confess not that Jesus Christ has come in [the] flesh. This is the deceiver, and the antichrist. ⁸Look to yourselves, that you destroy not the things that we have wrought, but that you may receive a full reward. ⁹Every one who goes beyond, and abides not in the teaching of the Christ, has not God; he who abides in the teaching, the same has both the Father and the son. ¹⁰If any one come to you, and bring not this teaching, receive him not into [your] house, and give him no greeting; ¹¹for he who gives him greeting partakes in his evil works.

¹²Having many things to write to you, I preferred not to do it with paper and ink; but I hope to come to you, and to talk face to face, that your joy may be complete. ¹³The children of your chosen sister salute you.

GAIUS AND DEMETRIUS COMMENDED, AND DIOTREPES DENOUNCED.

III. John 1. The presbyter to Gaius, the beloved, whom

10. The word *charein*, here rendered greeting, "God-speed," E. V., is the same that is translated "greeting," Acts xv: 23; xxiii: 26; Jas. i: 1; E. V.; and is but another form of that which is rendered "hail," Luke i: 28; "farewell," 2 Cor. xiii: 11; and very frequently "rejoice," as in Luke vi: 23; Rom. xii: 15; Phil. iv: 4. It is a friendly salutation, expressive of good will and interest in one's welfare.

Title, S. V., Third of John.

Written about A. D. 95 or 96, shortly subsequent to the First Epistle.

Gaius, Greek; Caius or Kaius, Latin. "Well beloved," E. V., "Beloved," *agapētos*.—the word occurs more than sixty times in the N. T.

I love in truth. ⁸Beloved, I desire that in all things you may prosper and be in health, even as your life prospers. ⁹For I rejoiced exceedingly, when brothers came, and testified to your truth, even as you walk in truth. ¹⁰I have no greater favor in these [things], than that I may hear of my children walking in the truth.

¹¹Beloved, you do faithfully what you perform for those who are brothers and who besides are strangers, ¹²who testified of your love in the presence of [the] assembly, whom you will do well to send forward worthily of God; ¹³because for the sake of the Name they went forth, accepting nothing of the Gentiles. ¹⁴We therefore ought to entertain such, that we may be co-workers for the truth.

¹⁵I wrote something to the assembly, but Diotrephes, who loves to be first among them, receives us not. ¹⁶Therefore, if I come, I will remember his works that he does, prating against us with evil words; and not satisfied with these [things], he does not even receive the brothers, but forbids those that would, and casts [them] out of the assembly. ¹⁷Beloved, imitate not the evil, but the good. He that does good is of God; he that does evil has not seen God. ¹⁸Demetrius has [the] testimony of all, even of the truth itself; and we also testify; and you know that our testimony is true.

¹⁹I had many things to write to you, but I will not write to you with ink and pen; ²⁰but I hope to see you soon, and we shall speak face to face. Peace to you. The friends salute you. Salute the friends by name.

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